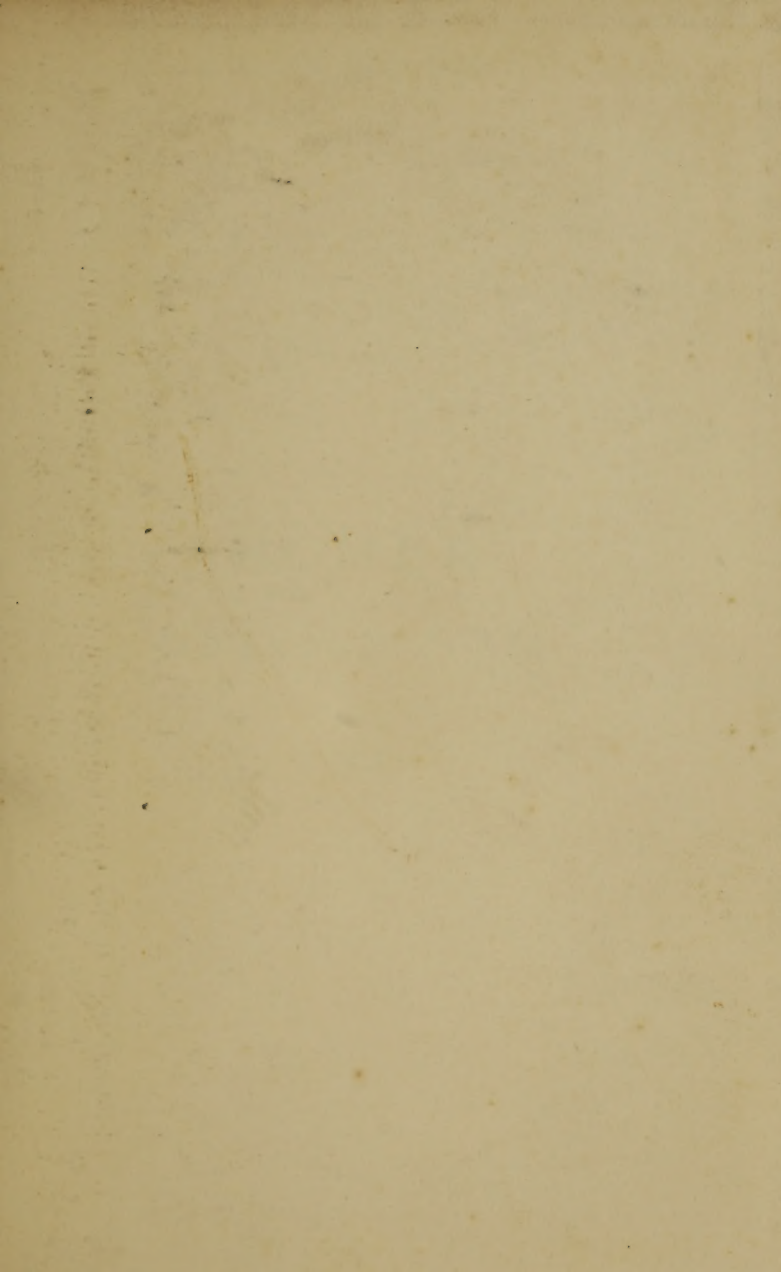




Hannah Yates  
1906

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Clarendon Press Series

HOMER  
ODYSSEY I—XII

*MERRY*

HENRY FROWDE, M.A.

PUBLISHER TO THE UNIVERSITY OF OXFORD



LONDON, EDINBURGH, AND NEW YORK



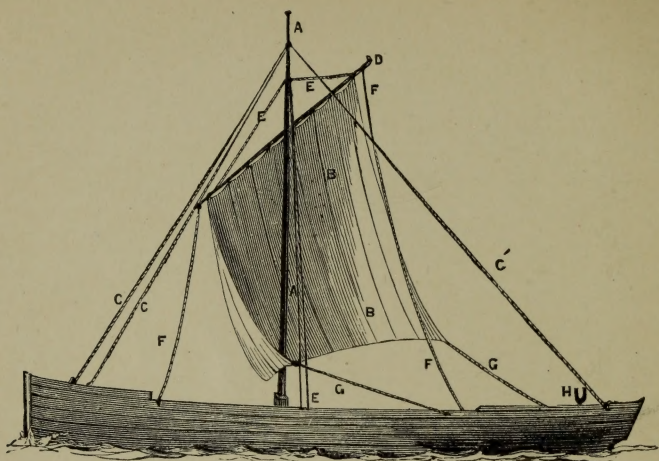


Fig. 1. RIGGING OF HOMERIC SHIP.

A.—Mast (ιστός). B.—Sail (ιστίον). CC.—Forestays (πρότονοι, Od. 2, 425). C'.—Backstay (ἐπίτονος, Od. 12, 423). D.—Yard (ἐπίκριον, Od. 5, 254). EE.—Halliards (κάλοι, Od. 5, 260, cp. 2, 426). FF.—Braces (ὑπέραι, Od. 5, 260). GG.—Sheets (πόδες, Od. 5, 260). H.—Mast-crutch (ιστοδόκη, Il. 1, 434).

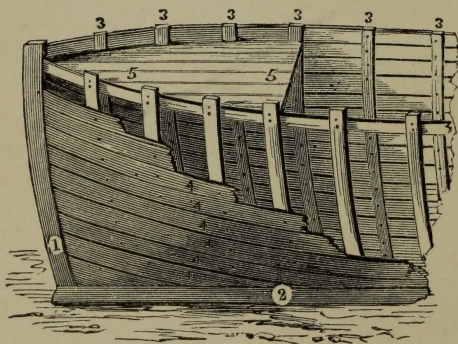


Fig. 2. SKETCH OF PORTION OF HULL.

1. στείρη. 2. τρόπις. 3, 3. σταμίνες. 4, 4. ἐπηγκενίδες. 5, 5. ἵκρια (deck), the plur. used because there is a corresponding deck at the stern.

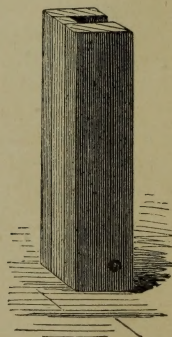


Fig. 3. μεσόδμη or mast-box (drawn on a larger scale), Od. 2, 424, cp. Od. 19, 3'.

Clarendon Press Series

HOMER

ODYSSEY, BOOKS I—XII

*WITH INTRODUCTION, NOTES, ETC.*

BY

W. W. MERRY, D.D.

*Rector of Lincoln College, Oxford*

SIXTY-SIXTH THOUSAND

PART I. INTRODUCTION AND TEXT

Oxford

AT THE CLARENDON PRESS

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PRINTER TO THE UNIVERSITY



## PREFACE.

THE very cordial reception of this School Edition of the *Odyssey*, first published in 1870, is a satisfactory proof (if one were needed) that the fascination of the Story of *Odysseus* does not decline as the world grows older.

The excellent English translation by Messrs. Butcher and Lang, while it has been warmly welcomed for its intrinsic merits by those who are unacquainted with Greek, seems to have attracted fresh readers to the original, both in England and America. But for every hundred who study the first half of the *Odyssey* in the Greek, perhaps hardly a dozen carry their study on to the end.

No doubt there is a peculiar charm in the wanderings of the hero—the charm that calls for fresh editions of the *Arabian Nights*, and gives such popularity to *Treasure Island* and *King Solomon's Mines*.

But although in the second half of the *Odyssey* we leave fairyland for a narrower field, there is much to compensate for the change.

We need the course of events that leads up to the Slaying of the Suitors to complete for us the character of *Odysseus*,

and to develop the somewhat shadowy sketch of Telemachus and Penelope, who appear in the early books only to fade away again till they come to play their parts in the later scenes. For the full enjoyment of the Poem, it should be read as a whole.

This new issue of *Odyssey* I-XII has been carefully revised and reprinted.

W. W. M.

OXFORD, 1887.

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## INTRODUCTION.

THERE are some eight existing biographies of Homer, but all equally destitute of historical value. One of them claims to be by Herodotus, and another by Plutarch, but the earliest of them cannot date much before the Christian era, whilst most of them belong to a still later period.

Between the earliest and latest dates assigned to Homer there is a difference of more than 400 years—viz. from the middle of the eleventh to the latter half of the seventh century B.C. Herodotus would put him some 400 years before his own time (cp. Hdt. 2. 53 'Ἡσίοδον γὰρ καὶ Ὅμηρον ἡλικίην τετρακοσίοισι ἔτεσι δοκέω μεν πρεσβυτέρους γενέσθαι καὶ οὐ πλείους), which would bring the date to the middle of the ninth century B.C.

Equally great is the uncertainty about the poet's birthplace, as the epigram expresses it,

ἐπὶ πόλεις διερίζουσιν περὶ ῥίζαν Ὅμηρου,

Σμύρνα, Ῥόδος, Κολύφων, Σαλαμῖν, Ἴος, Ἄργος, Ἀθῆναι.

The Salamis here mentioned is in Cyprus. The names of other places were from time to time substituted in this list, till there were not less than twenty claimants for the honour.

The list of cities, and the order in which they occur, possibly point to the direction in which Epic poetry spread through Asia Minor and Greece.

In modern times the very existence of Homer, as the single author of Iliad and Odyssey, has been denied. The two poems have been regarded as a conglomeration of a number of separate lays by separate composers, and the name Ὅμηρος has been rendered 'uniter,' or 'compiler,' (from ὁμοῦ and ἄρω,) or interpreted as representing some fictitious personage whom the Homeridae (or guilds of Epic poets and reciters) claimed as their founder;

just as the Eumolpidae referred to a mythical Eumolpus, from whom they derived their position and their name.

The discussion of these points in their various bearings forms the so-called Homeric Question, the chief stimulus to which, in modern days, was given by the publication of the '*Prolegomena ad Homerum*' (1795), by F. A. Wolf, Professor of Philology in Halle.

The position which he sought to establish may be thus represented:—

§ 1. The Homeric poems were not originally composed in the complete and elaborate form in which we now possess them, for,

(A) They are too extensive to have been composed and transmitted without the use of writing, which only came into vogue with the introduction of prose composition.

(B) There was no inducement to a poet to compose such extensive works, unless he could have readers as well as hearers.

(C) Before the time of Peisistratus these poems did not exist as a whole.

(D) There are many traces of later interpolations and of the piecing together of different parts, and many contradictions and inconsistencies.

§ 2. Both poems were probably formed out of short popular lays, each of which dealt only with a single action or adventure. These lays were communicated by oral transmission only, and were recited to the accompaniment of the lyre (*κιθάρή*). By and by, these lays were combined into groups, more or less comprehensive, and, long afterwards, were united by one man (called, in virtue of his task, Homer) into a complete whole, which was first committed to writing by Peisistratus. In process of time the text was emended by the so-called, *Diasceuastae*, and finally fixed by Aristarchus the Grammarian of Alexandria, in the present form.

These views of F. A. Wolf were taken up and pushed still



further by Professor Lachmann, of Berlin, who applied them to the examination of the *Iliad*. He professed to detect in the poems sixteen (or reckoning in the last two books, eighteen) separate lays, by different authors and without any mutual connection. Each lay, originally complete in itself, was afterwards expanded, till after many years of oral transmission (greatly facilitated by the work of the Homeridae and other guilds of poets and reciters) the whole was thrown into its present shape by the recension of Peisistratus.

This view is a distinct advance upon that of Wolf. It simply drops the notion of a Homer altogether, and regards the separate portions of the poem not as so many popular lays, but as distinct compositions of different poets. A new theory was propounded by Grote in his *History of Greece*. Like a house, the original plan of which is gradually extended by subsequent additions, the *Iliad* is regarded by him as consisting of an earlier *Achilleis* (to which belong libb. 1, 8, 11-22; the 23rd and 24th being later), and an *Iliad* proper, consisting of libb. 2-7, and 10. Both these portions seem to him as the work of the same generation, the latter being somewhat later, and possibly by a different author. The ninth book is a later composition. Modern criticism has dealt similarly with the *Odyssey*, and professes not only to detect many interpolations and discrepancies in the text, but to find in it two distinct Epic poems woven more or less closely together, viz. a *Telemachia* and an *Odysseia* (vid. *Die Telemachie*, Hennings, Leips. 1858).

But as the 'Homeric Question' implies discussion and controversy, we are prepared to find a strong party of scholars on the other side, supporting the view of the unity of authorship, if not of the personal existence of Homer. They would answer the positions laid down by Wolf as follows. They reply to—

- § 1. (A) There were many persons in classic times who knew the Homeric poems by heart, as Niceratus (Xenoph. Symp. 3. 5), and the Greeks of Olbia on the Pontus (Dio. Chrys. 33). The poems of the Icelandic Skalds have been preserved for more than 200 years by oral transmission; and the songs of the national bards of the

Kalmuck Tatars sometimes last a whole day long. When writing was an uncommon art, memory was far stronger (*μνήμη μουσομήτωρ*, Aesch. P. V. 461), but it is at least open to doubt whether Wolf's view of the late introduction of writing into Greece is not overstated.

- (B) Such poems offered sufficient inducement to bring vast audiences together, who could listen and applaud with delight and without weariness.
- (c) This statement is directly denied. An *Iliad* existed as a whole before the First Olympiad (776 B.C.) The arrangements made by Solon for the recitations at the Panathenaea presuppose a certain definite form of *Iliad* and *Odyssey*. The task of Peisistratus was restoration, not creation. He did not produce a combination that had not existed previously, but he settled it anew after it had been disturbed by the uncertainties of oral transmission. His was not so much a literary as a political act.
- (D) Contradictions and discrepancies may tell as much for the poet as against him. We accept them in Virgil, Dante, and Shakespeare, although the works of these poets were all written down from the very first. The poet is carried away by his own thought; he cannot descend to all the minutiae of detail. But while it is impossible to regard the Homeric poems as a mosaic work, however perfect the joints, it is likely enough that in course of transmission many lines or whole scenes may have crept into the text or have been designedly interpolated.

The claimants for unity of authorship answer thus to—

- § 2. The Greek tragedians and Plato were strangely deceived in accepting as a poetic whole this mechanical combination of various lays; and those moderns who parade their long list of discrepancies forget to assign due importance to the remarkable uniformity and consistency that run through the various characters of the

poems. It is not denied that Homer is indebted to tradition and to existing songs for many of the adventures of his heroes and for the general sketch of their characters: but to use this material and weave it into a harmonious Epic is the highest task of genius.

That it is necessary to assign a different author to *Iliad* and *Odyssey* was the decision of some of the older critics, e.g. Xenon and Hellanicus, circ. 100 B.C. Those who supported this view were called *Χωρίζοντες* or 'separaters.' They based it upon various differences, both in matter and in language, between the poems; and the list of these has been largely extended by modern critics. Among the most evident we may mention that in the *Iliad* (18. 382) the wife of Hephaestus is Charis, in the *Odyssey* she appears (8. 274) as Aphrodite. Neleus in the *Odyssey* has three, in the *Iliad* twelve sons. Neoptolemus is but a child in the *Iliad*, a young warrior in the *Odyssey*. The Dioscuri are mortals in the *Iliad*; in the *Odyssey* they are deified. The Gods of the *Iliad* live on the Mysian Olympus, the sovereignty of Zeus is hardly acknowledged. In the *Odyssey* the Gods live in a supramundane region and Zeus is unquestioned arbiter. In the two poems the state of society is different. The *Iliad* represents the feudal system in its strictest form; in the *Odyssey* the kings consult their people in a parliament, and the great chieftains, such as Menelaus, are not only fighting men, but merchants. As to differences between the language of the two poems, it may be said that there is a far greater number of abstract words in the *Odyssey*, and that the same word has not always the same meaning in the two poems. But in attempting to establish any argument from the language, it would be necessary to take in the whole question of the place of composition, and the probable changes which the text may have undergone at the hands of the early critics and editors.

It is likely enough that Epic poetry developed itself from the songs of the priests when celebrating their rites; as, for example, the Pierians in Thrace had their mythic poets, Orpheus, Linus, Thamyras, Musaeus, whose hymns are still quoted or alluded to. At any rate, there can be no doubt that the *Iliad* and *Odyssey* do

not present themselves to us as first attempts in Epic poetry; their finish and perfection point to the climax rather than to the commencement of art. This view is corroborated by the allusion in the Homeric poems to other bards, such as Phemius in Ithaca, and Demodocus at the Phaeacian court, besides those mentioned in *Od.* 3. 267 and 4. 17; by the allusions to the adventures of heroes and heroines, which must have been recorded in other Epics, and which were evidently familiar to the hearers of the Homeric poems. A vast mass of these Epic legends, on the story of Thebes, the fate of Troy, and many other popular tales, were collected by the Alexandrian critics, and the collection was called *ἐπικὸς κύκλος*. The Greek tragedians found most of the subjects of their dramas in the poems of the Epic Cycle. They must have been of varying merit; some, no doubt, fit to compare with *Iliad* and *Odyssey*; others, of later date, mere imitations of earlier Epic, composed to fill up some gap in the continuity of the whole story. Such an author must Horace's *Scriptor cyclicus* (*A. P.* 136) have been. The Trojan legend is completed in eight epics,

1. *Τὰ Κύπρια* (ἔπη) by Stasinus. The poem began with the first cause of the Trojan war, the apple of Discord flung down at the banquet that celebrated the nuptials of Peleus and Thetis; and the story is continued up to the beginning of
2. The *Iliad*.
3. *Αἰθίοπης*, by Arctinus, narrates the appearance on the scene of war of Penthesilea, who came to help the Trojans and was slain by Achilles. It also records the prowess and death of Memnon, chieftain of the Aethiopians and son of Eos.
4. *Ἰλιάς μικρά*, by Lesches, tells of the glories of Odysseus, and begins with the contest between him and Ajax for the possession of the arms of Achilles.
5. *Ἰλίου πέρσις*, by Arctinus, describes the fall and sack of Troy, the wooden horse, the sacrifice of Polyxena, &c.
6. *Νόστοι*, by Agias of Troezen, recount the adventures of the Greek chieftains on the homeward voyage from Troy.
7. The *Odyssey*.



8. Τηλεγονία, by Eugammon, narrates the death of Odysseus through the misadventure of Telegonus, his son by Circe.

The Homeric poems were recited by Rhapsodists, whose name seems to refer not to the joining together of separate songs, but to the even flow of the Epic Hexameter, unbroken by stanza or antistrophe. Cp. Hesiod. Fragm. ἐν νεαροῖς ὕμνοις ῥάψαντες ἀοιδῇν. In later times, they wore a distinguishing costume, viz. a long flowing cloke of crimson when they were reciting from the Iliad; of blue, when they declaimed the Odyssey. The κιθαρή or φόρμιγξ, an instrument of four strings, was used for the accompaniment, which consisted in a prelude (ἀναβολή), a few chords struck during the *recitative*, as we should now call the vocal part, and a tune again at the end of the performance. As much uncertainty was introduced into the text by the Rhapsodists, and the order of events was lost by careless recitation, each Rhapsodist perhaps knowing only one or two divisions of the poems (called ῥαψωδίαι), Solon ordered that the Rhapsodists should recite ἐξ ὑποβολῆς, which seems to mean, ‘according to cue, or hint,’ thereby keeping the proper sequence of the story; not, for example, to recite the ἀριστεία of Diomed after the death of Hector. Hipparchus, son of Peisistratus, similarly enjoined the recital of the poems without break at the Panathenaea, and if one Rhapsodist was unequal to the task, another should be ready to take up the recitation where the first left off (ἐξ ὑπολήψεως).

The recension of the text made by Peisistratus, in which he doubtless accommodated the language more or less to the familiar forms in use in his time, was the basis of all future recensions, though the original was lost during the Persian war. Many different editions (ἐκδόσεις) were produced; some, the work of individual scholars (αἱ κατ’ ἄνδρα), others, the publications of cities where Epic poetry was the fashion (αἱ κατὰ πόλεις). But the text had been greatly disturbed by capricious interpolaters and emenders (διασκευασταὶ), and the aim of the Alexandrian critics was as far as possible to reproduce the text of the Peisistratidean recension. Such a critical edition was called διόρθωσις. The library founded at Alexandria by Ptolemy Soter (283 B.C.),

and enlarged by his son, was said to contain 400,000 books. The most famous of the librarians were, Zenodotus, to whom we owe the present division into books of Iliad and Odyssey, Aristophanes of Byzantium, and Aristarchus from Samothrace. The last-mentioned scholar, the most famous name in Homeric criticism, prepared first an edition of Homer with a commentary (ὑπόμνημα); then he composed dissertations on special points (συγγράμματα), and again edited both Iliad and Odyssey. On the margin of both editions were the critical marks (σημεῖα), the use of which Aristarchus had learned from his master Aristophanes of Byzantium. The obelus → denoted a spurious line; the astericus ✕ pointed out that the line was repeated elsewhere; the two marks together showed that such a repetition was erroneous. The διπλῇ καθαρὰ > implied that the verse had been discussed by him elsewhere, or explained by the light of some other passage; the διπλῇ περιεστιγμένη ✕ expressed dissent from the reading of Zenodotus; the antisigma ∩ denoted that the order of the lines was inverted.

The so-called Scholia are mainly excerpts from Homeric treatises by Herodian, Nicanor, Didymus, and Aristonicus, and the last of the commentators is Eustathius, bishop of Thessalonica, in the twelfth century, whose voluminous *παρεκβολαὶ εἰς τὴν Ὀμήρου Ἰλιάδα καὶ Ὀδύσειαν* we still possess.



# PLAN OF ODYSSEY.

## BOOKS I—XII.

IN the tenth year after the taking of Troy, and the twentieth after his first departure from home, we find Odysseus still far from Ithaca, completing the seventh year of his detention in the isle of Ogygia in the far west, where Calypso, who had rescued him from shipwreck in the third year of his wanderings, still keeps him against his will. Meanwhile, in Ithaca, the faithful Penelope is beset by importunate suitors who devour the substance of the absent Odysseus: and the young Telemachus is an unwilling but helpless witness of their insolence. At this point, Athena, the constant protectress of Odysseus, protests at the council of the Gods, in the absence of Poseidon, against such injustice done to her hero. It is decided to despatch Hermes the messenger, to bid Calypso dismiss her prisoner-guest and send him on his voyage home. Athena, taking the form of Mentès, an old friend of Odysseus, goes to Ithaca, where she counsels Telemachus to turn the suitors out of his house, and to visit Nestor and Menelaus in hope of hearing tidings of his lost father. (B. II) Next day Telemachus summons an assembly and issues his orders to the suitors, who treat him with brutal contempt, and refuse his request for a ship to carry him to Nestor's home at Pylos. But Athena, this time in the person of Mentor, procures one for him and gets together a crew. Only the old nurse Eurycleia is entrusted with the secret, and at night Telemachus starts, accompanied by Mentor, for Pylos, which he reaches next day, (B. III) and finds Nestor and all his household engaged in a solemn sacrifice to Poseidon. Nestor, recognising in Mentor the goddess Athena, as she suddenly disappears from the banquet, pours a libation in her honour, and next morning makes a splendid sacrifice. Nestor tells Telemachus all he knows, but it is little to the purpose, so he sends his guest on to

Menelaus in Sparta, and gives him his youngest son Peisistratus for a companion. The next night sees them at Pherae at the house of Diocles, and the second evening brings them to Sparta, where they find Menelaus celebrating the marriages of his son and daughter (B. IV). Menelaus had not long reached his own home, having spent eight years in wandering after the fall of Troy, visiting Phoenicia and Egypt. Helen recognises Telemachus from his likeness to his father, the mention of whose name calls up so many sad memories that all are dissolved in tears till Helen calms them with some soothing opiate. Next day Telemachus brings news of his lost father from Menelaus, who tells him the revelation made to him by Proteus, that Odysseus is detained in the isle of Ogygia. Telemachus determines to return home at once, and rejects the invitation to a longer stay: but without describing his further movements, the story suddenly transports the reader to Ithaca, where the suitors have discovered that Telemachus is gone, and are plotting to waylay him on his return. Their design is betrayed by Medon to Penelope, who is heartbroken by the news; but Athena comforts and reassures her in visions of the night. Meanwhile the suitors place their ship near the isle of Asteris to intercept Telemachus.

At the opening of B. V we find a second assembly of the Gods, in which Athena again presses her request that Zeus should send Hermes to Calypso's home in Ogygia.

This is now performed, and Calypso dismisses Odysseus and furnishes with provisions the raft which he had built. On the eighteenth day after his departure from Ogygia he sights the land of the Phaeacians, when Poseidon spies him, raises a tempest, and wrecks his boat; but Odysseus is saved by swimming, thanks to the magical scarf which Ino Leucothea gives him.

For two days and two nights he is adrift, and then he finds a landing-place in the estuary of a river, and lies down to sleep in the shelter of a wood. Next morning (B. VI), Nausicaa, daughter of the Phaeacian king, in obedience to a vision, goes with her maidens to wash the linen of the household in the river. Odys-

seus is awoke by the voices of the maidens, and presents himself as a suppliant to Nausicaa, who gives him raiment, and directs him how to find her father's palace, and how to seek relief from her mother. Odysseus (B. VII) enters the palace unseen, by the aid of Athena, and marvels at the splendour of the house and gardens. Then he makes his way to the queen, and the mist which had concealed him melts off, and he stands revealed before all present. He is welcomed; and Arete the queen listens to the story of his shipwreck and his meeting with her daughter Nausicaa. Next day (B. VIII) Alcinous calls an assembly, in which it is resolved to send Odysseus safely home. At the games which follow, Odysseus astounds all the spectators by his strength and skill in throwing the quoit. Demodocus the bard sings to them of the loves of Ares and Aphrodite, and then changes his subject to the story of the wooden horse of Troy. Odysseus is melted to tears by these bygone memories; and when Alcinous notices his distress and asks him who he is, he discloses his name and parentage (B. IX) and begins the story of his adventures. The conflict with the Ciconians; the visit to the Lotophagi; the destruction of the cruel Polyphemus, the visit to Aeolus (B. X) and its disastrous result; the destruction of his fleet by the Laestrygonian giants, are all recounted in order. Then he tells of his visit to Circe's isle, of his restoration of the comrades whom the witch had turned to swine, and of his preparation for a voyage to the realm of Hades. (B. XI) Arrived there he invokes the dead; learns of his coming fortunes from Teiresias, holds converse with his mother, and sees the forms of departed heroes and noble dames, and witnesses the punishment of Tityus, Tantalus, and Sisyphus. Then in terror he hastily sets sail again for Circe's isle (B. XII), and leaving her once more he escapes the Sirens, and lands on the Thrinacian isle, where are the sacred herds of Helios. The comrades of Odysseus are reckless enough to kill these for their own use, and for their impiety they are all destroyed in a tempest sent by Zeus. Odysseus alone escapes, and reaches the isle of Calypso. This concludes his narrative; after which he embarks on board a Phaeacian ship and is taken safe to Ithaca.

The division of the poem into days is as follows (see 'Fäsi Einleitung,' p. 35):—

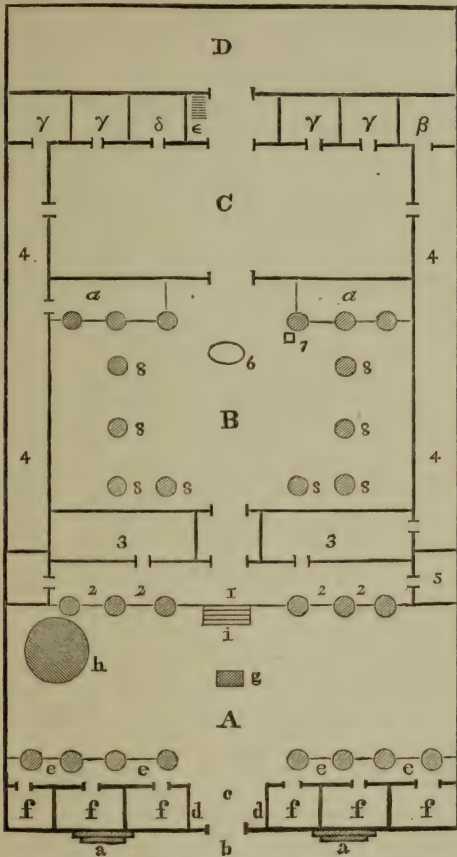
- 1st day. Council of the Gods. Visit of Athena to Ithaca. B. I.
- 2nd „ Calling of the assembly in Ithaca. Departure of Telemachus. B. II.
- 3rd „ Visit to Pylos. B. III, 1-403.
- 4th „ Sacrifice at Pylos. Departure for Sparta. Arrival at Pherae. B. III, 404-490.
- 5th „ Visit to Sparta, and welcome at the house of Menelaus. B. III, 491—IV, 305.
- 6th „ Sojourn in Sparta. Return of the scene to Ithaca; and plot of suitors against Telemachus. B. IV, 306-624, and again 625-846.
- 7th „ Second council of the Gods. Despatch of Hermes to Calypso. B. V, 1-227.
- 8th-11th Building of the raft. B. V, 228-262.
- 12th-28th Departure of Odysseus from Ogygia and continuance of his voyage for seventeen days. B. V, 263-278.
- 29th-31st The Phaeacian mountains come in sight (B. V, 279). Storm and shipwreck, and two days and nights drifting on the sea. On the twentieth day after he first sets sail he lands on the coast of Scheria, and seeks the shelter of the wood (B. V, 34, 317-390—VI, 170). During the night Athena appears to Nausicaa in a dream. B. VI, 13-40.
- 32nd day. Meeting of Nausicaa and Odysseus. His entrance into the palace of Alcinous. B. VI, 48—VII, 344.
- 33rd „ Second day spent in Scheria. Banquet. Games. Story of Odysseus, lasting late into the night. B. VIII, 1—XIII, 17.

The remainder of the poem occupies seven days.



# GROUND PLAN OF HOMERIC HOUSE.

Mainly from H. RUMPF, *De Aedibus Homericis*, p. ii. (Gissen, 1848.)



A.—COURT YARD (αὐλή). a. ξεστοὶ λίθοι (Od. 3, 406. *Nitzsch* ad loc. cp. Od. 16, 343 foll. 17, 530). b. c. Door and entrance (πρόθυρα αὐλῆς, Od. 1, 103). d. Walls at each side of entrance (ἐνώπια, Od. 4, 42). e. Verandah of court yard (αἶθουσα, Od. 3, 493, cp. 18, 102). f. Stalls for horses or cattle (cp. Od. 17, 298). g. Altar of Zeus Ἐρκεῖος (Od. 22, 334). h. Rotunda (θόλος, Od. 22, 442). i. Steps to πρόδομος.

B.—HALL (μέγαρον). 1. Entrance to house (πρόθυρα, Od. 8, 304). 2. Verandah of house (αἶθουσα, Od. 3, 399). 3. Rooms opening to side passages. Perhaps bath rooms. 4. Side passages (λαύρη, Od. 22, 128). 5. Chamber of Telemachus (Od. 1, 426). 6. Hearth (ἑσχάρη, Od. 6, 305). 7. Place where the Wassail-bowl stood (κρητήρ, Od. 22, 341). 8. Pillars (κίονες, Od. 1, 127; 6, 307).

C.—WOMEN'S QUARTERS. a. Gallery raised on pillars, the spaces between which are the μεσόδμοι of Od. 19, 37. β. Armoury (Od. 19, 17). γ. Chambers (Od. 6, 15). δ. Chamber of Odysseus (Od. 23, 178 foll.). ε. Stairs (Od. 1, 330).

D.—BACK YARD (ἔρκος).





## ΟΔΥΣΣΕΙΑΣ Α.

Θεῶν ἀγορά. Ἀθηνᾶς παραίνεσις πρὸς Τηλέμαχον.

### Invocation of the Muse.

Ἄνδρα μοι ἔννεπε, Μοῦσα, πολύτροπον, ὃς μάλα πολλὰ  
πλάγχθη, ἐπεὶ Τροίης ἱερὸν πτολίεθρον ἔπερσε·  
πολλῶν δ' ἀνθρώπων ἴδεν ἄστεα καὶ νόον ἔγνω,  
πολλὰ δ' ὃ γ' ἐν πόντῳ πάθεν ἄλγεα ὃν κατὰ θυμόν,  
ἀρνύμενος ἥν τε ψυχὴν καὶ νόστον ἐταίρων. 5  
ἄλλ' οὐδ' ὥς ἐτάρους ἐρρύσατο, ἰέμενός περ·  
αὐτῶν γὰρ σφετέρησιν ἀτασθαλίῃσιν ὄλοντο,  
νῆπιοι, οἳ κατὰ βοῦς Ὑπερίονος Ἡελίοιο  
ἦσθιον· αὐτὰρ ὁ τοῖσιν ἀφείλετο νόστιμον ἡμαρ.  
τῶν ἀμόθεν γε, θεᾶ, θύγατερ Διὸς, εἰπὲ καὶ ἡμῖν. 10

### The detention of Odysseus in Calypso's isle.

Ἐνθ' ἄλλοι μὲν πάντες, ὅσοι φύγον αἰπὺν ὄλεθρον,  
οἴκοι ἔσαν, πόλεμόν τε πεφευγότες ἠδὲ θάλασσαν·  
τὸν δ' οἶον, νόστου κεχρημένον ἠδὲ γυναικὸς,  
νύμφη πότνι' ἔρυκε Καλυψὼ, δῖα θεάων,  
ἐν σπέσσι γλαφυροῖσι, λιλαιομένη πόσιν εἶναι. 15  
ἄλλ' ὅτε δὴ ἔτος ἦλθε περιπλομένων ἐνιαυτῶν,  
τῷ οἱ ἐπεκλώσαντο θεοὶ οἰκόνδε νέεσθαι  
εἰς Ἰθάκην, οὐδ' ἔνθα πεφυγμένος ἦεν ἀέθλων,  
καὶ μετὰ οἴσι φίλοισι. θεοὶ δ' ἐλέαιρον ἅπαντες

νόσφι Ποσειδάωνος· ὁ δ' ἀσπερχὲς μενέαιεν  
ἀντιθέφ' Ὀδυσῇ πάρος ἦν γαῖαν ἰκέσθαι. 20

Athena, in Poseidon's absence, claims the protection  
of Zeus for Odysseus.

Ἄλλ' ὁ μὲν Αἰθίοπας μετεκίαθε τηλόθ' ἐόντας,  
Αἰθίοπας, τοὶ διχθὰ δεδαίαται, ἔσχατοι ἀνδρῶν,  
οἱ μὲν δυσομένου Ὑπερίονος, οἱ δ' ἀνιόντος,  
ἀντιῶν ταύρων τε καὶ ἀρνείων ἐκατόμβης. 25  
ἔνθ' ὃ γε τέρπετο δαιτὶ παρήμενος· οἱ δὲ δὴ ἄλλοι  
Ζηνὸς ἐνὶ μεγάροισιν Ὀλυμπίου ἀθρόοι ἦσαν.  
τοῖσι δὲ μύθων ἦρχε πατὴρ ἀνδρῶν τε θεῶν τε·  
μῆσατο γὰρ κατὰ θυμὸν ἀμύμονος Αἰγίσθοιο,  
τόν ρ' Ἀγαμεμνονίδης τηλεκλυτὸς ἔκταν' Ὀρέστης· 30  
τοῦ ὃ γ' ἐπιμνησθεὶς ἔπε' ἀθανάτοισι μετηύδα·

᾿Ω πόποι, οἷον δὴ νυ θεοὺς βροτοὶ αἰτιῶνται.  
ἐξ ἡμέων γάρ φασι κάκ' ἔμμεναι· οἱ δὲ καὶ αὐτοὶ  
σφῆσιν ἀτασθαλίῃσιν ὑπὲρ μόρον ἄλγέ' ἔχουσιν,  
ὥς καὶ νῦν Αἰγισθος ὑπὲρ μόρον Ἀτρεΐδαο 35  
γῆμ' ἄλοχον μνηστὴν, τὸν δ' ἔκτανε νοστήσαντα,  
εἰδὼς αἰπὺν ὄλεθρον· ἐπεὶ πρό οἱ εἵπομεν ἡμεῖς,  
Ἑρμείαν πέμψαντες, εὐσκοπον ἀργειφόντην,  
μήτ' αὐτὸν κτείνειν μήτε μνάσθαι ἄκοιτιν·  
ἐκ γὰρ Ὀρέσταο τίσις ἔσσεται Ἀτρεΐδαο, 40  
ὁππότ' ἂν ἡβήσῃ τε καὶ ἦς ἱμεῖρεται αἷης.  
ὥς ἔφαθ' Ἑρμείας, ἀλλ' οὐ φρένας Αἰγίσθοιο  
πεῖθ' ἀγαθὰ φρονέων· νῦν δ' ἀθρόα πάντ' ἀπέτισε·

Τὸν δ' ἡμέιβετ' ἔπειτα θεὰ γλαυκῶπις Ἀθήνη·  
᾿Ω πάτερ ἡμέτερε Κρονίδη, ὕπατε κρειόντων, 45  
καὶ λίην κείνός γε ἔοικότι κείμεν ὀλέθρῳ·  
ὥς ἀπόλοιτο καὶ ἄλλος ὅτις τοιαῦτά γε ῥέζοι.  
ἀλλὰ μοι ἀμφ' Ὀδυσῇ δαΐφρονι δαίεται ἦτορ,  
δυσμόρφ, ὅς δὴ δηθὰ φίλων ἅπο πῆματα πάσχει

νήσῳ ἐν ἀμφιρύτῃ, ὅθι τ' ὀμφαλὸς ἐστὶ θαλάσσης. 50  
 νήσος δεινδρήεσσα, θεὰ δ' ἐν δώματα ναίει,  
 Ἄτλαντος θυγάτηρ ὀλοόφρονος, ὅς τε θαλάσσης  
 πάσης βένθεα οἶδεν, ἔχει δέ τε κίονας αὐτὸς  
 μακρὰς, αἱ γαῖάν τε καὶ οὐρανὸν ἀμφὶς ἔχουσι.  
 τοῦ θυγάτηρ δύστηνον ὀδυρόμενον κατερύκει, 55  
 αἰεὶ δὲ μαλακοῖσι καὶ αἰμυλίοισι λόγοισι  
 θέλγει, ὅπως Ἰθάκης ἐπιλήσεται· αὐτὰρ Ὀδυσσεὺς,  
 ἴμενος καὶ καπνὸν ἀποθρώσκοντα νοῆσαι  
 ἧς γαίης, θανέειν ἰμείρεται. οὐδέ νυ σοὶ περ  
 ἐντρέπεται φίλον ἦτορ, Ὀλύμπιε. οὐ νύ τ' Ὀδυσσεὺς 60  
 Ἀργείων παρὰ νηυσὶ χαρίζετο ἱερὰ ῥέζων  
 Τροίῃ ἐν εὐρείῃ; τί νύ οἱ τόσον ὠδύσαο, Ζεῦ;  
 Τὴν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεὺς·  
 'τέκνον ἐμὸν, ποῖόν σε ἔπος φύγεν ἕρκος ὀδόντων.  
 πῶς ἂν ἔπειτ' Ὀδυσῆος ἐγὼ θείοιο λαθοίμην, 65  
 ὅς περὶ μὲν νόον ἐστὶ βροτῶν, περὶ δ' ἱρὰ θεοῖσιν  
 ἀθανάτοισιν ἔδωκε, τοὶ οὐρανὸν εὐρὺν ἔχουσιν;  
 ἀλλὰ Ποσειδάων γαίηοχος ἀσκελὲς αἰὲν  
 Κύκλωπος κεχόλωται, ὃν ὀφθαλμοῦ ἀλάωσεν,  
 ἀντίθεον Πολύφημον, ὅου κράτος ἐστὶ μέγιστον 70  
 πᾶσιν Κυκλώπεσσι· Θόωσα δέ μιν τέκε νύμφη,  
 Φόρκυνος θυγάτηρ, ἀλὸς ἀτρυγέτοιο μέδοντος,  
 ἐν σπέσσι γλαφυροῖσι Ποσειδάωνι μιγείσα.  
 ἐκ τοῦ δὴ Ὀδυσῆα Ποσειδάων ἐνοσίχθων  
 οὗ τι κατακτείνει, πλάξει δ' ἀπὸ πατρίδος αἷης. 75  
 ἀλλ' ἄγεθ', ἡμεῖς οἶδε περιφραζώμεθα πάντες  
 νόστον, ὅπως ἔλθῃσι· Ποσειδάων δὲ μεθήσει  
 ὃν χόλον· οὐ μὲν γάρ τι δυνήσεται ἀντία πάντων  
 ἀθανάτων ἀέκητι θεῶν ἐριδαινέμεν οἶος.  
 Τὸν δ' ἡμέμβετ' ἔπειτα θεὰ γλαυκῶπις Ἀθήνη· 80  
 'ὦ πάτερ ἡμέτερε Κρονίδη, ὕπατε κρείόντων,

εἰ μὲν δὴ νῦν τοῦτο φίλον μακάρεσσι θεοῖσι,  
 νοστήσαι Ὀδυσῆα δαΐφρονα ὄνδε δόμονδε,  
 Ἑρμείαν μὲν ἔπειτα, διάκτορον ἀργειφόντην,  
 νῆσον ἐς Ὀγυγίην ὀτρύνομεν, ὅφρα τάχιστα 85  
 Νύμφη ἐνπλοκάμῳ εἴπῃ νημερτέα βουλήν,  
 νόστον Ὀδυσσῆος ταλασίφρονος, ὥς κε νέηται.  
 αὐτὰρ ἐγὼν Ἰθάκην ἐσελεύσομαι, ὅφρα οἱ υἱὸν  
 μᾶλλον ἐποτρύνω, καὶ οἱ μένος ἐν φρεσὶ θείω,  
 εἰς ἀγορὴν καλέσαντα κάρη κομόωντας Ἀχαιοὺς 90  
 πᾶσι μνηστήρεσσιν ἀπειπέμεν, οἳ τέ οἱ αἰεὶ  
 μῆλ' ἀδινὰ σφάζουσι καὶ εἰλίποδας ἔλικας βοῦς.  
 πέμψω δ' ἐς Σπάρτην τε καὶ ἐς Πύλον ἡμαθόεντα,  
 νόστον πευσόμενον πατρὸς φίλου, ἣν που ἀκούσῃ,  
 ἦδ' ἵνα μιν κλέος ἐσθλὸν ἐν ἀνθρώποισιν ἔχῃσιν.' 95

Athena appears to Telemachus in Ithaca, assuming the person of Mentès.

Ὡς εἰποῦς ὑπὸ ποσσὶν ἐδήσατο καλὰ πέδιλα,  
 ἀμβρόσια, χρύσεια, τά μιν φέρουν ἡμὲν ἐφ' ὕγρην  
 ἦδ' ἐπ' ἀπείρονα γαῖαν ἅμα πνοιῆς ἀνέμοιο.  
 [εἴλετο δ' ἄλκιμον ἔγχος, ἀκαχμένον ὀξείῳ χαλκῷ,  
 βριθὺν, μέγα, στιβαρόν, τῷ δάμνησι στίχας ἀνδρῶν 100  
 ἡρώων, τοῖσιν τε κοτέσσεται ὀβριμοπάτρη.]  
 βῆ δὲ κατ' Οὐλύμποιο καρήνων ἀίξασα,  
 στῇ δ' Ἰθάκης ἐνὶ δήμῳ ἐπὶ προθύροις Ὀδυσῆος,  
 οὔδοῦ ἐπ' αὐλείου· παλάμῃ δ' ἔχε χάλκεον ἔγχος,  
 εἰδομένη ξείνῳ, Ταφίων ἡγήτορι, Μέντη. 105  
 εὔρε δ' ἄρα μνηστήρας ἀγήνορας. οἱ μὲν ἔπειτα  
 πεσσοῖσι προπάροιθε θυράων θυμὸν ἔτερπον,  
 ἥμενοι ἐν ῥινοῖσι βοῶν, οὓς ἔκτανον αὐτοί.  
 κήρυκες δ' αὐτοῖσι καὶ ὀτρηροὶ θεράποντες  
 οἱ μὲν ἄρ' οἶνον ἔμισγον ἐνὶ κρητῆρσι καὶ ὕδωρ, 110  
 οἱ δ' αὖτε σπόγγοισι πολυτρήτοισι τραπέζας

νίξον καὶ πρότιθεν, τοὶ δὲ κρέα πολλὰ δατεῦντο.

Τὴν δὲ πολὺν πρῶτος ἶδε Τηλέμαχος θεοειδὴς,  
 ἦστο γὰρ ἐν μνηστῆρσι φίλον τετιημένος ἦτορ,  
 ὁσσόμενος πατέρ' ἐσθλὸν ἐνὶ φρεσὶν, εἴ ποθεν ἔλθων 115  
 μνηστήρων τῶν μὲν σκέδασιν κατὰ δώματα θείη,  
 τιμὴν δ' αὐτὸς ἔχοι καὶ κτήμασιν οἷσιν ἀνάσσοι.  
 τὰ φρονέων, μνηστῆρσι μεθήμενος, εἴσιδ' Ἀθήνην.  
 βῆ δ' ἰθὺς προθύροιο, νεμεσσήθη δ' ἐνὶ θυμῷ  
 ξεῖνον δητὰ θύρῃσιν ἐφειστάμεν· ἐγγύθι δὲ στὰς 120  
 χεῖρ' ἔλε δεξιτερὴν καὶ ἐδέξατο χάλκεον ἔγχος,  
 καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα·

‘Χαῖρε, ξεῖνε, παρ' ἄμμι φιλήσεται· αὐτὰρ ἔπειτα  
 δειπνὸν πασσάμενος μυθήσεται ὅττεό σε χρή.’

ᾧ εἰπὼν ἠγείθ', ἣ δ' ἔσπετο Παλλὰς Ἀθήνη. 125  
 οἱ δ' ὅτε δὴ ῥ' ἔντοσθεν ἔσαν δόμου ὑψηλοῖο,  
 ἔγχος μὲν ῥ' ἔστησε φέρων πρὸς κίονα μακρὴν  
 δουροδόκης ἔντοσθεν ἐυξόου, ἔνθα περ ἄλλα  
 ἔγχε' Ὀδυσσῆος ταλασίφρονος ἵστατο πολλὰ,  
 αὐτὴν δ' ἐς θρόνον εἴσεν ἄγων, ὑπὸ λῖτα πετάσας, 130  
 καλὸν δαιδάλεον· ὑπὸ δὲ θρήνης ποσὶν ἦεν.  
 πὰρ δ' αὐτὸς κλισμὸν θέτο ποικίλον, ἔκτοθεν ἄλλων  
 μνηστήρων, μὴ ξεῖνος ἀνιηθεὶς ὀρυμαγδῷ  
 δειπνῷ ἀδήσειεν, ὑπερφιάλοισι μετελθὼν,  
 ἦδ' ἵνα μιν περὶ πατρὸς ἀποιχομένοιο ἔροιτο. 135  
 χέρνιβα δ' ἀμφίπολος προχόῳ ἐπέχευε φέρουσα  
 καλῇ χρυσεῖῃ, ὑπὲρ ἀργυρέοιο λέβητος,  
 νίψασθαι· παρὰ δὲ ξεστὴν ἐτάνυσσε τράπεζαν.  
 σίτον δ' αἰδοίῃ ταμίῃ παρέθηκε φέρουσα,  
 εἶδατα πόλλ' ἐπιθείσα, χαριζομένη παρεόντων· 140  
 δαιτρὸς δὲ κρειῶν πίνακας παρέθηκεν ἀείρας  
 παντοίων, παρὰ δέ σφι τίθει χρύσεια κύπελλα  
 κῆρυξ δ' αὐτοῖσιν θάμ' ἐπώχετο οἰνοχοεύων.



The suitors in the palace of Odysseus.

ἼEs δ' ἦλθον μνηστῆρες ἀγήνορες. οἱ μὲν ἔπειτα  
 ἐξείης ἔζοντο κατὰ κλισμούς τε θρόνους τε. 145  
 τοῖσι δὲ κήρυκες μὲν ὕδωρ ἐπὶ χεῖρας ἔχευαν,  
 σῆτον δὲ δμῳαὶ παρενήνεον ἐν κανέοισι,  
 κοῦροι δὲ κρητῆρας ἐπεστέψαντο ποτοῖο.  
 οἱ δ' ἐπ' ὀνείαθ' ἐτοῖμα προκείμενα χεῖρας ἱαλλον.  
 αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο 150  
 μνηστῆρες, τοῖσιν μὲν ἐνὶ φρεσὶν ἄλλα μεμῆλει,  
 μολπὴ τ' ὀρχηστὺς τε· τὰ γάρ τ' ἀναθήματα δαιτός.  
 κῆρυξ δ' ἐν χερσὶν κίθαριν περικαλλέα θῆκε  
 Φημίῳ, ὅς ῥ' ἦεῖδε παρὰ μνηστῆρσιν ἀνάγκη.  
 ἦ τοι ὁ φορμίζων ἀνεβάλλετο καλὸν ἀεΐδειν, 155

Telemachus converses with Athena, and enquires about  
 his father.

αὐτὰρ Τηλέμαχος προσέφη γλαυκῶπιν Ἀθήνην,  
 ἄγχι σῶν κεφαλῇν, ἵνα μὴ πενθοῖαθ' οἱ ἄλλοι·  
 'Ξεῖνε φίλ', ἦ καὶ μοι νεμεσήσεται ὅττι κεν εἴπω;  
 τούτοισιν μὲν ταῦτα μέλει, κίθαρις καὶ ἀοιδῇ,  
 ῥεῖ', ἐπεὶ ἀλλότριον βίοτον νήποινον ἔδουσιν, 160  
 ἀνέρος οὐ δὴ πον λεύκ' ὁστέα πύθεται ὄμβρῳ  
 κείμεν' ἐπ' ἠπείρου, ἦ εἰν ἀλὶ κῦμα κυλίνδει.  
 εἰ κείνόν γ' Ἰθάκηνδε ἰδοῖατο νοστήσαντα,  
 πάντες κ' ἀρησαίατ' ἐλαφρότεροι πόδας εἶναι  
 ἢ ἀφνειότεροι χρυσοῖό τε ἐσθῆτός τε. 165  
 νῦν δ' ὁ μὲν ὥς ἀπόλωλε κακὸν μόρον, οὐδέ τις ἡμῖν  
 θαλπωρὴ, εἴ πέρ τις ἐπιχθονίων ἀνθρώπων  
 φῆσιν ἐλεύσεσθαι· τοῦ δ' ὦλετο νόστιμον ἡμαρ.  
 ἀλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον·  
 τίς πόθεν εἶς ἀνδρῶν; πόθι τοι πόλις ἡδὲ τοκῆς; 170  
 ὁπποίης τ' ἐπὶ νηὸς ἀφίκεο· πῶς δέ σε ναῦται  
 ἡγαγον εἰς Ἰθάκην; τίνες ἔμμεναι εὐχετόωντο;

οὐ μὲν γάρ τί σε πεζὸν οἴομαι ἐνθάδ' ἰκέσθαι.  
 καί μοι τοῦτ' ἀγόρευσον ἐτήτυμον, ὅφρ' εὖ εἰδῶ,  
 ἥν νέον μεθέπεις, ἧ καὶ πατρώϊός ἐσσι 175  
 ξεινός, ἐπεὶ πολλοὶ ἴσαν ἄνδρες ἡμέτερον δῶ  
 ἄλλοι, ἐπεὶ καὶ κείνος ἐπίστροφος ἦν ἀνθρώπων.  
 Τὸν δ' αὖτε προσέειπε θεὰ γλαυκῶπις Ἀθήνη·  
 'τοιγὰρ ἐγὼ τοι ταῦτα μάλ' ἀτρεκέως ἀγορεύσω.  
 Μέντης Ἀγχιάλιοι δαΐφρονος εὐχομαι εἶναι 180  
 υἱός, ἀτὰρ Ταφίοισι φιληρέτμοισιν ἀνάσσω.  
 νῦν δ' ὦδε ξύν νηὶ κατήλυθον ἡδ' ἐτάροισι,  
 πλέων ἐπὶ οἴνοπα πόντον ἐπ' ἄλλοθρόους ἀνθρώπους,  
 ἐς Τεμέσην μετὰ χαλκὸν, ἄγω δ' αἶθωνα σίδηρον.  
 νηὺς δέ μοι ἦδ' ἔστηκεν ἐπ' ἀγροῦ νόσφι πόληος, 185  
 ἐν λιμένι Ῥεῖθρῳ, ὑπὸ Νηίῳ ὑλήεντι.  
 ξεινοὶ δ' ἀλλήλων πατρώιοι εὐχόμεθ' εἶναι  
 ἐξ ἀρχῆς, εἴ πέρ τε γέροντ' εἶρηαι ἐπελθὼν  
 Λαέρτην ἥρωα, τὸν οὐκέτι φασὶ πόλινδε  
 ἔρχεσθ', ἀλλ' ἀπάνευθεν ἐπ' ἀγροῦ πῆματα πάσχειν 190  
 γρηὶ σὺν ἀμφιπόλῳ, ἧ οἱ βρώσιν τε πόσιν τε  
 παρτιθεῖ, εὖτ' ἂν μιν κάματος κατὰ γυνῖα λάβησιν  
 ἐρπύζοντ' ἀνὰ γουνὸν ἀλωῆς οἶνοπέδοιο.  
 νῦν δ' ἦλθον· δὴ γάρ μιν ἔφαντ' ἐπιδήμιον εἶναι,  
 σὸν πατέρ'· ἀλλὰ νυ τόν γε θεοὶ βλάπτουσι κελεύθου.  
 οὐ γάρ πω τέθνηκεν ἐπὶ χθονὶ δῖος Ὀδυσσεύς, 196  
 ἀλλ' ἔτι που ζῶς κατερύκεται εὐρέϊ πόντῳ,  
 νήσῳ ἐν ἀμφιρύτῃ, χαλεποὶ δέ μιν ἄνδρες ἔχουσιν,  
 ἄγριοι, οἳ που κείνον ἐρυκανόωσ' ἀέκοντα.  
 αὐτὰρ νῦν τοι ἐγὼ μαντεύσομαι, ὥς ἐνὶ θυμῷ 200  
 ἀθάνατοι βάλλουσι καὶ ὥς τελέεσθαι οἴω,  
 οὔτε τι μάντις ἐὼν οὔτ' οἰωνῶν σάφα εἰδώς.  
 οὐ τοι ἔτι δηρὸν γε φίλης ἀπὸ πατρίδος αἴης  
 ἔσσεται, οὐδ' εἴ πέρ τε σιδήρεα δέσματ' ἔχησι·

φράσσεται ὥς κε νέηται, ἐπεὶ πολυμήχανός ἐστιν. 205  
 ἀλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον,  
 εἰ δὴ ἐξ αὐτοῖο τόσος παῖς εἷς Ὀδυσῆος  
 αἰνῶς γὰρ κεφαλὴν τε καὶ ὄμματα καλὰ ἔοικας  
 κείνῳ, ἐπεὶ θαμὰ τοῖον ἐμισγόμεθ' ἀλλήλοισι,  
 πρὶν γε τὸν ἐς Τροίην ἀναβήμεναι, ἔνθα περ ἄλλοι 210  
 Ἀργείων οἱ ἄριστοι ἔβαν κοίλῃς ἐπὶ νηυσίν·  
 ἐκ τοῦ δ' οὐτ' Ὀδυσῆα ἐγὼν ἴδον οὐτ' ἐμὲ κείνους.'

Τὴν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἦῤα·  
 'τοιγὰρ ἐγὼ τοι, ξεῖνε, μάλ' ἀτρεκέως ἀγορεύσω.  
 μήτηρ μὲν τ' ἐμέ φησι τοῦ ἔμμεναι, αὐτὰρ ἐγὼ γε 215  
 οὐκ οἶδ'. οὐ γάρ πώ τις ἐδὼν γόνον αὐτὸς ἀνέγνω.  
 ὥς δὴ ἐγὼ γ' ὄφελον μάκαρός νύ τευ ἔμμεναι υἱὸς  
 ἀνέρος, δν κτεάτεσσιν ἐοῖς ἐπὶ γῆρας ἔτεγμε.  
 νῦν δ' ὅς ἀποτμότατος γένετο θνητῶν ἀνθρώπων,  
 τοῦ μ' ἔκ φασι γενέσθαι, ἐπεὶ σύ με τοῦτ' ἐρεῖνεις.' 220

Athena complains of the presence of the suitors,

Τὸν δ' αὖτε προσέειπε θεὰ γλαυκῶπις Ἀθήνη·  
 'οὐ μὲν τοι γενεήν γε θεοὶ νῶνυμνον ὀπίσσω  
 θῆκαν, ἐπεὶ σέ γε τοῖον ἐγείνατο Πηνελόπεια.  
 ἀλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον·  
 τίς δαῖς, τίς δὲ ὄμιλος ὅδ' ἔπλετο; τίπτε δέ σε χρεώ;  
 εἰλαπίνῃ ἦε γάμος; ἐπεὶ οὐκ ἔρανος τάδε γ' ἐστίν. 226  
 ὥς τέ μοι ὑβρίζοντες ὑπερφιάλως δοκέουσι  
 δαίνυσθαι κατὰ δῶμα. νεμεσσήσαιτό κεν ἀνὴρ  
 αἷσχεα πόλλ' ὀρώων, ὅς τις πιτυτός γε μετέλθοι.'

Τὴν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἦῤα· 230  
 'ξεῖν', ἐπεὶ ἂρ δὴ ταῦτά μ' ἀνείρεαι ἠδὲ μεταλλᾶς,  
 μέλλεν μὲν ποτε οἶκος ὅδ' ἀφνειὸς καὶ ἀμύμων  
 ἔμμεναι, ὅφρ' ἔτι κείνους ἀνὴρ ἐπιδήμιος ἦεν·  
 νῦν δ' ἐτέρως ἐβόλουντο θεοὶ κακὰ μητιώοντες,

οἳ κείνον μὲν ἄιστον ἐποίησαν περὶ πάντων  
 ἀνθρώπων, ἐπεὶ οὗ κε θανόντι περ ᾧδ' ἀκαχοίμην,  
 εἰ μετὰ οἷς ἐγάροισι δάμη Τρώων ἐνὶ δήμῳ,  
 ἢ δὲ φίλων ἐν χερσίν, ἐπεὶ πόλεμον πολύπευσε.  
 τῷ κέν οἱ τύμβον μὲν ἐποίησαν Παναχαιοί,  
 ἢ δέ κε καὶ ᾧ παιδὶ μέγα κλέος ἦρατ' ὀπίσσω.  
 νῦν δέ μιν ἀκλειῶς ἄρπυιαι ἀνηρέψαντο·  
 οἷχετ' ἄιστος, ἄπυστος, ἐμοὶ δ' ὀδύνας τε γόους τε  
 κάλλιπεν· οὐδ' ἔτι κείνον ὀδυρόμενος στεναχίζω  
 οἶον, ἐπεὶ νῦ μοι ἄλλα θεοὶ κακὰ κήδε' ἔτευξαν.  
 ὅσσοι γὰρ νήσοισιν ἐπικρατέουσιν ἄριστοι,  
 Δουλιχίῳ τε Σάμῃ τε καὶ ὑλήεντι Ζακύνθῳ,  
 ἢ δ' ὅσσοι κραναὴν Ἰθάκην κατά κοιρανέουσιν,  
 τόσσοι μητέρ' ἐμὴν μνῶνται, τρύχουσι δὲ οἶκον.  
 ἢ δ' οὐτ' ἀρνεῖται στυγερὸν γάμον οὔτε τελευτὴν  
 ποιῆσαι δύναται· τοὶ δὲ φθινύθουσιν ἔδοντες  
 οἶκον ἐμόν· τάχα δὴ με διαρῥαίσουσι καὶ αὐτόν·'  
 Τὸν δ' ἐπαλαστήσασα προσηύδα Παλλὰς Ἀθήνη·  
 'ὦ πόποι, ἣ δὴ πολλὸν ἀποικομένον Ὀδυσῆος  
 δεύῃ, ὃ κε μνηστήρσιν ἀναιδέσι χεῖρας ἐφείῃ.  
 εἰ γὰρ νῦν ἐλθὼν δόμου ἐν πρώτῃσι θύρῃσι  
 σταίῃ, ἔχων πῆληκα καὶ ἀσπίδα καὶ δύο δοῦρε,  
 τοῖος ἐὼν οἶόν μιν ἐγὼ τὰ πρῶτ' ἐνόησα  
 οἴκῳ ἐν ἡμετέρῳ πίνοντά τε τερπόμενόν τε,  
 ἐξ Ἑφύρης ἀνιόντα παρ' Ἴλου Μερμερίδαο·  
 ᾧχετο γὰρ καὶ κείσε θοῆς ἐπὶ νηὸς Ὀδυσσεὺς  
 φάρμακον ἀνδροφόνον διζήμενος, ὅφρα οἱ εἴη  
 ἰὺς χρίεσθαι χαλκῆρεας· ἀλλ' ὁ μὲν οὗ οἱ  
 δῶκεν, ἐπεὶ ῥα θεοὺς νεμεσίζετο αἰὲν ἔοντας,  
 ἀλλὰ πατήρ οἱ δῶκεν ἐμός· φιλέεσκε γὰρ αἰνῶς.  
 τοῖος ἐὼν μνηστήρσιν ὁμιλήσειεν Ὀδυσσεύς·  
 πάντες κ' ὠκύμοροί τε γενοίατο πικρόγαμοί τε.

bids Telemachus dismiss them,

ἀλλ' ἢ τοι μὲν ταῦτα θεῶν ἐν γούνασι κείται,  
 ἢ κεν νοστήσας ἀποτίσεται, ἦε καὶ οὐκί,  
 οἷσιν ἐνὶ μεγάροισι· σὲ δὲ φράζεσθαι ἄνωγα  
 ὅπως κε μνηστῆρας ἀπόσσει ἐκ μεγάροιο. 270  
 εἰ δ' ἄγε νῦν ξυνίει καὶ ἐμῶν ἐμπάξσο μύθων·  
 αὔριον εἰς ἀγορὴν καλέσας ἥρωας Ἀχαιοὺς  
 μῦθον πέφραδε πᾶσι, θεοὶ δ' ἐπιμάρτυροι ἔστων.  
 μνηστῆρας μὲν ἐπὶ σφέτερα σκίδνασθαι ἄνωχθι,  
 μητέρα δ', εἴ οἱ θυμὸς ἐφορμᾶται γαμῆεσθαι, 275  
 ἄψ' ἵτω ἐς μέγαρον πατρὸς μέγα δυναμένοιο·  
 οἱ δὲ γάμον τεύξουσιν καὶ ἀρτυνέουσιν ἕδνα  
 πολλὰ μάλ', ὅσσα ἔοικε φίλης ἐπὶ παιδὸς ἔπεσθαι.

and counsels him to set out in search of his father.

σοὶ δ' αὐτῷ πυκινῶς ὑποθήσομαι, αἶ κε πίθηαι·  
 νῆ' ἄρσας ἐρέτησιν ἐείκοσιν, ἢ τις ἀρίστη, 280  
 ἔρχεο πευσόμενος πατρὸς δὴν οἰχομένοιο,  
 ἦν τίς τοι εἴπησι βροτῶν, ἢ ὅσσαν ἀκούσης  
 ἐκ Διὸς, ἢ τε μάλιστα φέρει κλέος ἀνθρώποισι.  
 πρῶτα μὲν ἐς Πύλον ἔλθε καὶ εἶρεο Νέστορα δῖον,  
 κείθεν δὲ Σπάρτηνδε παρὰ ξανθὸν Μενέλαον· 285  
 ὃς γὰρ δεύτατος ἦλθεν Ἀχαιῶν χαλκοχιτώνων.  
 εἰ μὲν κεν πατρὸς βίοντον καὶ νόστον ἀκούσης,  
 ἢ τ' ἂν τρυχόμενός περ ἔτι τλαίης ἐνιαυτόν·  
 εἰ δέ κε τεθνηῶτος ἀκούσης μηδ' ἔτ' ἐόντος,  
 νοστήσας δὴ ἔπειτα φίλην ἐς πατρίδα γαίαν 290  
 σῆμά τέ οἱ χεῖναι καὶ ἐπὶ κτέρεια κτερεῖξαι  
 πολλὰ μάλ', ὅσσα ἔοικε, καὶ ἀνέρι μητέρα δοῦναι.  
 αὐτὰρ ἐπὴν δὴ ταῦτα τελευτήσης τε καὶ ἔρξης,  
 φράζεσθαι δὴ ἔπειτα κατὰ φρένα καὶ κατὰ θυμόν  
 ὅπως κε μνηστῆρας ἐνὶ μεγάροισι τεοῖσι 295  
 κτείνης ἢ δόλῳ ἢ ἀμφαδόν· οὐδέ τί σε χρὴ



νηπιάας ὀχέειν, ἐπεὶ οὐκέτι τηλίκος ἔσσι.  
 ἦ οὐκ αἰεὶς οἶον κλέος ἔλλαβε δῖος Ὀρέστης  
 πάντας ἐπ' ἀνθρώπους, ἐπεὶ ἔκτανε πατροφονῆα,  
 Αἴγισθον δολόμητιν, ὃ οἱ πατέρα κλυτὸν ἔκτα ; 300  
 καὶ σὺ, φίλος, μάλα γάρ σ' ὀρώω καλὸν τε μέγαν τε,  
 ἄλκιμος ἔσσ', ἵνα τίς σε καὶ ὀψιγόνων εὖ εἴπῃ.  
 αὐτὰρ ἐγὼν ἐπὶ νῆα θοὴν κατελεύσομαι ἥδη  
 ἦδ' ἐτάρους, οἳ πού με μάλ' ἀσχαλώωσι μένοντες·  
 σοὶ δ' αὐτῷ μελέτω, καὶ ἐμῶν ἐμπάξω μύθων.' 305

Τὴν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἦῤα·  
 'ξεῖν', ἦ τοι μὲν ταῦτα φίλα φρονέων ἀγορεύεις,  
 ὥς τε πατὴρ ᾧ παιδὶ, καὶ οὗ ποτε λήσομαι αὐτῶν.  
 ἀλλ' ἄγε νῦν ἐπίμεινον, ἐπειγόμενός περ ὁδοῖο,  
 ὄφρα λοεσσάμενός τε τεταρπόμενός τε φίλον κῆρ, 310  
 δῶρον ἔχων ἐπὶ νῆα κίης, χαίρων ἐνὶ θυμῷ,  
 τιμῆεν, μάλα καλὸν, ὃ τοι κειμήλιον ἔσται  
 ἐξ ἐμεῦ, οἷα φίλοι ξεῖνοι ξεῖνοισι διδοῦσι.'

Τὸν δ' ἡμείβετ' ἔπειτα θεὰ γλαυκῶπις Ἀθήνη·  
 'μή μ' ἔτι νῦν κατέρυκε, λιλαιόμενόν περ ὁδοῖο. 315  
 δῶρον δ' ὅττι κέ μοι δοῦναι φίλον ἦτορ ἀνώγῃ,  
 αὐτὶς ἀνερχομένῳ δόμεναι οἰκόνδε φέρεσθαι,  
 καὶ μάλα καλὸν ἐλὼν. σοὶ δ' ἄξιον ἔσται ἀμοιβῆς.'

The goddess vanishes.

Ἡ μὲν ἄρ' ὥς εἰποῦσ' ἀπέβη γλαυκῶπις Ἀθήνη,  
 ὄρνις δ' ὥς ἀνοπαῖα διέπτατο· τῷ δ' ἐνὶ θυμῷ 320  
 θῆκε μένος καὶ θάρσος, ὑπέμνησέν τέ ἐ πατρὸς  
 μᾶλλον ἔτ' ἢ τὸ πάροιθεν. ὃ δὲ φρεσὶν ἦσι νοήσας  
 θάμβησεν κατὰ θυμόν· ὀίσατο γὰρ θεὸν εἶναι.  
 αὐτίκα δὲ μνηστῆρας ἐπῶχετο ἰσόθεος φώς.

The song of Phemius attracts Penelope.

Τοῖσι δ' αἰοιδὸς ᾄειδε περικλυτὸς, οἳ δὲ σιωπῇ 325

εἶατ' ἀκούοντες· ὁ δ' Ἀχαιῶν νόστον ᾗειδε  
λυγρὸν, ὃν ἐκ Τροίης ἐπετείλατο Παλλὰς Ἀθήνη.

Τοῦ δ' ὑπερωιόθεν φρεσὶ σύνθετο θέσπιν ἀοιδὴν  
κούρη Ἰκαρίοιο, <sup>καί μιν</sup>περίφρων Πηνελόπεια·

κλίμακα δ' ὑψηλὴν κατεβήσето οἷο δόμοιο, 330

οὐκ οἶη, ἅμα τῇ γε καὶ ἀμφίπολοι δὺ' ἔποντο.

ἦ δ' ὅτε δὴ μνηστῆρας ἀφίκετο δῖα γυναικῶν,

στῇ ῥα παρὰ σταθμὸν τέγεος πύκα ποιητοῖο,

ἅντα παρειάων σχομένη λιπαρὰ κρήδεμνα·

ἀμφίπολος δ' ἄρα οἱ κεδνὴ ἐκάτερθε παρέστη. 335

δακρυσάσα δ' ἔπειτα προσηύδα θεῖον ἀοιδόν·

‘Φῆμιε, πολλὰ γὰρ ἄλλα βροτῶν θελκτήρια οἶδας,

ἔργ' ἀνδρῶν τε θεῶν τε, τά τε κλείουσιν ἀοιδοί·

τῶν ἔν γέ σφιν ᾗειδε παρήμενος, οἱ δὲ σιωπῇ

οὔνουν πινόντων· ταύτης δ' ἀποπαύε' ἀοιδὴς 340

λυγρῆς, ἣ τέ μοι αἰεὶ ἐνὶ στήθεσσι φίλον κῆρ

τείρει, ἐπεὶ με μάλιστα καθίκετο πένθος ἄλαστον.

τοίην γὰρ κεφαλὴν ποθέω μεμιτημένη αἰεὶ

ἀνδρὸς, τοῦ κλέος εὐρὺ καθ' Ἑλλάδα καὶ μέσον Ἄργος.’

Τὴν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἦῤα· 345

‘μῆτερ ἐμῇ, τί τ' ἄρα φθονέεις ἐρίηρον ἀοιδὸν

τέρπειν ὅππῃ οἱ νόος ὄρνυται; οὐ νύ τ' ἀοιδοὶ

αἴτιοι, ἀλλὰ πολὺ Ζεὺς αἴτιος, ὅς τε δίδωσιν

ἀνδράσιν ἀλφιστήσιν, ὅπως ἐθέλῃσιν, ἐκάστω.

τούτῳ δ' οὐ νέμεσις <sup>ἰδοὶ</sup>Δαναῶν κακὸν οἶτον ἀεΐδειν· 350

τὴν γὰρ ἀοιδὴν μᾶλλον ἐπικλείουσ' ἄνθρωποι,

ἣ τις ἀκούοντεςσι νεωτάτῃ ἀμφιπέληται.

σοὶ δ' ἐπιτολμάτω κραδίῃ καὶ θυμὸς ἀκούειν·

οὐ γὰρ Ὀδυσσεὺς οἷος ἀπώλεσε νόστιμον ἡμαρ

ἐν Τροίῃ, πολλοὶ δὲ καὶ ἄλλοι φῶτες ὄλοντο. 355

[ἀλλ' εἰς οἶκον ἰοῦσα τὰ σ' αὐτῆς ἔργα κόμιζε,

ἰστόν τ' ἡλακάτην τε, καὶ ἀμφιπόλοισι κέλευε

ἔργον ἐποίχεσθαι· μῦθος δ' ἄνδρεςσι μελήσει  
 πᾶσι, μάλιστα δ' ἐμοί· τοῦ γὰρ κράτος ἔστ' ἐνὶ οἴκῳ.]'

Ἡ μὲν θαμβήσασα πάλιν οἰκόνδε βεβήκει· 360  
 παιδὸς γὰρ μῦθον πεπνυμένον ἔνθετο θυμῷ.  
 ἐς δ' ὑπερῷ ἀναβάσα σὺν ἀμφιπόλοισι γυναιξὶ  
 κλαῖεν ἔπειτ' Ὀδυσῆα, φίλον πόσιν, ὅφρα οἱ ὕπνον  
 ἡδὺν ἐπὶ βλεφάροισι βάλε γλαυκῶπις Ἀθήνη.

Telemachus bids the suitors take their leave:

Μνηστῆρες δ' ὁμάδησαν ἀνὰ μέγαρα σκιόεντα· 365  
 πάντες δ' ἡρήσαντο παραὶ λεχέεσσι κλιθῆναι.  
 τοῖσι δὲ Τηλέμαχος πεπνυμένος ἤρχετο μύθων·

Ἐμὲ μνηστῆρες ὑπέρβιον ὕβριν ἔχοντες,  
 νῦν μὲν δαινύμενοι τερπώμεθα, μηδὲ βοητὺς  
 ἔστω, ἐπεὶ τόδε καλὸν ἀκούεμεν ἔστιν ἀοιδοῦ 370  
 τοιοῦδ' οἷος ὃδ' ἔστι, θεοῖς ἐναλίγκιος αὐδῆν.  
 ἡῶθεν δ' ἀγορήνδε καθεζώμεσθα κιόντες

πάντες, ἵν' ὑμῖν μῦθον ἀπηλεγέως ἀποείπω,  
 ἐξιέναι μεγάρων· ἄλλας δ' ἀλεγύνετε δαῖτας,  
 ὑμὰ κτήματ' ἔδοντες, ἀμειβόμενοι κατὰ οἴκους. 375  
 εἰ δ' ὑμῖν δοκέει τόδε λωίτερον καὶ ἄμεινον  
 ἔμμεναι, ἀνδρὸς ἐνὸς βίοτον νήποινον ὀλέσθαι,  
 κείρετ'· ἐγὼ δὲ θεοὺς ἐπιβώσομαι αἰὲν ἔοντας,  
 αἱ κέ ποθι Ζεὺς δῶσι παλίντιτα ἔργα γενέσθαι·  
 νήποινοί κεν ἔπειτα δόμων ἔντοσθεν ὀλοισθε.' 380

Ὡς ἔφαθ', οἱ δ' ἄρα πάντες ὁδᾶς ἐν χεῖλεσι φύντες  
 Τηλέμαχον θαύμαζον, ὃ θαρσαλέως ἀγόρευε.

Antinous retorts, and Eurymachus asks about their  
 guest who had just gone.

Τὸν δ' αὖτ' Ἀντίνοος προσέφη, Εὐπείθεος υἱός·  
 Ἐπὶ Τηλέμαχ', ἧ μάλα δή σε διδάσκουσιν θεοὶ αὐτοὶ  
 ὑψαγόρην τ' ἔμμεναι καὶ θαρσαλέως ἀγορεύειν· 385

μὴ σέ γ' ἐν ἀμφιάλῳ Ἰθάκῃ βασιλῆα Κρονίων  
ποιήσειεν, ὃ τοι γενεῇ πατρώϊόν ἐστιν.'

Τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἦ᾽δα·  
'Ἀντίνο', ἣ καί μοι νεμεσήσεται ὅττι κεν εἵπω;  
καί κεν τοῦτ' ἐθέλοιμι Διὸς γε διδόντος ἀρέσθαι. 390  
ἣ φῆς τοῦτο κάκιστον ἐν ἀνθρώποισι τετύχθαι;  
οὐ μὲν γάρ τι κακὸν βασιλευμένον αἰψά τέ οἱ δῶ  
ἀφνειὸν πέλεται καὶ τιμηέστερος αὐτός.

ἀλλ' ἣ τοι βασιλῆες Ἀχαιῶν εἰσὶ καὶ ἄλλοι  
πολλοὶ ἐν ἀμφιάλῳ Ἰθάκῃ, νέοι ἠδὲ παλαιοὶ, 395  
τῶν κέν τις τόδ' ἔχῃσιν, ἐπεὶ θάνε διὸς Ὀδυσσεύς·  
αὐτὰρ ἐγὼν οἴκοιο ἄναξ ἔσομ' ἡμετέροιο  
καὶ δμῶων, οὓς μοι λήισσατο διὸς Ὀδυσσεύς.

Τὸν δ' αὖτ' Εὐρύμαχος, Πολύβου παῖς, ἀντίον ἦ᾽δα·  
'Τηλέμαχ', ἣ τοι ταῦτα θεῶν ἐν γούνασι κείται, 400  
ὅς τις ἐν ἀμφιάλῳ Ἰθάκῃ βασιλεύσει Ἀχαιῶν·  
κτῆματα δ' αὐτὸς ἔχοις καὶ δώμασι σοῖσιν ἀνάσσοις.  
μὴ γὰρ ὃ γ' ἔλθοι ἀνὴρ ὅς τις σ' ἀέκοντα βίηφι  
κτῆματ' ἀπορῥαίσει, Ἰθάκης ἔτι ναιετοώσης.  
ἀλλ' ἐθέλω σε, φέριστε, περὶ ξείνοιο ἐρέσθαι, 405  
ὀππόθεν οὗτος ἀνὴρ, ποίης δ' ἐξ εὖχεται εἶναι  
γαίης, ποῦ δέ νύ οἱ γενεὴ καὶ πατρὶς ἄρουρα·  
ἥέ τι ν' ἀγγελίην πατρὸς φέρει ἐρχομένοιο,  
ἣ ἐὼν αὐτοῦ χρεῖος ἐελδόμενος τόδ' ἰκάνει;  
οἷον ἀναΐξας ἄφαρ οἴχεται, οὐδ' ὑπέμεινε 410  
γνώμεναι· οὐ μὲν γάρ τι κακῶ εἰς ὧπα ἐφίκει.'

Τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἦ᾽δα·  
'Εὐρύμαχ', ἣ τοι νόστος ἀπώλετο πατρὸς ἐμοῖο·  
οὔτ' οὖν ἀγγελίῃ ἔτι πείθομαι, εἴ ποθεν ἔλθοι,  
οὔτε θεοπροπίης ἐμπάζομαι, ἣν τινα μήτηρ 415  
ἐς μέγαρον καλέσασα θεοπρόπον ἐξερέται.  
ξείνος δ' οὗτος ἐμὸς πατρώϊος ἐκ Τάφου ἐστὶ,

Μέντης δ' Αγχιάλοιο δαΐφρονος εὔχεται εἶναι  
υἱὸς, ἀτὰρ Ταφίοισι φιληρέτμοισιν ἀνάσσει.'

ᾧ Ως φάτο Τηλέμαχος, φρεσὶ δ' ἀθανάτην θεὸν ἔγνω.  
οἱ δ' εἰς ὄρχηστὺν τε καὶ ἱμερόεσσαν ἀοιδὴν 421  
τρεψάμενοι τέρποντο, μένον δ' ἐπὶ ἔσπερον ἐλθεῖν.  
τοῖσι δὲ τερπομένοισι μέλας ἐπὶ ἔσπερος ἦλθε·  
δὴ τότε κακκείοντες ἔβαν οἰκόνδε ἕκαστος.

*Telemachus ponders all night on Athena's advice.*

Τηλέμαχος δ', ὅθι οἱ θάλαμος περικαλλέος αὐλῆς 425  
ὑψηλὸς δέδμητο, περισκέπτῳ ἐνὶ χώρῳ,  
ἔνθ' ἔβη εἰς εὐνὴν πολλὰ φρεσὶ μερμηρίζων.  
τῷ δ' ἄρ' ἅμ' αἰθομένας δαΐδας φέρε κέδνα ἰδυῖα  
Εὐρύκλει', ᾧ πος θυγάτηρ Πεισηνορίδαο,  
τὴν ποτε Λαέρτης πρίατο κτεάτεσσιν ἐοῖσι, 430  
πρωθήβην ἔτ' ἐοῦσαν, ἑικοσάβοια δ' ἔδωκεν,  
ἴσα δέ μιν κεδνῇ ἀλόχῳ τίεν ἐν μεγάροισιν,  
εὐνῇ δ' οὐ ποτ' ἔμικτο, χόλον δ' ἀλέεινε γυναικός·  
ἢ οἱ ἅμ' αἰθομένας δαΐδας φέρε, καὶ ἐ μάλιστα  
δμωάων φιλέεσκε, καὶ ἔτρεφε τυτθὸν ἐόντα. 435  
ᾧ ξεν δὲ θύρας θαλάμου πύκα ποιητοῖο,  
ἔξετο δ' ἐν λέκτρῳ, μαλακὸν δ' ἐκδυνε χιτῶνα·  
καὶ τὸν μὲν γραίης πυκιμηδέος ἔμβαλε χερσίν.  
ἢ μὲν τὸν πτύξασα καὶ ἀσκήσασα χιτῶνα,  
πασσάλῳ ἀγκρεμάσασα παρὰ τρητοῖσι λέχεσσι, 440  
βῆ ῥ' ἵμεν ἐκ θαλάμοιο, θύρην δ' ἐπέρυσσε κορώνη  
ἀργυρῇ, ἐπὶ δὲ κληῖδ' ἐτάνυσσεν ἱμάντι.  
ἔνθ' ὃ γε παννύχιος, κεκαλυμμένος οἶος ἀώτῳ,  
βούλευε φρεσὶν ᾗσιν ὁδὸν τὴν πέφραδ' Ἀθήνη.



## ΟΔΥΣΣΕΙΑΣ Β.

Ἴθακησίων ἀγορά. Τηλεμάχου ἀποδημία.

The meeting summoned by Telemachus.

Ἦμος δ' ἡριγένεια φάνη ῥοδοδάκτυλος Ἥως,  
ῥρνυτ' ἄρ' ἐξ εὐνῆφιν Ὀδυσσῆος φίλος υἱός,  
εἵματα ἐσσάμενος, περὶ δὲ ξίφος ὀξὺ θέτ' ὦμῳ,  
ποσσὶ δ' ὑπὸ λιπαροῖσιν ἐδήσατο καλὰ πέδιλα,  
βῆ δ' ἵμεν ἐκ θαλάμοιο θεῶ ἑναλίγκιος ἄντην. 5  
αἶψα δὲ κηρύκεσσι λιγυφθόγγοισι κέλευσε  
κηρύσσειν ἀγορήνδε κάρη κομόωντας Ἀχαιοὺς.  
οἱ μὲν ἐκήρυσσον, τοὶ δ' ἡγείροντο μάλ' ὦκα.  
αὐτὰρ ἐπεὶ ῥ' ἤγερθεν ὁμηγερέες τ' ἐγένοντο,  
βῆ ῥ' ἵμεν εἰς ἀγορὴν, παλάμη δ' ἔχε χάλκεον ἔγχος, 10  
οὐκ οἶος, ἅμα τῷ γε κύνες πόδας ἀργοὶ ἔποντο.  
θεσπεσίην δ' ἄρα τῷ γε χάριν κατέχευεν Ἀθήνη.  
τὸν δ' ἄρα πάντες λαοὶ ἐπερχόμενον θεεῦντο·  
ἔξετο δ' ἐν πατρὸς θώκῳ, εἶξαν δὲ γέροντες.

Speech of Aegyptius.

τοῖσι δ' ἔπειθ' ἦρως Αἰγύπτιος ἦρχ' ἀγορεύειν, 15  
ὃς δὴ γῆραϊ κυφὸς ἔην καὶ μυρία ἤδη.  
καὶ γὰρ τοῦ φίλος υἱὸς ἅμ' ἀντιθέῳ Ὀδυσῆι  
Ἴλιον εἰς εὐπωλον ἔβη κοίλῃς ἐνὶ νηυσὶν,  
Ἀντιφος αἰχμητής· τὸν δ' ἄγριος ἔκτανε Κύκλωψ

ἐν σπῇ γλαφυρῷ, πύματον δ' ὠπλίσσατο δόρπον. 20  
 τρεῖς δέ οἱ ἄλλοι ἔσαν, καὶ ὁ μὲν μνηστῆρσιν ὁμίλει,  
 Εὐρύνομος, δύο δ' αἰὲν ἔχον πατρώια ἔργα·  
 ἀλλ' οὐδ' ὥς τοῦ λήθετ' ὀδυρόμενος καὶ ἀχεύων.  
 τοῦ ὃ γε δακρυχέων ἀγορήσατο καὶ μετέειπε·

‘Κέκλυτε δὴ νῦν μεν, Ἰθακήσιοι, ὅττι κεν εἴπω· 25  
 οὔτε ποθ' ἡμετέρη ἀγορὴ γένητ' οὔτε θόωκος  
 ἐξ οὗ Ὀδυσσεὺς διὸς ἔβη κοίλης ἐνὶ νηυσί.  
 νῦν δὲ τίς ᾧδ' ἡγείρε; τίνα χρεῖᾶ τόσον ἴκει  
 ἢ νέων ἀνδρῶν, ἢ οἱ προγενέστεροί εἰσιν;  
 ἢέ τιν' ἀγγελίην στρατοῦ ἔκλυεν ἐρχομένοιο, 30  
 ἦν χ' ἡμῖν σάφα εἴποι, ὅτε πρότερός γε πύθοιτο;  
 ἢέ τι δῆμιον ἄλλο πιφαύσκεται ἢδ' ἀγορεύει;  
 ἐσθλὸς μοι δοκεῖ εἶναι, ὀνήμενος. εἴθε οἱ αὐτῷ  
 Ζεὺς ἀγαθὸν τελέσειεν, ὃ τι φρεσὶν ἦσι μενοινᾷ.’

*Answer of Telemachus, and his appeal to the people.*

‘Ὡς φάτο, χαῖρε δὲ φήμη Ὀδυσσῆος φίλος υἱός, 35  
 οὐδ' ἄρ' ἔτι δὴν ἦστο, μενοίνησεν δ' ἀγορεύειν,  
 στῇ δὲ μέσῃ ἀγορῇ· σκῆπτρον δέ οἱ ἔμβαλε χεῖρὶ  
 κῆρυξ Πεισήνωρ, πεπνυμένα μῆδεα εἰδώς.

πρῶτον ἔπειτα γέροντα καθαπτόμενος προσέειπεν·

‘ὦ γέρον, οὐχ ἑκὰς οὗτος ἀνὴρ, τάχα δ' εἴσεται αὐτὸς, 41  
 ὃς λαὸν ἡγείρα· μάλιστα δέ μ' ἄλγος ἰκάνει.

οὔτε τιν' ἀγγελίην στρατοῦ ἔκλυον ἐρχομένοιο,  
 ἦν χ' ὑμῖν σάφα εἴπω, ὅτε πρότερός γε πυθοίμην,  
 οὔτε τι δῆμιον ἄλλο πιφαύσκομαι οὐδ' ἀγορεύω,  
 ἀλλ' ἐμὸν αὐτοῦ χρεῖος, ὃ μοι κακὸν ἔμπεισεν οἴκῳ, 45  
 δοιά· τὸ μὲν πατέρ' ἐσθλὸν ἀπώλεσα, ὃς ποτ' ἐν ὑμῖν  
 τοῖσδεσσιν βασίλευε, πατήρ δ' ὥς ἡπιος ἦεν·  
 νῦν δ' αὖ καὶ πολλὸν μείζον, ὃ δὴ τάχα οἶκον ἅπαντα  
 πάγχυ διαρραΐσει, βίοντον δ' ἀπὸ πάμπαν ὀλέσσει.

μητέρι μοι μνηστῆρες ἐπέχραον οὐκ ἐθελοῦση, 50  
 τῶν ἀνδρῶν φίλοι νῆες οἱ ἐνθάδε γ' εἰσὶν ἄριστοι,  
 οἱ πατρὸς μὲν ἐς οἶκον ἀπερρῖγασιν νέεσθαι ἦ  
 Ἰκαρίου, ὥς κ' αὐτὸς ἐεδνώσαιο θυγάτρα,  
 δοίῃ δ' ᾧ κ' ἐθέλοι καὶ οἱ κεχαρισμένος ἔλθοι.  
 οἱ δ' εἰς ἡμέτερον πωλεύμενοι ἥματα πάντα, 55  
 βοῦς ἱερεύοντες καὶ ὄις καὶ πίνοντας αἶγας,  
 εἰλαπινάζουσιν πίνουσί τε αἶθοπα οἶνον  
 μαψιδίως· τὰ δὲ πολλὰ κατάνεται. οὐ γὰρ ἔπ' ἀνὴρ  
 οἶος Ὀδυσσεὺς ἔσκεν, ἀρῆν ἀπὸ οἴκου ἀμῦναι.  
 ἡμεῖς δ' οὗ νύ τι τοιοῖο ἀμυνέμεν· ἦ καὶ ἔπειτα 60  
 λευγαλέοι τ' ἐσόμεσθα καὶ οὐ δεδαηκότες ἀλκήν.  
 ἦ τ' ἂν ἀμυναίμην, εἴ μοι δύνამίς γε παρέιη.  
 οὐ γὰρ ἔτ' ἀνσχετὰ ἔργα τετεύχεται, οὐδ' ἔτι καλῶς  
 οἶκος ἐμὸς διόλωλε· νεμεσσήθητε καὶ αὐτοὶ,  
 ἄλλους τ' αἰδέσθητε περικτίονας ἀνθρώπους, 65  
 οἱ περιναιετάουσι· θεῶν δ' ὑποδείσατε μῆνιν,  
 μή τι μεταστρέψωσιν ἀγασσάμενοι κακὰ ἔργα.  
 λίσσομαι ἡμὲν Ζηνὸς Ὀλυμπίου ἠδὲ Θέμιστος,  
 ἦ τ' ἀνδρῶν ἀγορὰς ἡμὲν λύει ἠδὲ καθίζει·  
 σχέσθε, φίλοι, καὶ μ' οἶον ἐάσατε πένθει λυγρῷ 70  
 τείρεσθ', εἰ μὴ πού τι πατὴρ ἐμὸς ἐσθλὸς Ὀδυσσεὺς  
 δυσμενέων κάκ' ἔρεξεν ἐγκνήμιδας Ἀχαιοὺς,  
 τῶν μ' ἀποτινύμενοι κακὰ ῥέζετε δυσμενέοντες,  
 τούτους ὀτρύνοντες. ἐμοὶ δέ κε κέρδιον εἴη  
 ὑμέας ἐσθέμεναι κειμήλιά τε πρόβασίν τε. 75  
 εἴ χ' ὑμεῖς γε φάγοιτε, τάχ' ἂν ποτε καὶ τίσις εἴη.  
 τόφρα γὰρ ἂν κατὰ ἄστνυ ποτιπτυσσοίμεθα μύθῳ  
 χρήματ' ἀπαιτίζοντες, ἕως κ' ἀπὸ πάντα δοθείη·  
 νῦν δέ μοι ἀπρήκτους ὀδύνας ἐμβάλλετε θυμῷ.  
 ὦς φάτο χωόμενος, ποτὶ δὲ σκῆπτρον βάλε γαίῃ, 80  
 δάκρυ' ἀναπρήσας· οἶκτος δ' ἔλε λαὸν ἅπαντα.

ἔνθ' ἄλλοι μὲν πάντες ἀκὴν ἔσαν, οὐδέ τις ἔτλη  
 Τηλέμαχον μύθοισιν ἀμείψασθαι χαλεποῖσιν·  
 Ἀντίνοος δέ μιν οἷος ἀμειβόμενος προσέειπε·

*Antinous retorts, and blames Penelope.*

‘Τηλέμαχ’ ὑψαγόρη, μένος ἄσχετε, ποῖον ἔειπες 85  
 ἡμέας αἰσχύνων, ἐθέλοις δέ κε μῶμον ἀνάψαι.  
 σοὶ δ’ οὐ τι μνηστῆρες Ἀχαιῶν αἴτιοί εἰσιν,  
 ἀλλὰ φίλη μήτηρ, ἣ τοι περὶ κέρδεα οἶδεν.  
 ἥδη γὰρ τρίτον ἔστιν ἔτος, τάχα δ’ εἷσι τέταρτον,  
 ἐξ οὗ ἀτέμβει θυμὸν ἐνὶ στήθεσσιν Ἀχαιῶν. 90  
 πάντας μὲν ῥ’ ἔλπει, καὶ ὑπίσχεται ἀνδρὶ ἐκάστω,  
 ἀγγελίας προῖεῖσα· νόος δέ οἱ ἄλλα μενοινᾷ.  
 ἦ δὲ δόλου τόνδ’ ἄλλον ἐνὶ φρεσὶ μερμήριξε·  
 στησαμένη μέγαν ἱστὸν ἐνὶ μεγάροισιν ὑφαίνει,  
 λεπτὸν καὶ περίμετρον· ἄφαρ δ’ ἡμῖν μετέειπε 95  
 κοῦροι, ἐμοὶ μνηστῆρες, ἐπεὶ θάνε διὸς Ὀδυσσεὺς,  
 μίμνεν’ ἐπειγόμενοι τὸν ἐμὸν γάμον, εἰς ὃ κε φᾶρος  
 ἐκτελέσω, μή μοι μεταμῶνια νήματ’ ὀληται,  
 Λαέρτη ἥρωι ταφήιον, εἰς ὅτε κέν μιν  
 μοῖρ’ ὀλοῇ καθέλῃσι τανηλεγέος θανάτοιο, 100  
 μή τίς μοι κατὰ δῆμον Ἀχαιιάδων νεμεσήσῃ,  
 αἶ κεν ἄτερ σπείρου κῆται πολλὰ κτεατίσσας.  
 ὥς ἔφαθ’, ἡμῖν δ’ αὖτ’ ἐπεπείθετο θυμὸς ἀγῆνωρ.  
 ἔνθα καὶ ἡματίη μὲν ὑφαίνεσκεν μέγαν ἱστὸν,  
 νύκτας δ’ ἀλλύεσκεν, ἐπεὶ δαΐδας παραθεῖτο. 105  
 ὥς τρίετες μὲν ἔληθε δόλῳ καὶ ἔπειθεν Ἀχαιοὺς·  
 ἀλλ’ ὅτε τέτρατον ἦλθεν ἔτος καὶ ἐπήλυθον ὦραι,  
 καὶ τότε δὴ τις ἔειπε γυναικῶν, ἣ σάφα ᾗδῃ,  
 καὶ τήν γ’ ἀλλύουσαν ἐφεύρομεν ἀγλαὸν ἱστόν.  
 ὥς τὸ μὲν ἐξετέλεσσε καὶ οὐκ ἐθέλουσ’ ὑπ’ ἀνάγκης· 110  
 σοὶ δ’ ὦδε μνηστῆρες ὑποκρίνονται, ἵν’ εἰδῇς

αὐτὸς σῶ θυμῷ, εἰδῶσι δὲ πάντες Ἀχαιοί.  
 μητέρα σὴν ἀπόπεμψον, ἄνωχθι δέ μιν γαμέεσθαι  
 τῷ ὅτεώ τε πατὴρ κέλεται καὶ ἀνδάνει αὐτῇ.  
 εἰ δ' ἔτ' ἀνιήσει γε πολὺν χρόνον νῆας Ἀχαιῶν, 115  
 τὰ φρονέουσ' ἀνὰ θυμὸν ἃ οἱ περὶ δῶκεν Ἀθήνη,  
 ἔργα τ' ἐπίστασθαι περικαλλέα καὶ φρένας ἐσθλὰς  
 κέρδεά θ', οἷ' οὐ πώ τιν' ἀκούομεν οὐδὲ παλαιῶν,  
 τάων αἰ πάρος ἦσαν ἐνπλοκάμιδες Ἀχαιαί,  
 Τυρώ τ' Ἀλκμήνη τε ἐυστέφανός τε Μυκὴνη· 120  
 τάων οὐ τις ὁμοῖα νοήματα Πηνελοπείη  
 ἦδ' ἄτ' ἀτὰρ μὲν τοῦτό γ' ἐναΐσιμον οὐκ ἐνόησε.  
 τόφρα γὰρ οὖν βίότον τε τεὸν καὶ κτήματ' ἔδονται,  
 ὄφρα κε κείνη τοῦτον ἔχη νόον, ὅν τινα οἱ νῦν  
 ἐν στήθεσσι τιθεῖσι θεοί. μέγα μὲν κλέος αὐτῇ 125  
 ποιεῖτ', αὐτὰρ σοί γε ποθὴν πολέος βίότοιο·  
 ἡμεῖς δ' οὔτ' ἐπὶ ἔργα πάρος γ' ἔμεν οὔτε πη ἄλλη,  
 πρὶν γ' αὐτὴν γήμασθαι Ἀχαιῶν φ' κ' ἐθέλησι.'

Telemachus answers, and invokes the aid of Zeus.

Τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἦδ' ἄ·  
 'Ἀντίνο', οὐ πῶς ἔστι δόμων ἀέκουσαν ἀπῶσαι 130  
 ἢ μ' ἔτεχ', ἢ μ' ἔθρεψε· πατὴρ δ' ἐμὸς ἄλλοθι γαίης,  
 ζῶει ὃ γ' ἢ τέθνηκε· κακὸν δέ με πόλλ' ἀποτίνειν  
 Ἰκαρίῳ, αἶ κ' αὐτὸς ἐκὼν ἀπὸ μητέρα πέμψω.  
 ἐκ γὰρ τοῦ πατρὸς κακὰ πείσομαι, ἄλλα δὲ δαίμων  
 δώσει, ἐπεὶ μήτηρ στυγεράς ἀρήσεται ἔρινυς 135  
 οἴκου ἀπερχομένη· νέμεσις δέ μοι ἐξ ἀνθρώπων  
 ἔσσεται· ὥς οὐ τοῦτον ἐγὼ ποτε μῦθον ἐνίψω.  
 ὑμέτερος δ' εἰ μὲν θυμὸς νεμεσίζεται αὐτῶν,  
 ἔξιτέ μοι μεγάρων, ἄλλας δ' ἀλεγύνετε δαῖτας  
 ὑμὰ κτήματ' ἔδοντες, ἀμειβόμενοι κατὰ οἴκους. 140  
 εἰ δ' ὑμῖν δοκέει τόδε λωίτερον καὶ ἄμεινον



ἔμμεναι, ἀνδρὸς ἐνὸς βίοτον νήποινον ὀλέσθαι,  
 κείρετ'· ἐγὼ δὲ θεοὺς ἐπιβώσομαι αἰὲν ἔοντας,  
 αἷ κέ ποθι Ζεὺς δῶσι παλίντιτα ἔργα γενέσθαι.  
 νήποινοί κεν ἔπειτα δόμων ἔντοσθεν ὀλοισθε.'

145

Zeus sends a favourable omen, which Halitherses  
 interprets.

ᾠς φάτο Τηλέμαχος, τῷ δ' αἰετῷ εὐρύοπα Ζεὺς  
 ὑψόθεν ἐκ κορυφῆς ὄρεος προέηκε πέτεσθαι.

τῷ δ' ἔως μὲν ῥ' ἐπέτοντο μετὰ πνοιῆς ἀνέμοιο,  
 πλησίω ἀλλήλοισι τιταινομένω πτερύγεσσιν·

ἀλλ' ὅτε δὴ μέσσην ἀγορὴν πολύφημον ἰκέσθην,

150

ἔνθ' ἐπιδινηθέντε τιναξάσθην πτερὰ πολλὰ,

ἔς δ' ἰδέτην πάντων κεφαλὰς, ὅσσοντο δ' ὀλεθρον,

δρυψαμένω δ' ὀνύχεσσι παρείας ἀμφί τε δειρὰς

δεξιῷ ἤξαν διὰ τ' οἰκία καὶ πόλιν αὐτῶν.

θάμβησαν δ' ὄρνιθας, ἐπεὶ ἴδον ὀφθαλμοῖσιν·

155

ῶρμηναν δ' ἀνὰ θυμὸν ἅ περ τελέεσθαι ἔμελλον.

τοῖσι δὲ καὶ μετέειπε γέρων ἥρως Ἀλιθέρης

Μαστορίδης· ὁ γὰρ οἶος ὀμηλικίην ἐκέκαστο

ὄρνιθας γνῶναι καὶ ἐναίσιμα μυθήσασθαι·

ὃ σφιν εὐφρονέων ἀγορήσατο καὶ μετέειπε·

160

᾿Κέκλυτε δὴ νῦν μεν, Ἰθακήσιοι, ὅττι κεν εἴπω·

μνηστῆρσιν δὲ μάλιστα πιφασκόμενος τάδε εἶρω.

τοῖσιν γὰρ μέγα πῆμα κυλίνδεται· οὐ γὰρ Ὀδυσσεὺς

δὴν ἀπάνευθε φίλων ὦν ἔσσεται, ἀλλὰ πον ἤδη

ἐγγὺς ἐὼν τοῖσδεσσι φόνον καὶ κῆρα φυτεύει

165

πάντεσσιν· πολέσιν δὲ καὶ ἄλλοισιν κακὸν ἔσται,

οἳ νεμόμεσθ' Ἰθάκην εὐδείελον. ἀλλὰ πολὺ πρὶν

φραζώμεσθ' ὥς κεν καταπαύσομεν· οἳ δὲ καὶ αὐτοὶ

πανέσθων· καὶ γὰρ σφιν ἄφαρ τόδε λωῖόν ἐστιν.

οὐ γὰρ ἀπείρητος μαντεύομαι, ἀλλ' εὖ εἰδώς·

170

καὶ γὰρ κείνῳ φημὶ τελευτηθῆναι ἅπαντα  
 ὥς οἱ ἐμυθεόμην, ὅτε Ἴλιον εἰσανέβαινον  
 Ἄργεῖοι, μετὰ δέ σφιν ἔβη πολύμητις Ὀδυσσεύς.  
 φῆν κακὰ πολλὰ παθόντ', ὀλέσαντ' ἅπο πάντας ἑταίρους  
 ἄγνωστον πάντεσσιν ἔεικοστῷ ἐνιαυτῷ  
 οἴκαδ' ἐλεύσεσθαι· τὰ δὲ δὴ νῦν πάντα τελεῖται.' 175

*Eurymachus replies scornfully.*

Τὸν δ' αὖτ' Εὐρύμαχος, Πολύβου παῖς, ἀντίον ἠΰδα·  
 'ὦ γέρον, εἰ δ' ἄγε νῦν μαντεύεο σοῖσι τέκεσσιν  
 οἴκαδ' ἰὼν, μή πού τι κακὸν πάσχωσιν ὀπίσσω·  
 ταῦτα δ' ἐγὼ σέο πολλὸν ἀμείνων μαντεύεσθαι. 180  
 ὄρνιθες δέ τε πολλοὶ ὑπ' αὐγὰς ἡελίοιο  
 φοιτῶσ', οὐδέ τε πάντες ἐναῖσιμοι· αὐτὰρ Ὀδυσσεὺς  
 ὤλετο τῇλ', ὥς καὶ σὺ καταφθίσθαι σὺν ἐκείνῳ  
 ὤφελες. οὐκ ἂν τόσσα θεοπροπέων ἀγόρευες,  
 οὐδέ κε Τηλέμαχον κεχολωμένον ᾧδ' ἀνιείης, 185  
 σῷ οἴκῳ δῶρον ποτιδέγμενος, αἶ κε πόρῃσιν!  
 ἀλλ' ἔκ τοι ἐρέω, τὸ δὲ καὶ τετελεσμένον ἔσται·  
 αἶ κε νεώτερον ἄνδρα παλαιά τε πολλὰ τε εἰδὼς  
 παρφάμενος ἐπέεσσιν ἐποτρύνῃς χαλεπαίνειν,  
 αὐτῷ μὲν οἱ πρῶτον ἀνιηρέστερον ἔσται, 190  
 [πρῆξαι δ' ἔμπης οὐ τι δυνήσεται εἶνεκα τῶνδε·]  
 σοὶ δὲ, γέρον, θωῆν ἐπιθήσομεν ἦν κ' ἐνὶ θυμῷ  
 τίνων ἀσχάλλῃς· χαλεπὸν δέ τοι ἔσσεται ἄλγος.  
 Τηλεμάχῳ δ' ἐν πᾶσιν ἐγὼν ὑποθήσομαι αὐτός·  
 μητέρ' ἐὴν ἐς πατρός ἀνωγέτω ἀπονέεσθαι· 195  
 οἱ δὲ γάμον τεύξουσι καὶ ἀρτυνέουσιν ἔεδνα  
 πολλὰ μάλ', ὅσσα ἔοικε φίλης ἐπὶ παιδὸς ἔπεσθαι.  
 οὐ γὰρ πρὶν παύσεσθαι ὀλομαι νῆας Ἀχαιῶν  
 μνηστύος ἀργαλέης, ἐπεὶ οὐ τινα δείδιμεν ἔμπης,  
 οὗτ' οὖν Τηλέμαχον, μάλα περ πολύμυθον ἐόντα· 200

οὔτε θεοπροπίης ἐμπαζόμεθ', ἦν σὺν, γεραιέ,  
 μυθείαι ἀκράαντον, ἀπεχθάνεαι δ' ἔτι μᾶλλον.  
 χρήματα δ' αὖτε κακῶς βεβρώσεται, οὐδέ ποτ' ἴσα  
 ἔσσεται, ὄφρα κεν ἦ γε διατρίβῃσιν Ἀχαιοὺς  
 ὄν γάμον· ἡμεῖς δ' αὖ ποτιδέγμενοι ἡματα πάντα 205  
 εἵνεκα τῆς ἀρετῆς ἐριδαίνομεν, οὐδὲ μετ' ἄλλας  
 ἐρχόμεθ', ἅς ἐπειικὲς ὀπυιέμεν ἐστὶν ἐκάστω·

Telemachus asks for a ship that he may seek his father.

Τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἦ᾽ οὐα  
 'Εὐρύμαχ' ἠδὲ καὶ ἄλλοι, ὅσοι μνηστῆρες ἀγαυοί,  
 ταῦτα μὲν οὐχ ὑμέας ἔτι λίσσομαι οὐδ' ἀγορεύω· 210  
 ἤδη γὰρ τὰ ἴσασι θεοὶ καὶ πάντες Ἀχαιοί.  
 ἀλλ' ἄγε μοι δότε νῆα θοὴν καὶ εἵκοσ' ἑταίρους,  
 οἳ κέ μοι ἔνθα καὶ ἔνθα διαπρήσσωσι κέλευθον.  
 εἶμι γὰρ ἐς Σπάρτην τε καὶ ἐς Πύλον ἡμαθόεντα,  
 νόστον πευσόμενος πατρὸς δὴν οἰχομένοιο, 215  
 ἦν τίς μοι εἴπῃσι βροτῶν, ἣ ὅσσαν ἀκούσω  
 ἐκ Διὸς, ἣ τε μάλιστα φέρει κλέος ἀνθρώποισιν.  
 εἰ μὲν κεν πατρὸς βίοτον καὶ νόστον ἀκούσω,  
 ἦ τ' ἂν, τρυχόμενός περ, ἔτι τλαίην ἐνιαυτόν·  
 εἰ δέ κε τεθνηῶτος ἀκούσω μηδ' ἔτ' ἐόντος, 220  
 νοστήσας δὴ ἔπειτα φίλῃν ἐς πατρίδα γαίαν  
 σῆμά τέ οἱ χεύω καὶ ἐπὶ κτέρεα κτερεΐξω  
 πολλὰ μάλ', ὅσσα ἔοικε, καὶ ἀνέρι μητέρα δώσω·

Ἦ τοι ὃ γ' ὥς εἰπὼν κατ' ἄρ' ἔξετο, τοῖσι δ' ἀνέστη  
 Μέντωρ, ὅς ρ' Ὀδυσῆος ἀμύμονος ἦεν ἑταῖρος, 225  
 καὶ οἱ ἰὼν ἐν νηυσὶν ἐπέτρεπεν οἶκον ἅπαντα,  
 πείθεσθαί τε γέροντι καὶ ἔμπεδα πάντα φυλάσσειν·  
 ὃ σφιν ἐυφρονέων ἀγορήσατο καὶ μετέειπε·

Mentor reproaches the people for disloyalty.

'Κέκλυτε δὴ νῦν μεν, Ἰθακήσιοι, ὅττι κεν εἴπω·

μή τις ἔτι πρόφρων ἀγανὸς καὶ ἥπιος ἔστω 230  
 σκηπτούχος βασιλεὺς, μηδὲ φρεσὶν αἴσιμα εἰδὼς,  
 ἀλλ' αἰεὶ χαλεπὸς τ' εἴη καὶ αἴσυλα ῥέζοι,  
 ὥς οὗ τις μέμνηται Ὀδυσσῆος θείοιο  
 λαῶν, οἷσιν ἄνασσε, πατὴρ δ' ὥς ἥπιος ἦεν.  
 ἀλλ' ἦ τοι μνηστῆρας ἀγήνορας οὗ τι μεγαίρω 235  
 ἔρδειν ἔργα βίαια κακοῖράφεισι νύοιο·  
 σφὰς γὰρ παρθέμενοι κεφαλὰς κατέδουσι βιαίως  
 οἶκον Ὀδυσσῆος, τὸν δ' οὐκέτι φασὶ νέεσθαι.  
 νῦν δ' ἄλλω δῆμῳ νεμεσίζομαι, οἷον ἅπαντες  
 ἦσθ' ἄνεψ, ἀτὰρ οὗ τι καθαπτόμενοι ἐπέεσσι 240  
 παύρους μνηστῆρας κατερύκετε πολλοὶ ἔόντες·

Τὸν δ' Εὐηνορίδης Λειώκριτος ἀντίον ἤῤδα·  
 'Μέντωρ ἀταρτηρὲ, φρένας ἤλεε, ποῖον ἔειπες  
 ἡμέας ὀτρύνων καταπανέμεν. ἀργαλέον δὲ 245  
 ἀνδράσι καὶ πλεόνεσσι μαχήσασθαι περὶ δαιτί.  
 εἴ περ γάρ κ' Ὀδυσσεὺς Ἰθακήσιος· αὐτὸς ἐπελθὼν  
 δαιτυμένους κατὰ δῶμα ἐὼν μνηστῆρας ἀγανοὺς  
 ἐξελάσαι μεγάροιο μενοινήσει· ἐνὶ θυμῷ,  
 οὗ κέν οἱ κεχάροιτο γυνή, μάλα περ χατέουσα,  
 ἐλθούτ', ἀλλὰ κεν αὐτοῦ αἰκέα πότμον ἐπίσποι, 250  
 εἰ πλεόνεσσι μάχοιτο· σὺ δ' οὐ κατὰ μοῖραν ἔειπες.  
 ἀλλ' ἄγε, λαοὶ μὲν σκίδνασθ' ἐπὶ ἔργα ἕκαστος,  
 τούτῳ δ' ὀτρυνέει Μέντωρ ὁδὸν ἥδ' Ἀλιθέρης,  
 οἳ τέ οἱ ἐξ ἀρχῆς πατρώοι εἰσιν ἑταῖροι.  
 ἀλλ', οἶω, καὶ δητὰ καθήμενος ἀγγελιάων 255  
 πεύσεται εἰν Ἰθάκῃ, τελέει δ' ὁδὸν οὐ ποτε ταύτην·

Ὡς ἄρ' ἐφώνησεν, λῦσεν δ' ἀγορὴν αἰψηρήν.  
 οἱ μὲν ἄρ' ἐσκίδναντο ἐὰ πρὸς δῶμαθ' ἕκαστος,  
 μνηστῆρες δ' ἐς δῶματ' ἴσαν θείου Ὀδυσῆος.

Athene appears in answer to Telemachus' prayer,  
 Τηλέμαχος δ' ἀπάνευθε κιὼν ἐπὶ θῖνα θαλάσσης, 260

χεῖρας νηφάμενος πολιῆς ἀλός, εὖχετ' Ἀθήνη·

‘Κλυθί μοι, ὃ χθιζὸς θεὸς ἤλυθες ἡμέτερον δῶ  
καί μ' ἐν νηὶ κέλευσας ἐπ' ἡεροειδέα πόντον,  
νόστον πευσόμενον πατρὸς δὴν οἰχομένοιο,  
ἔρχεσθαι· τὰ δὲ πάντα διατρίβουσιν Ἀχαιοί,  
μνηστῆρες δὲ μάλιστα, κακῶς ὑπερηνορέοντες.’ 265

‘Ὡς ἔφατ' εὐχόμενος, σχεδόθεν δέ οἱ ἦλθεν Ἀθήνη,  
Μέντορι εἰδομένη ἡμὲν δέμας ἠδὲ καὶ αὐδὴν,  
καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα·

‘Τηλέμαχ', οὐδ' ὄπιθεν κακὸς ἔσσειαι οὐδ' ἀνοήμων, 270  
εἰ δὴ τοι σοῦ πατρὸς ἐνέστακται μένος ἦν,  
οἷος κείνος ἔην τελέσαι ἔργον τε ἔπος τε.

οὗ τοι ἔπειθ' ἀλήη ὁδὸς ἔσσεται οὐδ' ἀτέλεστος.  
εἰ δ' οὐ κείνου γ' ἐσσι γόνος καὶ Πηνελοπείης,  
οὐ σέ γ' ἔπειτα ἔολπα τελευτήσειν ἂ μενοινᾶς. 275

παῦροι γάρ τοι παῖδες ὁμοῖοι πατρὶ πέλονται,  
οἱ πλέονες κακίους, παῦροι δέ τε πατρὸς ἀρέλους.  
ἀλλ' ἐπεὶ οὐδ' ὄπιθεν κακὸς ἔσσειαι οὐδ' ἀνοήμων,  
οὐδέ σε πάγχυ γε μήτις Ὀδυσσῆος προλέλοιπεν,  
ἔλπωρή τοι ἔπειτα τελευτήσαι τάδε ἔργα. 280

τῷ νῦν μνηστήρων μὲν ἕα βουλήν τε νόον τε  
ἀφραδέων, ἐπεὶ οὗ τι νοήμονες οὐδὲ δίκαιοι·  
οὐδέ τι ἴσασιν θάνατον καὶ κῆρα μέλαιναν,  
ὅς δὴ σφι σχεδὸν ἐστίν, ἐπ' ἡματι πάντα ὀλέσθαι.  
σοὶ δ' ὁδὸς οὐκέτι δηρὸν ἀπέσσεται ἦν σύ μενοινᾶς’ 285

and promises to accompany him.

τοῖος γάρ τοι ἑταῖρος ἐγὼ πατρώϊός εἰμι,  
ὅς τοι νῆα θοὴν στελέω καὶ ἅμ' ἔφομαι αὐτός.  
ἀλλὰ σὺ μὲν πρὸς δώματ' ἰὼν μνηστῆρσιν ὁμίλει,  
ὕπλισσόν τ' ἥια καὶ ἄγγεσιν ἄρσον ἅπαντα,  
οἶνον ἐν ἀμφιφορεῦσι, καὶ ἄλφιστα, μυελὸν ἀνδρῶν, 290



δέρμασιν ἐν πυκινούσιν· ἐγὼ δ' ἀνὰ δῆμον ἐταίρους  
 αἶψ' ἐθελοντῆρας συλλέξομαι. εἰσὶ δὲ νῆες  
 πολλαὶ ἐν ἀμφιάλῳ Ἰθάκῃ, νέαι ἡδὲ παλαιαί·  
 τάων μὲν τοι ἐγὼν ἐπιόψομαι ἢ τις ἀρίστη,  
 ὧκα δ' ἐφοπλίσσαντες ἐνήσομεν εὐρεί πόντῳ.' 295  
 Ὡς φάτ' Ἀθηναίη, κούρη Διός· οὐδ' ἄρ' ἔτι δὴν  
 Τηλέμαχος παρέμιμνεν, ἐπεὶ θεοῦ ἔκλυεν αὐδὴν.

Telemachus makes a spirited answer to the taunts of  
 Antinous;

βῆ δ' ἵμεναι πρὸς δῶμα, φίλον τετιημένος ἦτορ,  
 εὔρε δ' ἄρα μνηστῆρας ἀγήνορας ἐν μεγάροισιν,  
 αἴγας ἀνιεμένους σιάλους θ' εὔοντας ἐν αὐλῇ. 300  
 Ἀντίνοος δ' ἰθὺς γελάσας κίε Τηλεμάχοιο·  
 ἐν τ' ἄρα οἱ φῦ χειρὶ ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζε·  
 'Τηλέμαχ' ὑψαγόρη, μένος ἄσχετε, μή τί τοι ἄλλο  
 ἐν στήθεσσι κακὸν μελέτω ἔργον τε ἔπος τε,  
 ἀλλὰ μοι ἐσθιέμεν καὶ πινέμεν, ὥς τὸ πάρος περ. 305  
 ταῦτα δέ τοι μάλα πάντα τελευτήσουσιν Ἀχαιοί,  
 νῆα καὶ ἐξαίτους ἐρέτας, ἵνα θάσσουν ἵκηαι  
 εἰς Πύλον ἡγαθέην μετ' ἀγαυοῦ πατρὸς ἀκουήν.'

Τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἦνδ'·  
 'Ἀντίνο', οὐ πως ἔστιν ὑπερφιάλοισι μεθ' ὑμῖν 310  
 δαίνυσθαί τ' ἀκέοντα καὶ εὐφραίνεσθαι ἔκηλον.  
 ἢ οὐχ ἄλλις ὥς τὸ πάροιθεν ἐκείρετε πολλὰ καὶ ἐσθλὰ  
 κτήματ' ἐμὰ, μνηστῆρες, ἐγὼ δ' ἔτι νήπιος ἦα;  
 νῦν δ' ὅτε δὴ μέγας εἰμὶ καὶ ἄλλων μῦθον ἀκούων  
 πυνθάνομαι, καὶ δὴ μοι ἀέξεται ἔνδοθι θυμὸς, 315  
 πειρήσω ὥς κ' ὑμμι κακὰς ἐπὶ κῆρας ἰήλω,  
 ἢ Πύλονδ' ἐλθὼν, ἢ αὐτοῦ τῷδ' ἐνὶ δήμῳ.  
 εἴμι μὲν, οὐδ' ἀλήθ' ὁδὸς ἔσσεται ἦν ἀγορεύω,  
 ἔμπορος· οὐ γὰρ νηὸς ἐπήβολος οὐδ' ἐρετῶν  
 γίγνομαι· ὥς νύ που ὑμῖν ἐείσατο κέρδιον εἶναι. 320

Ἡ ῥα, καὶ ἐκ χειρὸς χεῖρα σπάσατ' Ἀντινόοιο  
[ῥεῖα· μνηστῆρες δὲ δόμον κάτα δαῖτα πένοντο].  
οἱ δ' ἐπελώβενον καὶ ἐκερτόμεον ἐπέεσσιν·  
ὦδε δέ τις εἶπεςκε νέων ὑπερηνορέοντων·

Ἡ μάλα Τηλέμαχος φόνον ἡμῖν μερμηρίζει. 325  
ἦ τινας ἐκ Πύλου ἄξει ἀμύντορας ἡμαθόεντος,  
ἦ ὃ γε καὶ Σπάρτηθεν, ἐπεὶ νύ περ ἵεται αἰνῶς·  
ἦ καὶ εἰς Ἑφύρην ἐθέλει, πείριαν ἄρουραν,  
ἐλθεῖν, ὄφρ' ἐνθεν θυμοφθόρα φάρμακ' ἐνείκη,  
ἐν δὲ βάλη κρητῆρι καὶ ἡμέας πάντας ὀλέσσει.' 330

Ἄλλος δ' αὖτ' εἶπεςκε νέων ὑπερηνορέοντων·  
' τίς δ' οἷδ' εἴ κε καὶ αὐτὸς ἰὼν κοίλῃς ἐπὶ νηὸς  
τῆλε φίλων ἀπόληται ἀλώμενος ὥς περ Ὀδυσσεύς ;  
οὕτω κεν καὶ μᾶλλον ὀφέλλειεν πόνον ἄμμιν·  
κτῆματα γάρ κεν πάντα δασαίμεθα, οἰκία δ' αὖτε 335  
τούτου μητέρι δοῖμεν ἔχειν ἡδ' ὅς τις ὀπυλοί.'

bids Euryclea make provision for his voyage,

Ὡς φάν· ὁ δ' ὑψόροφον θάλαμον κατεβήσετο πατρός,  
εὐρὺν, ὅθι νητὸς χρυσὸς καὶ χαλκὸς ἔκειτο  
ἐσθῆς τ' ἐν χηλοῖσι αἶλις τ' εὐῶδες ἔλαιον·  
ἐν δὲ πίθοι οἶνοιο παλαιοῦ ἡδυπότοιο 340  
ἔστασαν, ἄκρητον θεῖον ποτὸν ἐντὸς ἔχοντες,  
ἐξείης ποτὶ τοίχον ἀρηρότες, εἴ ποτ' Ὀδυσσεὺς  
οἴκαδε νοστήσειε καὶ ἄλγεα πολλὰ μογήσας.  
κληισταὶ δ' ἔπесαν σανίδες πυκινῶς ἀραρυῖαι,  
δικλίδες· ἐν δὲ γυνὴ ταμίη νύκτας τε καὶ ἡμαρ 345  
ἔσχ', ἣ πάντ' ἐφύλασσε νόον πολυῖδρείησιν,  
Εὐρύκλει', ὦπος θυγάτηρ Πεισηνορίδαο.

τὴν τότε Τηλέμαχος προσέφη θάλαμόνδε καλέσσας·  
' Μαῖ, ἄγε δὴ μοι οἶνον ἐν ἀμφιφορεῦσιν ἄφυσσον  
ἡδὺν, ὅτις μετὰ τὸν λαρώτατος ὢν σὺ φυλάσσεις, 350

κείνουν ὀιομένη τὸν κάμμορον, εἴ ποθεν ἔλθοι  
 διογενῆς Ὀδυσσεὺς θάνατον καὶ κῆρας ἀλύξας.  
 δῶδεκα δ' ἔμπλησον καὶ πώμασιν ἄρσων ἅπαντας.  
 ἐν δέ μοι ἄλφιστα χεῦον ἐυῤῥαφέεσσι δοροῖσιν·  
 εἵκοσι δ' ἔστω μέτρα μυληφάτου ἀλφίτου ἀκτῆς. 355

αὐτὴ δ' οἷη ἴσθι· τὰ δ' ἀθρόα πάντα τετύχθω·  
 ἐσπέριος γὰρ ἐγὼν αἰρήσομαι, ὅππότε κεν δὴ  
 μήτηρ εἰς ὑπερῷ' ἀναβῇ κοίτου τε μέδεται.  
 εἵμι γὰρ ἐς Σπάρτην τε καὶ ἐς Πύλον ἡμαθόεντα,  
 νόστον πευσόμενος πατρὸς φίλου, ἣν πον ἀκούσω.' 360

Ὡς φάτο, κώκυσευ δὲ φίλη τροφὸς Εὐρύκλεια,  
 καί ῥ' ὀλοφυρομένη ἔπεα πτερόεντα προσηύδα·

‘Τίπτε δέ τοι, φίλε τέκνον, ἐνὶ φρεσὶ τοῦτο νόημα  
 ἔπλετο; πῇ δ' ἐθέλεις ἰέναι πολλὴν ἐπὶ γαῖαν  
 μῦνος ἐὼν ἀγαπητός; ὁ δ' ὤλετο τηλόθι πάτρης 365  
 διογενῆς Ὀδυσσεὺς ἀλλογνώτῳ ἐνὶ δήμῳ.

οἱ δέ τοι αὐτίκ' ἰόντι κακὰ φράσσονται ὀπίσσω,  
 ὥς κε δόλῳ φθίῃς, τάδε δ' αὐτοὶ πάντα δάσσονται.  
 ἀλλὰ μέν' αὖθ' ἐπὶ σοῖσι καθήμενος· οὐδέ τί σε χρὴ  
 πόντον ἐπ' ἀτρύγετον κακὰ πάσχειν οὐδ' ἀλάλησθαι.' 370

and binds her to secrecy.

Τὴν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἦ᾽δα·  
 ‘θάρσει, μαῖ', ἐπεὶ οὗ τοι ἄνευ θεοῦ ἦδε γε βουλή.  
 ἀλλ' ὅμοσον μὴ μητρὶ φίλῃ τάδε μυθήσασθαι,  
 πρὶν γ' ὅτ' ἂν ἐνδεκάτῃ τε δυωδεκάτῃ τε γένηται,  
 ἢ αὐτὴν ποθέσαι καὶ ἀφορμηθέντος ἀκοῦσαι, 375  
 ὥς ἂν μὴ κλαίουσα κατὰ χροῶα καλὸν ἰάπτῃ.'

Ὡς ἄρ' ἔφη, γρηὺς δὲ θεῶν μέγαν ὄρκον ἀπώμνυ.  
 αὐτὰρ ἐπεὶ ῥ' ὅμοσέν τε τελεύτησέν τε τὸν ὄρκον,  
 αὐτίκ' ἔπειτά οἱ οἶνον ἐν ἀμφιφορεῦσιν ἄφυσσεν,  
 ἐν δέ οἱ ἄλφιστα χεῦεν ἐυῤῥαφέεσσι δοροῖσι· 380  
 Τηλέμαχος δ' ἐς δώματ' ἰὼν μνηστῆρσιν ὁμίλει.

Athena procures and mans a ship, and they set sail together.

Ἐνθ' αὖτ' ἄλλ' ἐνόησε θεὰ γλαυκῶπις Ἀθήνη,  
Τηλεμάχῳ δ' εἰκυῖα κατὰ πτόλιν ὥχετο πάντη,  
καί ῥα ἐκάστῳ φωτὶ παρισταμένη φάτο μῦθον,  
ἐσπερίους δ' ἐπὶ νῆα θοὴν ἀγέρεσθαι ἀνώγει. 385

ἢ δ' αὖτε Φρονίοιο Νοήμονα φαίδιμον υἱὸν  
ἦτεε νῆα θοήν· ὁ δέ οἱ πρόφρων ὑπέδεκτο.

Δύσετό τ' ἡέλιος σκιόωντό τε πᾶσαι ἀγυαί·  
καὶ τότε νῆα θοὴν ἄλαδ' εἵρυσσε, πάντα δ' ἐν αὐτῇ  
ὄπλ' ἐτίθει, τὰ τε νῆες ἐύσσελμοι φορέουσι. 390  
στήσε δ' ἐπ' ἐσχατιῇ λιμένος, περὶ δ' ἐσθλοὶ ἐταῖροι  
ἄθροοι ἠγερέθοντο· θεὰ δ' ὤτρυνεν ἕκαστον.

Ἐνθ' αὖτ' ἄλλ' ἐνόησε θεὰ γλαυκῶπις Ἀθήνη,  
βῆ δ' ἵμεναι πρὸς δώματ' Ὀδυσσῆος θείοιο·  
ἔνθα μνηστήρεσσιν ἐπὶ γλυκὺν ὕπνον ἔχευε, 395  
πλάζε δὲ πίνοντας, χειρῶν δ' ἔκβαλλε κύπελλα.

οἱ δ' εὐδειν ὤρνυντο κατὰ πτόλιν, οὐδ' ἄρ' ἔτι δὴν  
εἶατ', ἐπεὶ σφισιν ὕπνος ἐπὶ βλεφάροισιν ἐπιπτεν.  
αὐτὰρ Τηλέμαχον προσέφη γλαυκῶπις Ἀθήνη  
ἐκπροκαλεσσαμένη μεγάρων εὖ ναιεταόντων, 400  
Μέντορι εἰδομένη ἡμὲν δέμας ἠδὲ καὶ αὐδὴν·

‘Τηλέμαχ', ἦδη μὲν τοι ἐκνήμιδες ἐταῖροι  
εἶατ' ἐπήρετμοι, τὴν σὴν ποτιδέγμενοι ὀρμήν·  
ἄλλ' ἵομεν, μὴ δηθὰ διατρίβωμεν ὁδοῖο.'

ᾧς ἄρα φωνήσας ἠγήσατο Παλλὰς Ἀθήνη 405  
καρπαλίμως· ὁ δ' ἔπειτα μετ' ἵχνια βαῖνε θεοῖο.  
αὐτὰρ ἐπεὶ ῥ' ἐπὶ νῆα κατήλυθον ἠδὲ θάλασσαν,  
εὖρον ἔπειτ' ἐπὶ θινὶ κάρη κομόωντας ἐταῖρους.  
τοῖσι δὲ καὶ μετέειφ' ἱερὴ Ἴς Τηλεμάχοιο·

‘Δεῦτε, φίλοι, ἦια φερώμεθα· πάντα γὰρ ἦδη 410

ἄθρο' ἐνὶ μεγάρῳ· μήτηρ δ' ἐμοὶ οὐ τι πέπυσται,  
οὐδ' ἄλλαι δμῳαί, μία δ' οἷη μῦθον ἄκουσεν.'

ἌΩς ἄρα φωνήσας ἡγήσατο, τοὶ δ' ἅμ' ἔποντο.

οἱ δ' ἄρα πάντα φέροντες ἐνστέλμῳ ἐπὶ νηὶ  
κάτθεσαν, ὥς ἐκέλευσεν Ὀδυσσῆος φίλος υἱός. 415

ἂν δ' ἄρα Τηλέμαχος νηὸς βαῖν', ἦρχε δ' Ἀθήνη,  
νηὶ δ' ἐνὶ πρύμνῃ κατ' ἄρ' ἔζετο· ἄγχι δ' ἄρ' αὐτῆς

ἔζετο Τηλέμαχος· τοὶ δὲ πρυμνήσι' ἔλυσαν,  
ἂν δὲ καὶ αὐτοὶ βάντες ἐπὶ κληῖσι καθίζον.

τοῖσιν δ' ἔκμενον οὔρον ἴει γλαυκῶπις Ἀθήνη, 420  
ἄκραῇ Ζέφυρον, κελάδοντ' ἐπὶ οἴνοπα πόντον.

Τηλέμαχος δ' ἐτάροισιν ἐποτρύνας ἐκέλευσεν  
ὄπλων ἅπτεσθαι· τοὶ δ' ὀτρύνοντος ἄκουσαν.

ιστὸν δ' εἰλάτινον κοίλης ἔντοσθε μεσόδμης  
στήσαν ἀείραντες, κατὰ δὲ προτόνοισιν ἔδησαν, 425

ἔλκον· δ' ἰστία λευκὰ ἐυστρέπτοισι βοεῦσιν.  
ἔπρησεν δ' ἄνεμος μέσον ἰστίον, ἀμφὶ δὲ κύμα

στεῖρῃ πορφύρεον μεγάλ' ἴαχε νηὸς ἰούσης·  
ἦ δ' ἔθεεν κατὰ κύμα διαπρήσσουσα κέλευθον.

δησάμενοι δ' ἄρα ὅπλα θοὴν ἀνὰ νῆα μέλαιναν 430  
στήσαντο κρητῆρας ἐπιστεφέας οἴνοιο,

λείβον δ' ἀθανάτοισι θεοῖς αἰειγενέτησιν,  
ἐκ πάντων δὲ μάλιστα Διὸς γλαυκῶπιδι κούρῃ.  
παννυχίῃ μὲν ῥ' ἦ γε καὶ ἡῶ πείρε κέλευθον.



## ΟΔΥΣΣΕΙΑΣ Γ.

### Τὰ ἐν Πύλῳ.

Athena and Telemachus arrive and are welcomed at Pylos.

Ἡέλιος δ' ἀνόρουσε, λιπὼν περικαλλέα λίμνην,  
οὐρανὸν ἔς πολύχαλκον, ἔν' ἀθανάτοισι φαείνοι  
καὶ θνητοῖσι βροτοῖσιν ἐπὶ ζεῖδωρον ἄρουραν·  
οἱ δὲ Πύλον, Νηλῆος ἐνκτίμενον ποτλίεθρον,  
ἴξον· τοὶ δ' ἐπὶ θυνὶ θαλάσσης ἱερὰ ῥέζον, 5  
ταύρους παμμέλανας, ἐνοσίχθονι κυανοχαίτῃ.  
ἐννέα δ' ἔδραι ἔσαν, πεντηκόσιοι δ' ἐν ἑκάστη  
εἶατο, καὶ προὔχοντο ἑκάστοθι ἐννέα ταύρους.  
εὖθ' οἱ σπλάγχν' ἐπάσαντο, θεῶ δ' ἐπὶ μηρί' ἔκαιον,  
οἱ δ' ἰθὺς κατάγοντο, ἰδ' ἱστία νηὸς εἴσης 10  
στεῖλαν αἰείραντες, τὴν δ' ὥρμισαν, ἐκ δ' ἔβαν αὐτοί·  
ἐκ δ' ἄρα Τηλέμαχος νηὸς βαῖν', ἦρχε δ' Αθήνη.  
τὸν προτέρη προσέειπε θεὰ γλαυκῶπις Ἀθήνη·  
Ἵ Τηλέμαχ', οὐ μὲν σε χρὴ ἔτ' αἰδοῦς οὐδ' ἡβαιόν·  
τοῦνεκα γὰρ καὶ πόντον ἐπέπλωσ, ὄφρα πύθῃαι 15  
πατρὸς, ὅπου κύθε γαῖα καὶ ὄν τινα πότμον ἐπέσπεν.  
ἀλλ' ἄγε νῦν ἰθὺς κίε Νέστορος ἱπποδάμοιο·  
εἶδομεν ἦν τινα μῆτιν ἐνὶ στήθεσσι κέκευθε.  
λίσσεσθαι δέ μιν αὐτὸς, ὅπως νημερτέα εἴπῃ·  
ψεῦδος δ' οὐκ ἔρεε· μάλα γὰρ πεπνυμένος ἐστί.' 20  
Τὴν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἤῤα·

‘ Μέντορ, πῶς τ’ ἄρ’ ἴω πῶς τ’ ἄρ προσπτόξομαι αὐτόν ;  
οὐδέ τί πω μύθοισι πεπείρημαι πυκινούσιν·  
αἰδῶς δ’ αὖ νέον ἄνδρα γεραίτερον ἐξερέεσθαι.’

Τὸν δ’ αὖτε προσέειπε θεὰ γλαυκῶπις Ἀθήνη· 25  
‘ Τηλέμαχ’, ἄλλα μὲν αὐτὸς ἐνὶ φρεσὶ σῆσι νοήσεις,  
ἄλλα δὲ καὶ daίμων ὑποθήσεται· οὐ γὰρ οἶω  
οὐ σε θεῶν ἀέκητι γενέσθαι τε τραφέμεν τε.’

ᾧς ἄρα φωνήσας ἠγήσατο Παλλὰς Ἀθήνη  
καρπαλίμως· ὁ δ’ ἔπειτα μετ’ ἵχνια βαῖνε θεοῖο. 30  
ἶξον δ’ ἐς Πυλίων ἀνδρῶν ἄγνρὶν τε καὶ ἔδρας,  
ἐνθ’ ἄρα Νέστωρ ἦστο σὺν νιάσιν, ἀμφὶ δ’ ἑταῖροι  
δαῖτ’ ἐντυνόμενοι κρέα τ’ ὥπτων ἄλλα τ’ ἔπειρου.  
οἱ δ’ ὥς οὖν ξείνους ἴδον, ἀθρόοι ἦλθον ἅπαντες,  
χερσὶν τ’ ἠσπάζοντο καὶ ἐδριάσθαι ἄνωγον. 35  
πρῶτος Νεστορίδης Πεισίστρατος ἐγγύθεν ἐλθὼν  
ἀμφοτέρων ἔλε χεῖρα καὶ ἴδρυσεν παρὰ δαιτὶ  
κώεσιν ἐν μαλακοῖσιν, ἐπὶ ψαμάθοις ἀλίησι,  
πάρ τε κασιγνήτῳ Θρασυμήδεϊ καὶ πατέρι ᾧ·  
δῶκε δ’ ἄρα σπλάγχνων μοίρας, ἐν δ’ οἶνον ἔχευε 40  
χρυσεῖω δέπαϊ· δειδισκόμενος δὲ προσηύδα  
Παλλάδ’ Ἀθηναίην, κούρην Διὸς αἰγιόχοιο·

‘ Εὖχεο νῦν, ᾧ ξεῖνε, Ποσειδάωνι ἄνακτι·  
τοῦ γὰρ καὶ daίτης ἠντήσατε δεῦρο μολόντες.  
αὐτὰρ ἐπὴν σπείσης τε καὶ εὖξαι, ἥ θέμις ἐστὶ, 45  
δὸς καὶ τούτῳ ἔπειτα δέπας μελιηδέος οἶνου  
σπείσαι, ἐπεὶ καὶ τοῦτον οἶομαι ἀθανάτοισιν  
εὖχεσθαι· πάντες δὲ θεῶν χατέουσ’ ἄνθρωποι.  
ἀλλὰ νεώτερός ἐστιν, ὁμηλικὴ δ’ ἐμοὶ αὐτῷ·  
τοῦνεκα σοὶ προτέρῳ δώσω χρύσειον ἄλειςον.’ 50

ᾧς εἰπὼν ἐν χερσὶ τίθει δέπας ἡδέος οἶνου·  
χαῖρε δ’ Ἀθηναίη πεπνυμένῳ ἀνδρὶ δικαίῳ,  
οὐνεκά οἱ προτέρῃ δῶκε χρύσειον ἄλειςον.

αὐτίκα δ' εὔχετο πολλὰ Ποσειδάωνι ἄνακτι.

‘Κλῦθι, Ποσείδαον γαιήοχε, μηδὲ μεγήρης  
ἡμῖν εὐχομένοισι τελευτῆσαι τάδε ἔργα. 55

Νέστορι μὲν πρώτιστα καὶ νιάσι κῦδος ὄπαζε,  
αὐτὰρ ἔπειτ' ἄλλοισι δίδου χαρίεσσαν ἀμοιβὴν  
σύμπασιν Πυλίοισιν ἀγακλειτῆς ἐκατόμβης.  
δὸς δ' ἔτι Τηλέμαχον καὶ ἐμὲ πρήξαντα νέεσθαι, 60  
οὔνεκα δεῦρ' ἰκόμεσθα θοῇ σὺν νηὶ μελαίνῃ.’

‘Ὡς ἄρ' ἔπειτ' ἡρᾶτο καὶ αὐτὴ πάντα τελεύτα·  
δῶκε δὲ Τηλεμάχῳ καλὸν δέπας ἀμφικύπελλον.  
ὥς δ' αὐτως ἡρᾶτο Ὀδυσσῆος φίλος υἱός.  
οἱ δ' ἐπεὶ ὤπησαν κρέ' ὑπέρτερα καὶ ἐρύσαντο, 65  
μοίρας δασσάμενοι δαίνυντ' ἐρικυδέα δαῖτα.  
αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρου ἐντο,  
τοῖς ἄρα μύθων ἦρχε Γερήνιος ἱππότα Νέστωρ.

‘Νῦν δὴ κάλλιόν ἐστι μεταλλῆσαι καὶ ἐρέσθαι  
ξείνους, οἳ τινὲς εἰσιν, ἐπεὶ τάρπησαν ἐδωδῆς. 70  
ὦ ξείνοι, τίνες ἐστέ; πόθεν πλεῖθ' ὑγρά κέλευθα;  
ἦ τι κατὰ πρῆξιν ἦ μαψιδίως ἀλάλησθε,  
οἷά τε ληιστῆρες, ὑπεῖρ ἄλλα, τοί τ' ἀλῶνται  
ψυχὰς παρθέμενοι, κακὸν ἄλλοδαποῖσι φέροντες;’

Telemachus explains to Nestor the reason of their journey.

Τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἦῴδα 75  
θαρσῆσας· αὐτὴ γὰρ ἐνὶ φρεσὶ θάρσος Ἀθήνη  
θῆχ', ἵνα μιν περὶ πατρὸς ἀποιχομένοιο ἔροιτο  
[ἦδ' ἵνα μιν κλέος ἐσθλὸν ἐν ἀνθρώποισιν ἔχῃσιν].

‘Ὡ Νέστορ Νηληιάδη, μέγα κῦδος Ἀχαιῶν,  
εἴρεαι ὀππόθεν εἰμέν· ἐγὼ δέ κέ τοι καταλέξω. 80  
ἡμεῖς ἐξ Ἰθάκης ὑπουνήϊον εἰλήλουθμεν·  
πρῆξις δ' ἦδ' ἰδίη, οὐ δήμιος, ἦν ἀγορεύω.  
πατρὸς ἐμοῦ κλέος εὐρὺ μετέρχομαι, ἦν που ἀκούσω,

δίου Ὀδυσσῆος ταλασίφρονος, ὃν ποτέ φασι  
 σὺν σοὶ μαρνάμενον Τρώων πόλιν ἐξαλαπάξαι. 85  
 ἄλλους μὲν γὰρ πάντας, ὅσοι Τρωσὶν πολέμιζον,  
 πευθόμεθ', ἥχι ἕκαστος ἀπώλετο λυγρὸν ὄλεθρον,  
 κείνου δ' αὖ καὶ ὄλεθρον ἀπευθέα θῆκε Κρονίων.  
 οὐ γάρ τις δύναται σάφα εἰπέμεν ὀππόθ' ὄλωλεν,  
 εἴθ' ὃ γ' ἐπ' ἠπείρου δάμη ἀνδράσι δυσμενέεσσιν, 90  
 εἴτε καὶ ἐν πελάγει μετὰ κύμασιν Ἀμφιτρίτης.  
 τοῦνεκα νῦν τὰ σὰ γούναθ' ἰκάνομαι, αἶ κ' ἐθέλησθα  
 κείνου λυγρὸν ὄλεθρον ἐνισπείν, εἴ που ὅπως  
 ὀφθαλμοῖσι τεοῖσιν, ἧ ἄλλου μῦθον ἄκουσας  
 πλαζόμενου· περὶ γάρ μιν οἰζυρὸν τέκε μήτηρ. 95  
 μηδὲ τί μ' αἰδόμενος μειλίσσεο μηδ' ἐλεαίρων,  
 ἀλλ' εὖ μοι κατάλεξον ὅπως ἦντησας ὀπωπῆς.  
 λίσσομαι, εἴ ποτέ τοί τι πατὴρ ἐμὸς, ἐσθλὸς Ὀδυσσεὺς,  
 ἧ ἔπος ἧέ τι ἔργον ὑποστὰς ἐξετέλεσσε  
 δήμῳ ἐνὶ Τρώων, ὅθι πάσχετε πῆματ' Ἀχαιοί· 100  
 τῶν νῦν μοι μνῆσαι, καὶ μοι νημερτὲς ἐνίσπες.'

Nestor recounts the sufferings of the Greeks after the fall of Troy.

Τὸν δ' ἡμείβετ' ἔπειτα Γερήνιος ἱππότα Νέστωρ·  
 'ὦ φίλ', ἐπεὶ μ' ἔμνησας οἰζύος, ἣν ἐν ἐκείνῳ  
 δήμῳ ἀνέτλημεν μένος ἄσχετοι υἱες Ἀχαιῶν,  
 ἡμὲν ὅσα ξὺν νηυσὶν ἐπ' ἡρωειδέα πόντον 105  
 πλαζόμενοι κατὰ ληΐδ', ὅπῃ ἄρξειεν Ἀχιλλεὺς,  
 ἡδ' ὅσα καὶ περὶ ἄστνυ μέγα Πριάμοιο ἀνακτος  
 μαρνάμεθ'· ἔνθα δ' ἔπειτα κατέκταθεν ὅσοι ἄριστοι.  
 ἔνθα μὲν Αἴας κεῖται Ἀρήιος, ἔνθα δ' Ἀχιλλεὺς,  
 ἔνθα δὲ Πάτροκλος, θεόφιν μῆστωρ ἀτάλαντος, 110  
 ἔνθα δ' ἐμὸς φίλος υἱὸς, ἅμα κρατερὸς καὶ ἀμύμων,  
 Ἀντίλοχος, περὶ μὲν θείειν ταχὺς ἡδὲ μαχητῆς·  
 ἄλλα τε πόλλ' ἐπὶ τοῖς πάθομεν κακά· τίς κεν ἐκείνα

πάντα γε μυθήσαιο καταθυητῶν ἀνθρώπων ;  
 οὐδ' εἰ πεντάετές γε καὶ ἐξάετες παραμίνων 115  
 ἐξερέοις ὅσα κείθι πάθον κακὰ δίοι Ἀχαιοί·  
 πρὶν κεν ἀνιηθεὶς σὴν πατρίδα γαῖαν ἴκοιο.  
 εἰνάετες γάρ σφιν κακὰ ῥάπτομεν ἀμφιέποντες  
 παντοίοισι δόλοισι, μόγισ δ' ἐτέλεσσε Κρονίων.  
 ἔνθ' οὗ τίς ποτε μῆτιν ὁμοιωθήμεναι ἄντην 120  
 ἤθελ', ἐπεὶ μάλα πολλὸν ἐνίκα δῖος Ὀδυσσεὺς  
 παντοίοισι δόλοισι, πατὴρ τεὸς, εἰ ἐτεόν γε  
 κείνου ἔκγονός ἐσσι· σέβας μ' ἔχει εἰσορόωντα.  
 ἦ τοι γὰρ μῦθοί γε ἔοικότες, οὐδέ κε φαίης  
 ἄνδρα νεώτερον ᾧδε ἔοικότα μυθήσασθαι. 125  
 ἔνθ' ἦ τοι εἶως μὲν ἐγὼ καὶ δῖος Ὀδυσσεὺς  
 οὔτε ποτ' εἰν ἀγορῇ δίχ' ἐβάζομεν οὔτ' ἐνὶ βουλῇ,  
 ἀλλ' ἓνα θυμὸν ἔχοντε νόῳ καὶ ἐπίφρονι βουλῇ  
 φραζόμεθ' Ἀργείοισιν ὅπως ὅχ' ἄριστα γένοιτο.  
 αὐτὰρ ἐπεὶ Πριάμοιο πόλιν διεπέρσαμεν αἰπὴν, 130  
 βῆμεν δ' ἐν νήεσσι, θεὸς δ' ἐκέδασσεν Ἀχαιοὺς,  
 καὶ τότε δὴ Ζεὺς λυγρὸν ἐνὶ φρεσὶ μῆδετο νόστον  
 Ἀργείοις, ἐπεὶ οὗ τι νοήμονες οὐδὲ δίκαιοι  
 πάντες ἔσαν· τῷ σφεων πολέες κακὸν οἶτον ἐπέσπον  
 μήνιος ἐξ ὀλοῆς γλαυκώπιδος ὀβριμοπάτρης, 135  
 ἦ τ' ἔριν Ἀτρεΐδῃσι μετ' ἀμφοτέροισιν ἔθηκε.  
 τὼ δὲ καλεσσαμένῳ ἀγορὴν ἐς πάντας Ἀχαιοὺς,  
 μᾶψ, αὐτὰρ οὐ κατὰ κόσμον, ἐς ἥλιον καταδύντα,  
 οἱ δ' ἦλθον οἴνῳ βεβαρηότες νῆες Ἀχαιῶν,  
 μῦθον μυθείσθην, τοῦ εἵνεκα λαὸν ἄγειραν. 140  
 ἔνθ' ἦ τοι Μενέλαος ἀνώγει πάντας Ἀχαιοὺς  
 νόστου μιμνήσκεσθαι ἐπ' εὐρέα νῶτα θαλάσσης,  
 οὐδ' Ἀγαμέμνονι πάμπαν ἐήνδανε· βούλετο γάρ ῥα  
 λαὸν ἐρυκακέειν, ῥέξαι θ' ἱερὰς ἐκατόμβας,  
 ὥς τὸν Ἀθηναίης δεινὸν χόλον ἐξακέσαιο, 145



νήπιος, οὐδὲ τὸ ἤδη, ὃ οὐ πείσεσθαι ἔμελλεν·  
 οὐ γάρ τ' αἶψα θεῶν τρέπεται νόος αἰὲν ἐόντων.  
 ὥς τὼ μὲν χαλεποῖσιν ἀμειβομένῳ ἐπέεσσιν  
 ἔστασαν· οἱ δ' ἀνόρουσαν ἐυκνήμιδες Ἀχαιοὶ  
 ἡχῇ θεσπεσίῃ, δίχα δέ σφισιν ἦνδανε βουλή. 150  
 νύκτα μὲν ἀέσαμεν χαλεπὰ φρεσὶν ὀρμαίνοντες  
 ἀλλήλοισ· ἐπὶ γὰρ Ζεὺς ἦρτυε πῆμα κακοῖο·  
 ἡῶθεν δ' οἱ μὲν νέας ἔλκομεν εἰς ἄλα διᾶν  
 κτήματά τ' ἐντιθέμεσθα βαθυζώνους τε γυναῖκας.  
 ἡμίσεες δ' ἄρα λαοὶ ἐρητύοντο μένοντες 155  
 αὐθι παρ' Ἀτρεΐδῃ Ἀγαμέμνονι, ποιμένι λαῶν·  
 ἡμίσεες δ' ἀναβάντες ἐλαύνομεν· αἱ δὲ μάλ' ὦκα  
 ἔπλεον, ἐστόρεσεν δὲ θεὸς μεγακήτεα πόντον.  
 ἐς Τένεδον δ' ἐλθόντες ἐρέξαμεν ἱρὰ θεοῖσιν,  
 οἴκαδε ἰέμενοι· Ζεὺς δ' οὐ πω μῆδετο νόστον, 160  
 σχέτλιος, ὅς ῥ' ἔριν ὤρσε κακὴν ἐπὶ δεύτερον αὐτῖς.  
 οἱ μὲν ἀποστρέψαντες ἔβαν νέας ἀμφιελίσσας  
 ἀμφ' Ὀδυσῆα ἄνακτα δαΐφρονα, ποικιλομήτην,  
 αὐτῖς ἐπ' Ἀτρεΐδῃ Ἀγαμέμνονι ἦρα φέροντες·  
 αὐτὰρ ἐγὼ σὺν νηυσὶν ἀολλέσιν, αἷ μοι ἔποντο, 165  
 φεῦγον, ἐπεὶ γίγνωσκον ὃ δὴ κακὰ μῆδετο δαίμων.  
 φεῦγε δὲ Τυδέος υἱὸς Ἀρήιος, ὤρσε δ' ἐταίρους.  
 ὄψε δὲ δὴ μετὰ νῶϊ κίε ξανθὸς Μενέλαος,  
 ἐν Λέσβῳ δ' ἔκιχεν δολιχὸν πλόον ὀρμαίνοντας,  
 ἧ καθύπερθε Χίοιο νεοίμεθα παιπαλοέσσης, 170  
 νήσου ἐπὶ Ψυρίης, αὐτὴν ἐπ' ἀριστερ' ἔχοντες,  
 ἧ ὑπένερθε Χίοιο, παρ' ἠνεμόεντα Μίμαντα.  
 ἡτέομεν δὲ θεὸν φῆναι τέρας· αὐτὰρ ὃ γ' ἡμῖν  
 δεῖξε, καὶ ἠνώγει πέλαγος μέσον εἰς Εὐβοίαν  
 τέμνειν, ὅφρα τάχιστα ὑπὲκ κακότητα φύγοιμεν. 175  
 ὦρτο δ' ἐπὶ λιγύς οὖρος ἀήμεναι· αἱ δὲ μάλ' ὦκα  
 ἰχθυόεντα κέλευθα διέδραμον, ἐς δὲ Γεραιστὸν

ἐννύχιαι κατάγοντο· Ποσειδάωνι δὲ ταύρων  
 πολλ' ἐπὶ μῆρ' ἔθεμεν, πέλαγος μέγα μετρήσαντες·  
 τέτρατον ἡμαρ ἔην, ὅτ' ἐν Ἀργεῖ νῆας εἶσας 180  
 Τυδεΐδew ἔταροι Διομήδεος ἵπποδάμοιο  
 ἴστασαν· αὐτὰρ ἐγὼ γε Πύλουνδ' ἔχον, οὐδέ ποτ' ἔσβη  
 οὔρος, ἐπεὶ δὴ πρῶτα θεὸς προέηκεν ἀῆναι.  
 ὥς ἦλθον, φίλε τέκνον, ἀπευθὺς, οὐδέ τι οἶδα  
 κείνων, οἳ τ' ἐσάωθεν Ἀχαιῶν οἳ τ' ἀπόλοντο. 185  
 ὅσσα δ' ἐνὶ μεγάροισι καθήμενος ἡμετέροισι  
 πεύθομαι, ἣ θέμις ἐστὶ, δαήσεται, οὐδέ σε κεύσω.  
 εὖ μὲν Μυρμιδόνας φάσ' ἐλθέμεν ἐγχεσιμῶρους,  
 οὓς ἄγ' Ἀχιλλῆος μεγαθύμου φαίδιμος υἱός,  
 εὖ δὲ Φιλοκτήτην, Ποιάντιον ἀγλαὸν υἱόν. 190  
 πάντας δ' Ἰδομενεὺς Κρήτην εἰσήγαγ' ἐταίρους,  
 οἳ φύγον ἐκ πολέμου, πόντος δέ οἱ οὐ τιν' ἀπηύρα.  
 Ἀτρεΐδην δὲ καὶ αὐτοὶ ἀκούετε νόσφιν ἔοντες,  
 ὥς τ' ἦλθ' ὥς τ' Αἰγισθος ἐμήσατο λυγρὸν ὄλεθρον.  
 ἀλλ' ἦ τοι κείνος μὲν ἐπισμυγερῶς ἀπέγισεν, 195  
 ὥς ἀγαθὸν καὶ παῖδα καταφθιμένοιο λιπέσθαι  
 ἀνδρὸς, ἐπεὶ καὶ κείνος ἐτίσατο πατροφονῆα,  
 Αἰγισθον δολόμητιν, ὃ οἱ πατέρα κλυτὸν ἔκτα.  
 [καὶ σὺν, φίλος, μάλα γάρ σ' ὀρώω καλὸν τε μέγαν τε,  
 ἄλκιμος ἔσσ', ἵνα τίς σε καὶ ὀψιγόνων εὖ εἴπῃ.] 200

Telemachus despairs of the state of affairs in his home.

Τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἦ᾽δα·  
 ὦ Νέστορ Νηληιάδῃ, μέγα κῦδος Ἀχαιῶν,  
 καὶ λίην κείνος μὲν ἐτίσατο, καὶ οἳ Ἀχαιοὶ  
 οἴσουσι κλέος εὐρὺ καὶ ἐσσομένοισι πυθέσθαι.  
 αἱ γὰρ ἐμοὶ τοσσήνδε θεοὶ δύναμιν περιθίειν, 205  
 τίσασθαι μνηστῆρας ὑπερβασίης ἀλεγεινῆς,  
 οἳ τέ μοι ὑβρίζοντες ἀτάσθαλα μηχανόωνται.

ἀλλ' οὐ μοι τοιοῦτον ἐπέκλωσαν θεοὶ ὄλβον,  
πατρί τ' ἐμῶ καὶ ἐμοί· νῦν δὲ χρὴ τετλάμεν ἔμψης.'

Τὸν δ' ἡμείβετ' ἔπειτα Γερήνιος ἱππότα Νέστωρ 210  
'ὦ φίλ', ἐπεὶ δὴ ταῦτά μ' ἀνέμνησας καὶ ἔειπες,  
φασὶ μνηστῆρας σῆς μητέρος εἴνεκα πολλοὺς  
ἐν μεγάροις, ἀέκητι σέθεν, κακὰ μηχανάασθαι.  
εἰπέ μοι ἥ ἐκὼν ὑποδάμνασαι, ἢ σέ γε λαοὶ  
ἐχθαίρουσ' ἀνὰ δῆμον, ἐπισπόμενοι θεοῦ ὀμφῇ. 215  
τίς δ' οἷδ' εἴ κέ ποτέ σφι βίας ἀποτίσεται ἐλθὼν,  
ἢ ὃ γε μῦνος ἐὼν, ἢ καὶ σύμπαντες Ἀχαιοί;  
εἰ γάρ σ' ὥς ἐθέλοι φιλέειν γλαυκῶπις Ἀθήνη  
ὥς τότ' Ὀδυσσῆος περικήδετο κυδαλίμοιο  
δῆμψ' ἐνὶ Τρώων, ὅθι πάσχομεν ἄλγε' Ἀχαιοί — 220  
οὐ γάρ πω ἴδον ὧδε θεοὺς ἀναφανδὰ φιλεῦντας  
ὥς κείνψ ἀναφανδὰ παρίστατο Παλλὰς Ἀθήνη —  
εἴ σ' οὕτως ἐθέλοι φιλέειν κήδοιτό τε θυμῶ,  
τῷ κέν τις κείνων γε καὶ ἐκλεάθοιτο γάμοιο.'

Τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἦ᾽δα· 225  
'ὦ γέρον, οὐ πω τοῦτο ἔπος τελέεσθαι οἶω·  
λίην γὰρ μέγα εἶπες· ἄγη μ' ἔχει. οὐκ ἂν ἐμοί γε  
ἐλπομένῃ τὰ γένοιτ', οὐδ' εἰ θεοὶ ὥς ἐθέλοιεν.'

Τὸν δ' αὖτε προσέειπε θεὰ γλαυκῶπις Ἀθήνη· 230  
'Τηλέμαχε, ποῖόν σε ἔπος φύγεν ἕρκος ὀδόντων.  
ρεῖα θεός γ' ἐθέλων καὶ τηλόθεν ἄνδρα σαώσαι.  
βουλοίμην δ' ἂν ἐγώ γε καὶ ἄλγεα πολλὰ μογήσας  
οἴκαδ' εἴ ἐλθέμεναι καὶ νόστιμον ἡμαρ ἰδέσθαι,  
ἢ ἐλθὼν ἀπολέσθαι ἐφέστιος, ὥς Ἀγαμέμνων  
ᾤλεθ' ὑπ' Αἰγίσθοιο δόλῳ καὶ ἧς ἀλόχοιο. 235  
ἀλλ' ἢ τοι θάνατον μὲν ὁμοίον οὐδὲ θεοὶ περ  
καὶ φίλψ ἀνδρὶ δύνανται ἀλαλκέμεν, ὅππότε κεν δὴ  
μοῖρ' ὀλοὴ καθέλῃσι τανηλεγέος θανάτοιο.'

Nestor describes the murder of Agamemnon.

Τὴν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἦῤα·  
 'Μέντορ, μηκέτι ταῦτα λεγόμεθα κηδόμενοί περ· 240  
 κείνῳ δ' οὐκέτι νόστος ἐτήτυμος, ἀλλὰ οἱ ἦδη  
 φράσσαντ' ἀθάνατοι θάνατον καὶ Κῆρα μέλαιναν.  
 νῦν δ' ἐθέλω ἔπος ἄλλο μεταλλῆσαι καὶ ἐρέσθαι  
 Νέστορ', ἐπεὶ περίοιδε δίκας ἡδὲ φρόνιν ἄλλων·  
 τρὶς γὰρ δὴ μὲν φασιν ἀνάξασθαι γένε' ἀνδρῶν, 245  
 ὥς τέ μοι ἀθάνατος ἰνδάλλεται εἰσοράασθαι.  
 ὦ Νέστορ Νηληιάδη, σὺ δ' ἀληθὲς ἐνίσπες·  
 πῶς ἔθαν' Ἀτρεΐδης εὐρυκρείων Ἀγαμέμνων;  
 ποῦ Μενέλαος ἔην; τίνα δ' αὐτῷ μήσατ' ὄλεθρον  
 Αἴγισθος δολόμητις, ἐπεὶ κτάνε πολλὸν ἀρείω; 250  
 ἢ οὐκ Ἄργεος ἦεν Ἀχαικοῦ, ἀλλὰ πῃ ἄλλη  
 πλάζेत' ἐπ' ἀνθρώπους, ὃ δὲ θαρσῆσας κατέπεφνε;'  
 Τὸν δ' ἡμέμβετ' ἔπειτα Γερῆνιος ἱππότα Νέστωρ·  
 'τοιγὰρ ἐγὼ τοι, τέκνον, ἀληθέα πάντ' ἀγορεύσω.  
 ἦ τοι μὲν τὰδε καὐτὸς οἶεαι, ὥς κεν ἐτύχθη, 255  
 εἰ ζῶντ' Αἴγισθον ἐνὶ μεγάροισιν ἔτετμεν  
 Ἀτρεΐδης Τροίηθεν ἰὼν, ξανθὸς Μενέλαος·  
 τῷ κέ οἱ οὐδὲ θανόντι χυτὴν ἐπὶ γαῖαν ἔχευαν,  
 ἀλλ' ἄρα τὸν γε κύνες τε καὶ οἰωνοὶ κατέδαψαν  
 κείμενον ἐν πεδίῳ ἐκὰς Ἄργεος, οὐδέ κέ τίς μιν 260  
 κλαῦσεν Ἀχαιῶδων· μάλα γὰρ μέγα μήσατο ἔργον.  
 ἡμεῖς μὲν γὰρ κεῖθι πολέας τελέοντες ἀέθλους  
 ἦμεθ'· ὃ δ' εὐκῆλος μυχῶ Ἄργεος ἱποβότοιο  
 πόλλ' Ἀγαμέμνονέην ἄλοχον θέλγεσκ' ἐπέεσσιν.  
 ἦ δ' ἦ τοι τὸ πρὶν μὲν ἀναίνετο ἔργον αἰετὲς, 265  
 δῖα Κλυταιμνήστρη· φρεσὶ γὰρ κέχρητ' ἀγαθῇσι.  
 πὰρ δ' ἄρ' ἔην καὶ αἰοιδὸς ἀνὴρ, ᾧ πόλλ' ἐπέτελλεν  
 Ἀτρεΐδης Τροίηνδε κιὼν εἶρυσθαι ἄκοιτιν.  
 ἀλλ' ὅτε δὴ μιν μοῖρα θεῶν ἐπέδησε δαμῆναι,

δὴ τότε τὸν μὲν αἰοιδὸν ἄγων ἐς νῆσον ἐρήμην 270  
 κάλλιπεν οἰωνοῖσιν ἔλωρ καὶ κύρμα γενέσθαι,  
 τὴν δ' ἐθέλων ἐθέλουσαν ἀνήγαγεν ὄνδε δόμονδε.  
 πολλὰ δὲ μηρί' ἔκκε θεῶν ἱεροῖς ἐπὶ βωμοῖς,  
 πολλὰ δ' ἀγάλματ' ἀνήψεν, ὑφάσματά τε χρυσόν τε,  
 ἐκτελέσας μέγα ἔργον, ὃ οὐ ποτε ἔλπετο θυμῷ. 275  
 ἡμεῖς μὲν γὰρ ἅμα πλέομεν Τροίηθεν ἰόντες,  
 Ἄτρεΐδης καὶ ἐγὼ, φίλα εἰδότες ἀλλήλοισιν·  
 ἀλλ' ὅτε Σούνιον ἱρὸν ἀφικόμεθ', ἄκρον Ἀθηνέων,  
 ἔνθα κυβερνήτην Μενελάου Φοῖβος Ἀπόλλων  
 οἷς ἀγανοῖς βελέεσσιν ἐποιχόμενος κατέπεφνε, 280  
 πηδάλιον μετὰ χερσὶ θεούσης νηὸς ἔχοντα,  
 Φρόντιν Ὀνητορίδην, ὃς ἐκαίνυτο φῦλ' ἀνθρώπων  
 νῆα κυβερνήσαι, ὅποτε σπερχοίεν ἅελλαι.  
 ὥς ὁ μὲν ἔνθα κατέσχετ', ἐπειγόμενός περ ὁδοῖο,  
 ὄφρ' ἔταρον θάπτοι καὶ ἐπὶ κτέρεα κτερίσειεν. 285  
 ἀλλ' ὅτε δὴ καὶ κεῖνος, ἰὼν ἐπὶ οἶνοπα πόντον  
 ἐν νηυσὶ γλαφυρῇσι, Μαλειάων ὄρος αἰπὺ  
 ἷξε θέων, τότε δὴ στυγερὴν ὁδὸν εὐρύοπα Ζεὺς  
 ἐφράσατο, λιγέων δ' ἀνέμων ἐπ' αὐτμένα χεῦε  
 κύματά τε τροφόμεντα πελώρια, ἴσα ὄρεσσιν. 290  
 ἔνθα διατμήξας τὰς μὲν Κρήτην ἐπέλασσειν,  
 ἦχι Κύδωνες ἔναιον Ἰαρδάνου ἀμφὶ ῥέεθρα.  
 ἔστι δέ τις λισσὴ αἰπεῖά τε εἰς ἄλα πέτρη  
 ἐσχατιῇ Γόρτυνος, ἐν ἡεροειδέϊ πόντῳ,  
 ἔνθα Νότος μέγα κῦμα ποτὶ σκαιὸν ῥίον ὠθεῖ, 295  
 ἐς Φαιστὸν, μικρὸς δὲ λίθος μέγα κῦμ' ἀποέργει.  
 αἱ μὲν ἄρ' ἔνθ' ἦλθον, σπουδῇ δ' ἥλυξαν ὄλεθρον  
 ἄνδρες, ἀτὰρ νῆάς γε ποτὶ σπιλάδεσσιν ἔαξαν  
 κύματ'. ἀτὰρ τὰς πέντε νέας κυανοπρωρέους  
 Αἰγύπτῳ ἐπέλασσε φέρων ἄνεμός τε καὶ ὕδωρ. 300  
 ὥς ὁ μὲν ἔνθα πολλὸν βίοτον καὶ χρυσὸν ἀγείρων



ἤλατο ξὺν νηυσὶ κατ' ἄλλοθρόους ἀνθρώπους  
 τόφρα δὲ ταῦτ' Αἴγισθος ἐμήσατο οἴκοθι λυγρά·  
 ἐπτάετες δ' ἤνασσε πολυχρύσοιο Μυκῆνης  
 κτείνας Ἀτρεΐδην, δέδμητο δὲ λαὸς ὑπ' αὐτῷ. 305  
 τῷ δέ οἱ ὀγδοάτῳ κακὸν ἤλυθε δῖος Ὀρέστης  
 ἅψ' ἀπ' Ἀθηναίων, κατὰ δ' ἔκτανε πατροφονίᾳ,  
 Αἴγισθον δολόμητιν, ὃ οἱ πατέρα κλυτὸν ἔκτα.  
 ἦ τοι τὸν κτείνας δαίνυ τάφον Ἀργείοισι  
 μητρός τε στυγερῆς καὶ ἀνάλκιδος Αἰγίσθοιο· 310  
 αὐτῆμαρ δέ οἱ ἦλθε βοῆν ἀγαθὸς Μενέλαος,  
 πολλὰ κτήματ' ἄγων, ὅσα οἱ νέες ἄχθος ἄειραν.

He bids Telemachus to visit Menelaus.

καὶ σὺ, φίλος, μὴ δηθὰ δόμων ἄπο τῆλ' ἀλάλησο,  
 κτήματά τε προλιπὼν ἄνδρας τ' ἐν σοῖσι δόμοισιν  
 οὔτῳ ὑπερφιάλους, μή τοι κατὰ πάντα φάγῃσι 315  
 κτήματα δασσάμενοι, σὺ δὲ τηυσίην ὁδὸν ἔλθῃς.  
 ἀλλ' ἐς μὲν Μενέλαον ἐγὼ κέλομαι καὶ ἄνωγα  
 ἐλθεῖν· κείνος γὰρ νέον ἄλλοθεν εἰλήλουθεν,  
 ἐκ τῶν ἀνθρώπων ὅθεν οὐκ ἔλποιτό γε θυμῷ  
 ἐλθέμεν, ὃν τινα πρῶτον ἀποσφήλωσιν ἅελλαι 320  
 ἐς πέλαγος μέγα τοῖον, ὅθεν τέ περ οὐδ' οἰωνοὶ  
 αὐτόετες οἰχνεῦσιν, ἐπεὶ μέγα τε δεινὸν τε.  
 ἀλλ' ἴθι νῦν σὺν νηὶ τε σῇ καὶ σοῖς ἐτάροισιν·  
 εἰ δ' ἐθέλεις πεζὸς, πάρα τοι δίφρος τε καὶ ἵπποι,  
 παρ δέ τοι νῆες ἐμοί, οἳ τοι πομπῆς ἔσονται 325  
 ἐς Λακεδαίμονα δῖαν, ὅθι ξανθὸς Μενέλαος.  
 λίσσεσθαι δέ μιν αὐτὸς, ἵνα νημερτὲς ἐνίσπη.  
 ψεῦδος δ' οὐκ ἐρέει· μάλα γὰρ πεπνυμένος ἐστίν·  
 ὧς ἔφατ', ἥελιος δ' ἄρ' ἔδν καὶ ἐπὶ κνέφας ἦλθε.  
 τοῖσι δὲ καὶ μετέειπε θεὰ γλανκῶπις Ἀθήνη· 330

Athena proposes that they should now take their leave.

‘ὦ γέρον, ἦ τοι ταῦτα κατὰ μοῖραν κατέλεξας·  
 ἀλλ’ ἄγε τάμνετε μὲν γλώσσας, κεράσθε δὲ οἶνον,  
 ὄφρα Ποσειδάωνι καὶ ἄλλοις ἀθανάτοισι  
 σπείσαντες κοῖτοιο μεδώμεθα· τοῖο γὰρ ὥρη.  
 ἦδη γὰρ φάος οἴχεθ’ ὑπὸ ζόφον, οὐδὲ ἔοικε  
 δηθὰ θεῶν ἐν δαιτὶ θαασσέμεν, ἀλλὰ νέεσθαι.’ 335

Ἡ ῥα Διὸς θυγάτηρ, τοὶ δ’ ἔκλυνον αὐδησάσης.  
 τοῖσι δὲ κήρυκες μὲν ὕδωρ ἐπὶ χεῖρας ἔχευαν,  
 κοῦροι δὲ κρητῆρας ἐπεστέψαντο ποτοῖο,  
 νώμησαν δ’ ἄρα πᾶσιν ἐπαρξάμενοι δεπᾶεσσι· 340  
 γλώσσας δ’ ἐν πυρὶ βάλλον, ἀνιστάμενοι δ’ ἐπέλειβον.  
 αὐτὰρ ἐπεὶ σπείσαν τ’ ἐπίον θ’ ὅσον ἤθελε θυμὸς,  
 δὴ τότε Ἀθηναίη καὶ Τηλέμαχος θεοειδὴς  
 ἄμφω ἰέσθην κοίλην ἐπὶ νῆα νέεσθαι.  
 Νέστωρ δ’ αὖ κατέρυκε καθαπτόμενος ἐπέεσσι· 345

Nestor would fain keep them : so Telemachus remains.

‘Ζεὺς τό γ’ ἀλεξήσκει καὶ ἀθάνατοι θεοὶ ἄλλοι,  
 ὥς ὑμεῖς παρ’ ἐμῷ θοῇν ἐπὶ νῆα κίοιτε  
 ὥς τέ τευ ἦ παρὰ πάμπαν ἀνείμονος ἢ πενιχροῦ,  
 ᾧ οὐ τι χλαῖναι καὶ ῥήγεα πόλλ’ ἐνὶ οἴκῳ,  
 οὔτ’ αὐτῷ μαλακῶς οὔτε ξείνοισιν ἐνεύδειν. 350  
 αὐτὰρ ἐμοὶ πάρα μὲν χλαῖναι καὶ ῥήγεα καλά.  
 οὐ θην δὴ τοῦδ’ ἀνδρὸς Ὀδυσσῆος φίλος υἱὸς  
 νηὸς ἐπ’ ἱκριόφιν καταλέξεται, ὄφρ’ ἂν ἐγὼ γε  
 ζῶω, ἔπειτα δὲ παῖδες ἐνὶ μεγάροισι λίπωνται,  
 ξείνους ξεινίζειν, ὅς τίς κ’ ἐμὰ δῶμαθ’ ἵκηται.’ 355

Τὸν δ’ αὖτε προσέειπε θεὰ γλαυκῶπις Ἀθήνη·  
 ‘εὖ δὴ ταῦτά γ’ ἔφησθα, γέρον φίλε· σοὶ δὲ ἔοικε  
 Τηλέμαχον πείθεσθαι, ἐπεὶ πολὺ κάλλιον οὕτως.  
 ἀλλ’ οὗτος μὲν νῦν σοι ἅμ’ ἔψεται, ὄφρα κεν εὔδῃ

σοῖσιν ἐνὶ μεγάροισιν· ἐγὼ δ' ἐπὶ νῆα μέλαιναν 360  
 εἴμ', ἵνα θαρσύνω θ' ἐτάρους εἶπω τε ἕκαστα.  
 οἷος γὰρ μετὰ τοῖσι γεραίτερος εὐχομαι εἶναι·  
 οἱ δ' ἄλλοι φιλότῃτι νεώτεροι ἄνδρες ἔπονται,  
 πάντες ὁμηλικὴ μεγαθύμου Τηλεμάχοιο.  
 ἔνθα κε λεξαίμην κοίλῃ παρὰ νηὶ μελαίνῃ 365  
 νῦν· ἀτὰρ ἡῶθεν μετὰ Καύκωνας μεγαθύμους  
 εἴμ', ἔνθα χρεῖός μοι ὀφέλλεται, οὗ τι νέον γε,  
 οὐδ' ὀλίγον· σὺν δὲ τοῦτον, ἐπεὶ τεὸν ἵκετο δῶμα,  
 πέμψον σὺν δίφρῳ τε καὶ υἱεί· δὸς δέ οἱ ἵππους,  
 οἳ τοι ἐλαφρότατοι θείειν καὶ κάρτος ἄριστοι.' 370

Athena vanishes; Nestor vows her an offering.

Ὡς ἄρα φωνήσας ἀπέβη γλαυκῶπις Ἀθήνη  
 φήνῃ εἰδομένη· θάμβος δ' ἔλε πάντας ἰδόντας,  
 θαύμαζεν δ' ὁ γεραιὸς, ὅπως ἴδεν ὀφθαλμοῖσι·  
 Τηλεμάχου δ' ἔλε χεῖρα, ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν·  
 ὦ φίλος, οὗ σε ἔολπα κακὸν καὶ ἀναλκιν ἔσεσθαι,  
 εἰ δὴ τοι νέῳ ὧδε θεοὶ πομπῆες ἔπονται. 376  
 οὐ μὲν γάρ τις ὁδ' ἄλλος Ὀλύμπια δώματ' ἐχόντων,  
 ἀλλὰ Διὸς θυγάτηρ, κυδίστη τριτογένεια,  
 ἥ τοι καὶ πατέρ' ἐσθλὸν ἐν Ἀργείοισιν ἐτίμα.  
 ἀλλὰ, ἄνασσ', ἴληθι, δίδωθι δέ μοι κλέος ἐσθλὸν, 380  
 αὐτῷ καὶ παιδεσσι καὶ αἰδοίῃ παρακοίτι·  
 σοὶ δ' αὖ ἐγὼ ρέξω βοῦν ἦνιν εὐρυμέτωπον,  
 ἀδμήτην, ἣν οὗ πω ὑπὸ ζυγὸν ἦγαγεν ἀνὴρ·  
 τήν τοι ἐγὼ ρέξω χρυσὸν κέρασιν περιχεύας.'  
 Ὡς ἔφατ' εὐχόμενος, τοῦ δ' ἔκλυε Παλλὰς Ἀθήνη.  
 τοῖσιν δ' ἡγεμόνευε Γερήνιος ἱππότα Νέστωρ, 386  
 νιάσι καὶ γαμβροῖσιν, ἐὰ πρὸς δώματα καλά.  
 ἀλλ' ὅτε δώμαθ' ἵκοντο ἀγακλυτὰ τοιοῦτο ἄνακτος,  
 ἐξεῖλς ἔζοντο κατὰ κλισμούς τε θρόνους τε,

τοῖς δ' ὁ γέρων ἐλθοῦσιν ἀνὰ κρητῆρα κέρασσευ 390  
οἴνου ἡδυπότοιο, τὸν ἐνδεκάτῳ ἐνιαυτῷ  
ῥίξεν ταμὴν καὶ ἀπὸ κρήδεμνον ἔλυσεν·  
τοῦ δ' ὁ γέρων κρητῆρα κεράσσατο, πολλὰ δ' Ἀθήνη  
εὔχετ' ἀποσπένδων, κούρη Διὸς αἰγιόχοιο.

Αὐτὰρ ἐπεὶ σπείσαν τ' ἔπιόν θ' ὅσον ἤθελε θυμὸς, 395  
οἱ μὲν κακκείμενοι ἔβαν οἰκόνδε ἕκαστος,  
τὸν δ' αὐτοῦ κοίμησε Γερήνιος ἵπποτα Νέστωρ,  
Τηλέμαχον, φίλον υἱὸν Ὀδυσσῆος θείοιο,  
τρητοῖς ἐν λεχέεσσιν, ὑπ' αἰθούσῃ ἐριδούπῳ,  
πὰρ δ' ἄρ' ἐνμμελίην Πεισίστρατον, ὄρχαμον ἀνδρῶν, 400  
ὅς οἱ ἔτ' ἡίθεος παίδων ἦν ἐν μεγάροισιν.  
αὐτὸς δ' αὖτε καθεῦδε μυχῷ δόμον ὑψηλοῖο,  
τῷ δ' ἄλοχος δέσποινα λέχος πόρσυνε καὶ εὐνήν.

Next morning the offering is made.

Ἦμος δ' ἡριγένεια φάνη ῥοδοδάκτυλος Ἥως,  
ῥρυντ' ἄρ' ἐξ εὐνῇφι Γερήνιος ἵπποτα Νέστωρ, 405  
ἐκ δ' ἐλθὼν κατ' ἄρ' ἔξετ' ἐπὶ ξεστοῖσι λίθοισιν,  
οἳ οἱ ἔσαν προπάροιθε θυράων ὑψηλάων  
λευκοὶ, ἀποστίλβοντες ἀλείφατος· οἷς ἔπι μὲν πρὶν  
Νηλεὺς ἵζεσκεν, θεόφιν μῆστωρ ἀτάλαντος·  
ἀλλ' ὁ μὲν ἤδη κηρὶ δαμῆς Ἀἰδὸσδε βεβήκει, 410  
Νέστωρ αὖ τὸτ' ἐφίξε Γερήνιος, οὔρος Ἀχαιῶν,  
σκῆπτρον ἔχων. περὶ δ' νῆες ἀολλέες ἡγερέθοντο  
ἐκ θαλάμων ἐλθόντες, Ἐχέφρων τε Στρατίος τε  
Περσεύς τ' Ἀρητός τε καὶ ἀντίθεος Θρασυμήδης.  
τοῖσι δ' ἔπειθ' ἔκτος Πεισίστρατος ἦλυθεν ἥρως, 415  
πὰρ δ' ἄρα Τηλέμαχον θεοείκελον εἶσαν ἄγοντες.  
τοῖσι δὲ μύθων ἦρχε Γερήνιος ἵπποτα Νέστωρ·

‘Καρπαλίμως μοι, τέκνα φίλα, κρηγήνατ' ἐέλδωρ,  
ὄφρ' ἢ τοι πρῶτιστα θεῶν ἰλάσσομ' Ἀθήνην,

ἥ μοι ἐναργὴς ἦλθε θεοῦ ἐς δαῖτα θάλειαν. 420

ἀλλ' ἄγ' ὁ μὲν πεδίουδ' ἐπὶ βοῦν ἵτω, ὄφρα τάχιστα  
ἔλθῃσιν, ἐλάσῃ δὲ βοῶν ἐπιβουκόλος ἀνὴρ·

εἷς δ' ἐπὶ Τηλεμάχου μεγαθύμου νῆα μέλαιναν  
πάστας ἰὼν ἐτάρους ἀγέτω, λιπέτω δὲ δύ' οἴους·  
εἷς δ' αὖ χρυσοχόον Λαέρκεα δεῦρο κελέσθω 425  
ἐλθεῖν, ὄφρα βοὸς χρυσὸν κέρασιν περιχεύῃ.

οἱ δ' ἄλλοι μένετ' αὐτοῦ ἀολλέες, εἶπατε δ' εἴσω  
δμῳῇσιν κατὰ δώματ' ἀγακλυτὰ δαῖτα πένεσθαι,  
ἔδρας τε ξύλα τ' ἀμφὶ καὶ ἀγλαὸν οἰσέμεν ὕδωρ·

ᾠς ἔφαθ', οἱ δ' ἄρα πάντες ἐποίπνουν. ἦλθε μὲν ἄρ  
βοῦς 430

ἐκ πεδίου, ἦλθον δὲ θοῆς παρὰ νηὸς εἰσῆς  
Τηλεμάχου ἔταροι μεγαλήτορος, ἦλθε δὲ χαλκεὺς  
ὄπλ' ἐν χερσὶν ἔχων χαλκήϊα, πείρατα τέχνης,  
ἄκμονά τε σφῦράν τ' εὐποίητόν τε πυράγρην,  
οἷσιν τε χρυσὸν εἰργάζετο· ἦλθε δ' Ἀθήνη 435  
ἱρῶν ἀντιόωσα. γέρων δ' ἱππηλάτα Νέστωρ  
χρυσὸν ἔδωχ'· ὁ δ' ἔπειτα βοὸς κέρασιν περίχευεν  
ἀσκήσας, ἵν' ἄγαλμα θεᾷ κεχάροιτο ἰδοῦσα.

βοῦν δ' ἀγέτην κεράων Στρατίος καὶ δῖος Ἐχέφρων.  
χέρνιβα δέ σφ' Ἄρητος ἐν ἀνθεμόεντι λέβητι 440  
ἦλυνθεν ἐκ θαλάμοιο φέρων, ἐτέρῃ δ' ἔχεν οὐλὰς  
ἐν κανέῳ· πέλεκυν δὲ μενεπτόλεμος Θρασυμήδης  
ὄξυν ἔχων ἐν χειρὶ παρίστατο, βοῦν ἐπικόψων.

Περσεὺς δ' ἀμνίον εἶχε· γέρων δ' ἱππηλάτα Νέστωρ  
χέρνιβά τ' οὐλοχύτας τε κατήρχετο, πολλὰ δ' Ἀθήνη 445  
εὔχετ' ἀπαρχόμενος, κεφαλῆς τρίχας ἐν πυρὶ βάλλων.

Αὐτὰρ ἐπεὶ ῥ' εὔξαντο καὶ οὐλοχύτας προβάλοντο,  
αὐτίκα Νέστορος υἱὸς, ὑπέρθυμος Θρασυμήδης,  
ἤλασεν ἄγχι στάς· πέλεκυς δ' ἀπέκοψε τένοντας  
αὐχενίους, λῦσεν δὲ βοὸς μένος· αἱ δ' ὀλόλυξαν 450



θυγατέρες τε υιοί τε καὶ αἰδοίη παράκοιτις  
 Νέστορος, Εὐρυδίκη, πρέσβα Κλυμένοιο θυγατρῶν.  
 οἱ μὲν ἔπειτ' ἀνελόντες ἀπὸ χθονὸς εὐρυοδείης  
 ἔσχον· ἀτὰρ σφάξεν Πεισίστρατος, ὄρχαμος ἀνδρῶν.  
 τῆς δ' ἔπει ἐκ μέλαν αἷμα ῥύη, λίπε δ' ὅστέα θυμὸς, 455  
 αἶψ' ἄρα μιν διέχευαν, ἄφαρ δ' ἐκ μηρία τάμνον  
 πάντα κατὰ μοῖραν, κατὰ τε κνίσῃ ἐκάλυψαν  
 δίπτυχα ποιήσαντες, ἐπ' αὐτῶν δ' ὠμοθέτησαν.  
 καίε δ' ἐπὶ σχίσῃς ὁ γέρων, ἐπὶ δ' αἶθοπα οἶνον  
 λείβε· νέοι δὲ παρ' αὐτὸν ἔχον πεμπώβολα χερσίν. 460  
 αὐτὰρ ἐπεὶ κατὰ μῆρ' ἐκάη καὶ σπλάγχν' ἐπάσαντο,  
 μίστυλλόν τ' ἄρα τᾶλλα καὶ ἀμφ' ὀβελοῖσιν ἔπειραν,  
 ὥπτων δ' ἀκροπόρους ὀβελούς ἐν χερσίν ἔχοντες.

Τόφρα δὲ Τηλέμαχον λούσεν καλὴ Πολυκάστη,  
 Νέστορος ὀπλοτάτῃ θυγάτηρ Νηληιάδαο. 465  
 αὐτὰρ ἐπεὶ λούσεν τε καὶ ἔχρισεν λίπ' ἐλαίῳ,  
 ἀμφὶ δέ μιν φᾶρος καλὸν βάλεν ἠδὲ χιτῶνα,  
 ἔκ ρ' ἀσαμίνθου βῆ δέμας ἀθανάτοισιν ὁμοῖος·  
 παρ δ' ὃ γε Νέστορ' ἰὼν κατ' ἄρ' ἔξετο, ποιμένι λαῶν.

Οἱ δ' ἐπεὶ ὥπτησαν κρέ' ὑπέρτερα καὶ ἐρύσαντο, 470  
 δαίνυνθ' ἐζόμενοι· ἐπὶ δ' ἀνέρες ἐσθλοὶ ὄροντο  
 οἶνον οἶνοχοεῦντες ἐνὶ χρυσέοις δεπάεσσιν.  
 αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,  
 τοῖσι δὲ μύθων ἦρχε Γερήνιος ἱππότα Νέστωρ·

Telemachus and Peisistratus set out for Sparta.

‘Παῖδες ἔμοι, ἄγε, Τηλεμάχῳ καλλίτριχας ἵππους 475  
 ζεύξαθ' ὑφ' ἄρματ' ἄγοντες, ἵνα πρήσσησιν ὁδοῖο.’

‘Ὡς ἔφαθ', οἱ δ' ἄρα τοῦ μάλα μὲν κλύον ἠδ' ἐπίθοντο,  
 καρπαλίμως δ' ἔξευξαν ὑφ' ἄρμασιν ὠκέας ἵππους.  
 ἐν δὲ γυνὴ ταμὴν σῖτον καὶ οἶνον ἔθηκεν  
 ὄψα τε, οἷα ἔδουσι διοτρεφέες βασιλῆες. 480

ἂν δ' ἄρα Τηλέμαχος περικαλλέα βήσето δίφρον·  
 παρ δ' ἄρα Νεστορίδης Πεισίστρατος, ὄρχαμος ἀνδρῶν,  
 ἐς δίφρον τ' ἀνέβαινε καὶ ἡνία λάζετο χερσὶ,  
 μάστιξεν δ' ἐλάαν, τῷ δ' οὐκ ἀέκοντε πετέσθην  
 ἐς πεδῖον, λιπέτην δὲ Πύλου αἰπὺ πτολίεθρον. 485  
 οἱ δὲ πανημέριοι σείουν ζυγὸν ἀμφὶς ἔχοντες.

Δύσετό τ' ἡέλιος σκιάωντό τε πᾶσαι ἀγνιαί·  
 ἐς Φηρὰς δ' ἴκοντο Διοκλῆος ποτὶ δῶμα,  
 υἱέος Ὀρσιλόχοιο, τὸν Ἀλφειὸς τέκε παῖδα.  
 ἔνθα δὲ νύκτ' ἄεσαν, ὃ δὲ τοῖς παρ ξείνια θῆκεν. 490

Ἥμος δ' ἡριγένεια φάνη ῥοδοδάκτυλος Ἥως,  
 ἵππους τ' ἐξεύγνυντ' ἀνά θ' ἄρματα ποικίλ' ἔβαινον·  
 [ἐκ δ' ἔλασαν προθύροιο καὶ αἰθούσης ἐριδούπου·]  
 μάστιξεν δ' ἐλάαν, τῷ δ' οὐκ ἀέκοντε πετέσθην.  
 ἴξον δ' ἐς πεδῖον πυρηφόρον, ἔνθα δ' ἔπειτα 495  
 ἦνον ὁδόν· τοῖον γὰρ ὑπέκφερον ὠκέες ἵπποι.  
 δύσετό τ' ἡέλιος σκιάωντό τε πᾶσαι ἀγνιαί.

## ΟΔΥΣΣΕΙΑΣ Δ.

### Τὰ ἐν Λακεδαίμονι.

Telemachus and his friend are welcomed by Menelaus.

Οἱ δ' ἴξον κοίλῃν Λακεδαίμονα κητώεσσαν,  
πρὸς δ' ἄρα δώματ' ἔλων Μενελάου κυδαλίμοιο.  
τὸν δ' εὖρον δαινύντα γάμον πολλοῖσιν ἔτησιν  
νιέος ἠδὲ θυγατρὸς ἀμύμονος ᾧ ἐνὶ οἴκῳ.

τὴν μὲν Ἀχιλλῆος ῥηξήνορος νιεί πέμπεν· 5  
ἐν Τροίῃ γὰρ πρῶτον ὑπέσχετο καὶ κατένευσε  
δωσέμεναι, τοῖσιν δὲ θεοὶ γάμον ἐξετέλειον.

τὴν ἄρ' ὃ γ' ἐνθ' ἵπποισι καὶ ἄρμασι πέμπε νέεσθαι  
Μυρμιδόνων προτὶ ἄστν περικλυτὸν, οἷσιν ἄνασσειν.

νιεί δὲ Σπάρτῃθεν Ἀλέκτορος ἦγετο κούρην, 10  
ὅς οἱ τηλύγετος γένετο κρατερὸς Μεγαπένθης  
ἐκ δούλης· Ἐλένη δὲ θεοὶ γόνον οὐκέτ' ἔφαινον,  
ἐπεὶ δὴ τὸ πρῶτον ἐγείνατο παῖδ' ἐρατεινὴν,  
Ἑρμιόνην, ἣ εἶδος ἔχε χρυσέης Ἀφροδίτης.

Ὡς οἱ μὲν δαίνυντο καθ' ὑψερεφὲς μέγα δῶμα 15  
γαίτονες ἠδὲ ἔται Μενελάου κυδαλίμοιο,  
τερπόμενοι· μετὰ δέ σφιν ἐμέλπετο θεῖος ἀοιδὸς  
φορμίζων· δοιῶ δὲ κυβιστητῆρε κατ' αὐτοὺς  
μολπῆς ἐξάρχοντος ἐδίνεον κατὰ μέσσοις.

Τὼ δ' αὖτ' ἐν προθύροισι δόμων αὐτῷ τε καὶ ἵππῳ, 20  
Τηλέμαχος θ' ἥρως καὶ Νέστορος ἀγλαὸς υἱὸς,

στῆσαν· ὁ δὲ προμολῶν ἶδετο κρείων Ἴτεωνεύς,  
 ὀτρηρὸς θεράπων Μενελάου κυδαλίμοιο,  
 βῆ δ' ἵμεν ἀγγελέων διὰ δώματα ποιμένι λαῶν,  
 ἀγχοῦ δ' ἰστάμενος ἔπεα πτερόεντα προσηύδα·

25

Ἔείνω δὴ τινε τώδε, διοτρεφὲς ᾧ Μενέλαε,  
 ἄνδρε δύω, γενεῇ δὲ Διὸς μέγαλοιο ἔικτον.  
 ἀλλ' εἴπ' ἣ σφωιν καταλύσομεν ὠκέας ἵππους,  
 ἣ ἄλλον πέμπωμεν ἱκανέμεν, ὅς κε φιλήσῃ·

Τὸν δὲ μέγ' ὀχθήσας προσέφη ξανθὸς Μενέλαος·

30

οὐ μὲν νήπιος ἦσθα, Βοηθοίδῃ Ἴτεωνεῦ,  
 τὸ πρῖν· ἀτὰρ μὲν νῦν γε πάις ὥς νήπια βάξεις.  
 ἣ μὲν δὴ νῶϊ ξεινήϊα πολλὰ φαγόντε  
 ἄλλων ἀνθρώπων δεῦρ' ἰκόμεθ', αἶ κέ ποθι Ζεὺς  
 ἐξοπίσω περ παύσῃ οἰζύος. ἀλλὰ λύ' ἵππους  
 ξείνων, ἐς δ' αὐτοὺς προτέρω ἄγε θοινηθῆναι·

35

ᾧ φάθ', ὁ δὲ μεγάροιο διέσσυτο, κέκλετο δ' ἄλλους  
 ὀτρηροὺς θεράποντας ἅμα σπέσθαι ἐοῖ αὐτῷ.  
 οἱ δ' ἵππους μὲν λῦσαν ὑπὸ ζυγοῦ ἰδρώοντας,  
 καὶ τοὺς μὲν κατέδησαν ἐφ' ἱππεῖσιν κᾶπησιν,  
 παρ δ' ἔβαλον ζειᾶς, ἀνὰ δὲ κρῖ λευκὸν ἔμιξαν,  
 ἄρματα δ' ἔκλιναν πρὸς ἐνώπια παμφανόωντα,  
 αὐτοὺς δ' εἰσῆγον θείον δόμον· οἱ δὲ ἰδόντες  
 θαύμαζον κατὰ δῶμα διοτρεφέος βασιλῆος.

40

ὥς τε γὰρ ἡελίου αἶγλη πέλεν ἠὲ σελήνης  
 δῶμα καθ' ὑψερεφὲς Μενελάου κυδαλίμοιο.  
 αὐτὰρ ἐπεὶ τάρπησαν ὀρώμενοι ὀφθαλμοῖσιν,  
 ἔς ῥ' ἀσαμίνθους βάντες ἐυξέστας λούσαντο.  
 τοὺς δ' ἐπεὶ οὖν δμῳαὶ λούσαν καὶ χρίσαν ἐλαίῳ,  
 ἀμφὶ δ' ἄρα χλαῖνας οὐλας βάλον ἠδὲ χιτῶνας,  
 ἔς ῥα θρόνους ἔζοντο παρ' Ἀτρεΐδην Μενέλαον.  
 χέρνιβα δ' ἀμφίπολος προχόῳ ἐπέχευε φέρουσα  
 καλῇ χρυσεῖῃ, ὑπὲρ ἀργυρέοιο λέβητος,

50

νύψασθαι· παρὰ δὲ ξέστην ἐτάνυσσε τράπεζαν.

σίτον δ' αἰδοίῃ ταμίῃ παρέθηκε φέρουσα,

55

εἶδατα πόλλ' ἐπιθείσα, χαριζομένη παρεόντων.

[δαιτρὸς δὲ κρειῶν πίνακας παρέθηκεν αἰέρας  
παντοίων, παρὰ δέ σφι τίθει χρύσεια κύπελλα.]

τὼ καὶ δεικνύμενος προσέφη ξανθὸς Μενέλαος·

‘Σίτου θ' ἄπτεσθον καὶ χαίρετον. αὐτὰρ ἔπειτα 60

δείπνου πασσαμένω εἰρησόμεθ' οἷ τινές ἐστον

ἀνδρῶν· οὐ γὰρ σφῶν γε γένος ἀπόλωλε τοκίων,

ἀλλ' ἀνδρῶν γένος ἐστὲ διοτρεφέων βασιλῆων

σκηπτούχων, ἐπεὶ οὗ κε κακοὶ τοιούσδε τέκοιεν·

‘Ὡς φάτο, καὶ σφιν νῶτα βοὸς παρὰ πίονα θῆκεν 65

ὅπτ' ἐν χερσὶν ἔλων, τὰ ρά οἱ γέρα πάρθεσαν αὐτῷ.

οἱ δ' ἐπ' ὀνείαθ' ἐτοῖμα προκείμενα χεῖρας ἱαλλον.

αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρου ἐντο,

δὴ τότε Τηλέμαχος προσεφώνεε Νέστορος υἱόν,

ἄγχι σχὼν κεφαλὴν, ἵνα μὴ πευθοῖαθ' οἱ ἄλλοι· 70

*Telemachus admires the beauties of the palace.*

‘Φράζεο, Νεστορίδῃ, τῷ ἐμῷ κεχαρισμένῃ θυμῷ,

χαλκοῦ τε στεροπὴν καὶ δώματα ἡχέεντα,

χρυσοῦ τ' ἡλέκτρον τε καὶ ἀργύρου ἡδ' ἐλέφαντος.

Ζηνός που τοιήδε γ' Ὀλυμπίου ἐνδοθεν αὐλῇ,

ὅσσα τὰδ' ἄσπετα πολλά· σέβας μ' ἔχει εἰσορόωντα· 75

Τοῦ δ' ἀγορεύοντος ξύνετο ξανθὸς Μενέλαος,

καὶ σφεας φωνήσας ἔπεα πτερόεντα προσηύδα·

*Menelaus, in replying, mentions the name of Odysseus,*

‘Τέκνα φίλ', ἧ τοι Ζηνὶ βροτῶν οὐκ ἂν τις ἐρίζοι·

ἀθάνατοι γὰρ τοῦ γε δόμοι καὶ κτήματ' ἔασιν·

ἀνδρῶν δ' ἧ κέν τίς μοι ἐρίσσεται, ἧὲ καὶ οὐκί,

80



κτήμασιν. ἦ γὰρ πολλὰ παθὼν καὶ πόλλ' ἐπαληθεὶς  
 ἡγαγόμην ἐν νηυσὶ καὶ ὀγδοάτῳ ἔτει ἦλθον·  
 Κύπρον Φοινίκην τε καὶ Αἰγυπτίους ἐπαληθεῖς,  
 Αἰθιοπὰς θ' ἰκόμην καὶ Σιδονίους καὶ Ἑρεμβοὺς  
 καὶ Λιβύην, ἵνα τ' ἄρνες ἄφαρ κεραοὶ τελέθουσι. 85  
 τρὶς γὰρ τίκτει μῆλα τελεσφόρον εἰς ἐνιαυτόν.  
 ἔνθα μὲν οὔτε ἄναξ ἐπιδευῆς οὔτε τι ποιμὴν  
 τυροῦ καὶ κρειῶν, οὐδὲ γλυκεροῖο γάλακτος,  
 ἀλλ' αἰεὶ παρέχουσιν ἐπηετανὸν γάλα θῆσθαι.  
 εἶος ἐγὼ περὶ κεῖνα πολὺν βίοτον συναγείρων 90  
 ἡλώμην, τείως μοι ἀδελφεὸν ἄλλος ἔπεφνε  
 λάθρῃ, ἀνωιστὶ, δόλῳ οὐλομένης ἀλόχοιο·  
 ὥς οὔ τοι χαίρων τοῖσδε κτεάτεσσιν ἀνάσσω.  
 καὶ πατέρων τάδε μέλλετ' ἀκουέμεν, οἳ τινες ὑμῖν  
 εἰσὶν, ἐπεὶ μάλα πόλλ' ἔπαθον, καὶ ἀπώλεσα οἶκον 95  
 εὖ μάλα ναιετάοντα, κεχανδότα πολλὰ καὶ ἐσθλά.  
 ὦν ὄφελον τριτάτην περ ἔχων ἐν δώμασι μοῖραν  
 ναίειν, οἳ δ' ἄνδρες σόοι ἔμμεναι, οἳ τότ' ὄλοντο  
 Τροίῃ ἐν εὐρείῃ, ἐκὰς Ἀργεὸς ἵπποβότοιο.  
 ἀλλ' ἔμψης πάντας μὲν ὀδυρόμενος καὶ ἀχεύων 100  
 πολλάκις ἐν μεγάροισι καθήμενος ἡμετέροισιν  
 ἄλλοτε μὲν τε γόῳ φρένα τέρπομαι, ἄλλοτε δ' αὖτε  
 παύομαι· αἰψήρὸς δὲ κόρος κρυεροῖο γόοιο.  
 τῶν πάντων οὐ τόσσον ὀδύρομαι, ἀχνύμενός περ,  
 ὥς ἐνός, ὅς τέ μοι ὕπνον ἀπεχθαίνει καὶ ἔδωδῃν 105  
 μνωομένῳ, ἐπεὶ οὔ τις Ἀχαιῶν τόσσ' ἐμόγησεν  
 ὅσσ' Ὀδυσσεὺς ἐμόγησε καὶ ἥρατο. τῷ δ' ἄρ' ἔμελλεν  
 αὐτῷ κῆδέ' ἔσεσθαι, ἐμοὶ δ' ἄχος αἰὲν ἄλαστον  
 κείνου, ὅπως δὴ δηρὸν ἀποίχεται, οὐδέ τι ἴδμεν,  
 ζῶει ὃ γ' ἦ τέθνηκεν. ὀδύρονταί νύ που αὐτὸν 110  
 Λαέρτης θ' ὁ γέρων καὶ ἐχέφρων Πηνελόπεια  
 Τηλέμαχος θ', ὃν ἔλειπε νέον γεγαῶτ' ἐνὶ οἴκῳ.'

which makes Telemachus weep.

‘Ὡς φάτο, τῷ δ’ ἄρα πατὴρ ὧς ἔμερον ὦρσε γόοιο,  
 δάκρυ δ’ ἀπὸ βλεφάρων χαμάδις βάλε πατὴρ ἀκούσας,  
 χλαῖναν πορφυρέην ἄντ’ ὀφθαλμοῖν ἀνασχὼν 115  
 ἀμφοτέρησιν χερσὶ. νόησε δέ μιν Μενέλαος,  
 μερμήριξε δ’ ἔπειτα κατὰ φρένα καὶ κατὰ θυμὸν  
 ἦέ μιν αὐτὸν πατὴρ ἐάσειε μνησθῆναι,  
 ἢ πρῶτ’ ἐξερέοιτο ἕκαστά τε πειρήσαιο.

Helen notices how like Telemachus is to Odysseus.

Εἶος ὁ ταῦθ’ ὥρμαινε κατὰ φρένα καὶ κατὰ θυμὸν, 120  
 ἐκ δ’ Ἑλένη θαλάμοιο θυώδεος ὑψορόφοιο  
 ἦλυνθεν, Ἀρτέμιδι χρυσηλακάτῳ εἰκυῖα.  
 τῇ δ’ ἄρ’ ἄμ’ Ἀδρήστη κλισίην εὐτυκτον ἔθηκεν,  
 Ἀλκίππη δὲ τάπητα φέρειν μαλακοῦ ἐρίοιο,  
 Φυλῶ δ’ ἀργύρεον τάλαρον φέρε, τὸν οἱ ἔδωκεν 125  
 Ἀλκάνδρη, Πολύβοιο δάμαρ, ὅς ἐναι’ ἐνὶ Θήβης  
 Αἰγυπτίης, ὅθι πλεῖστα δόμοις ἐν κτήματα κείται  
 ὅς Μενελάῳ δῶκε δὺ’ ἀργυρέας ἀσαμίνθους,  
 δοιοὺς δὲ τρίποδας, δέκα δὲ χρυσοῖο τάλαντα.  
 χωρὶς δ’ αὖθ’ Ἑλένη ἄλοχος πόρε κάλλιμα δῶρα· 130  
 χρυσέην τ’ ἡλακάτην τάλαρόν θ’ ὑπόκυκλον ὅπασσεν  
 ἀργύρεον, χρυσῷ δ’ ἐπὶ χεῖλεα κεκράαντο.  
 τὸν ρά οἱ ἀμφίπολος Φυλῶ παρέθηκε φέρουσα  
 νήματος ἀσκητοῖο βεβυσμένον· αὐτὰρ ἐπ’ αὐτῷ  
 ἡλακάτη τετάνυστο ἰοδυφεὲς εἶρος ἔχουσα. 135  
 ἔξετο δ’ ἐν κλισμῷ, ὑπὸ δὲ θρήνης ποσὶν ἦεν.  
 αὐτίκα δ’ ἦ γ’ ἐπέεσσι πόσιν ἐρέεινεν ἕκαστα·  
 ‘Ἴδμεν δὴ, Μενέλαε διοτρεφεὲς, οἳ τινες οἶδε  
 ἀνδρῶν εὐχετόωνται ἱκανέμεν ἡμέτερον δῶ;  
 ψεύσομαι, ἢ ἔτυμον ἐρέω; κέλεται δέ με θυμός. 140  
 οὐ γάρ πώ τινά φημι ἐοικότα ὧδε ἰδέσθαι

οὐτ' ἄνδρ' οὔτε γυναῖκα, σέβας μ' ἔχει εἰσορόωσαν,  
 ὥς ὅδ' Ὀδυσσῆος μεγαλήτορος νῦν ἔοικε,  
 Τηλεμάχῳ, τὸν ἔλειπε νέον γεγαῶτ' ἐνὶ οἴκῳ  
 κείνος ἀνὴρ, ὅτ' ἐμεῖο κυνώπιδος εἶνεκ' Ἀχαιοὶ 145  
 ἦλθεθ' ὑπὸ Τροίην, πόλεμον θρασὺν ὀρμαίνοντες.'

Τὴν δ' ἀπαμειβόμενος προσέφη ξανθὸς Μενέλαος·  
 'οὔτω νῦν καὶ ἐγὼ νοέω, γύναι, ὥς σὺ εἰσκέεις·  
 κείνου γὰρ τοιοῖδε πόδες τοιαῖδε τε χεῖρες  
 ὀφθαλμῶν τε βολαὶ κεφαλῇ τ' ἐφύπερθέ τε χαῖται. 150  
 καὶ νῦν ἦ τοι ἐγὼ μεμνημένος ἀμφ' Ὀδυσσῆι  
 μυθεόμην, ὅσα κείνος οἰζύσας ἐμόγησεν  
 ἀμφ' ἐμοῖ, αὐτὰρ ὁ πικρὸν ὑπ' ὀφρύσι δάκρυον εἴβε,  
 χλαῖναν πορφυρέην ἄντ' ὀφθαλμοῖν ἀνασχών.'

Peisistratus informs them who he and his friend are.

Τὸν δ' αὖ Νεστορίδης Πεισίστρατος ἀντίον ἦνδα· 155  
 'Ἀτρεΐδῃ Μενέλαε διοτρεφεῖς, ὄρχαμε λαῶν,  
 κείνου μὲν τοι ὅδ' υἱὸς ἐτήτυμον, ὥς ἀγορεύεις·  
 ἀλλὰ σαόφρων ἐστὶ, νεμεσῶνται δ' ἐνὶ θυμῷ  
 ὧδ' ἐλθὼν τὸ πρῶτον ἐπεσβολίας ἀναφαίνειν  
 ἅντα σέθεν, τοῦ νῶι θεοῦ ὥς τερπόμεθ' αὐδῇ. 160  
 αὐτὰρ ἐμὲ προέηκε Γερήνιος ἱππότα Νέστωρ  
 τῷ ἅμα πομπὸν ἔπεσθαι· ἐέλδετο γάρ σε ιδέσθαι,  
 ὄφρα οἱ ἦ τι ἔπος ὑποθήσεται ἢ τι ἔργον.  
 πολλὰ γὰρ ἄλγε' ἔχει πατρὸς παῖς οἰχομένοιο  
 ἐν μεγάροις, ᾧ μὴ ἄλλοι ἀοσσητῆρες ἔωσιν, 165  
 ὥς νῦν Τηλεμάχῳ ὁ μὲν οἷχεται, οὐδέ οἱ ἄλλοι  
 εἶσ' οἳ κεν κατὰ δῆμον ἀλάλκοιεν κακότητα.'

Old memories make them all weep.

Τὸν δ' ἀπαμειβόμενος προσέφη ξανθὸς Μενέλαος·  
 'ὦ πόποι, ἦ μάλα δὴ φίλου ἀνέρος υἱὸς ἐμὸν δῶ

ἵκεθ', ὃς εἵνεκ' ἐμεῖο πολέας ἐμόγησεν ἀέθλους· 170  
καί μιν ἔφην ἐλθόντα φιλησέμεν ἔξοχον ἄλλων  
'Αργείων, εἰ νῶιν ὑπεῖρ ἅλα νόστον ἔδωκε  
νῆυσί θοῇσι γενέσθαι 'Ολύμπιος εὐρύοπα Ζεύς.  
καί κέ οἱ 'Αργεῖ νάσσα πόλιν καὶ δώματ' ἔτευξα,  
ἐξ 'Ιθάκης ἀγαγὼν σὺν κτήμασι καὶ τέκεϊ ᾧ 175  
καὶ πᾶσιν λαοῖσι, μίαν πόλιν ἐξαλαπάξας,  
αἱ περιναιετάουσιν, ἀνάσσονται δ' ἐμοὶ αὐτῶ.  
καί κε θάμ' ἐνθάδ' ἔοντες ἐμισγόμεθ'. οὐδέ κεν ἡμέας  
ἄλλο διέκρινεν φιλέοντέ τε τερπομένω τε,  
πρίν γ' ὅτε δὴ θανάτοιο μέλαν νέφος ἀμφεκάλυψεν. 180  
ἀλλὰ τὰ μέν που μέλλεν ἀγασσεσθαι θεὸς αὐτὸς,  
ὃς κεῖνον δύστηνον ἀνόστιμον οἶον ἔθηκεν.'

ᾧ φάτο, τοῖσι δὲ πᾶσιν ὑφ' ἥμερον ᾧρσε γόοιο.  
κλαῖε μὲν 'Αργεῖη Ἑλένη, Διὸς ἐκγεγαυῖα,  
κλαῖε δὲ Τηλέμαχος τε καὶ 'Ατρεΐδης Μενέλαος, 185  
οὐδ' ἄρα Νέστορος υἱὸς ἀδακρύντω ἔχεν ὄσσε·  
μνήσατο γὰρ κατὰ θυμὸν ἀμύμονος 'Αντιλόχοιο,  
τόν ῥ' 'Ηοῦς ἔκτεινε φαεινῆς ἀγλαὸς υἱός.  
τοῦ ὃ γ' ἐπιμνησθεῖς ἔπεα πτερόεντ' ἀγόρευεν·

'Ατρεΐδη, περὶ μέν σε βροτῶν πεπνυμένον εἶναι 190  
Νέστωρ φάσχ' ὁ γέρων, ὅτ' ἐπιμνησάμεθα σείο  
οἷσιν ἐνὶ μεγάροισι, καὶ ἀλλήλους ἐρέοιμεν,  
καὶ νῦν, εἴ τί που ἔστι, πίθοιό μοι· οὐ γὰρ ἐγὼ γε  
τέρπομ' ὀδυρόμενος μεταδόρπιος, ἀλλὰ καὶ 'Ηὼς  
ἔσσεται ἠριγένεια· νεμεσσωμαί γε μὲν οὐδέν 195  
κλαίειν ὃς κε θάνῃσι βροτῶν καὶ πότμον ἐπίσπη.  
τοῦτό νυ καὶ γέρας οἶον οἰζυροῖσι βροτοῖσι,  
κεῖρασθαι τε κόμην βαλέειν τ' ἀπὸ δάκρυ παρειῶν.  
καὶ γὰρ ἐμὸς τέθυκεν ἀδελφεὸς, οὗ τι κάκιστος  
'Αργείων· μέλλεις δὲ σὺ ἴδμεναι· οὐ γὰρ ἐγὼ γε 200  
ἦντησ' οὐδὲ ἴδον· περὶ δ' ἄλλων φασὶ γενέσθαι

Ἄντίλοχον, περὶ μὲν θείειν ταχὺν ἡδὲ μαχητήν·

Τὸν δ' ἀπαμειβόμενος προσέφη ξανθὸς Μενέλαος·

ᾧ φίλ', ἐπεὶ τόσα εἶπες ὅσ' ἂν πεπνυμένος ἀνὴρ

εἴποι καὶ ῥέξειε, καὶ ὃς προγενέστερος εἴη· 205

τοίου γὰρ καὶ πατρὸς, ὃ καὶ πεπνυμένα βάζεις.

ῥεῖα δ' ἀρίγνωτος γόνος ἀνέρος ᾧ τε Κρονίων

ὄλβον ἐπικλώσῃ γαμέοντί τε γεινομένῳ τε,

ὥς νῦν Νέστορι δῶκε διαμπερὲς ἤματα πάντα,

αὐτὸν μὲν λιπαρῶς γηρασκόμεν ἐν μεγάροισιν, 210

υἱέας αὖ πινυτούς τε καὶ ἔγχεσιν εἶναι ἀρίστους.

ἡμεῖς δὲ κλαυθμὸν μὲν ἔασομεν, ὃς πρὶν ἐτύχθη,

δόρπον δ' ἐξαὔτις μνησώμεθα, χερσὶ δ' ἐφ' ὕδωρ

χευάντων. μῦθοι δὲ καὶ ἡῶθέν περ ἔσονται

Τηλεμάχῳ καὶ ἐμοὶ διαειπόμεν ἀλλήλοισιν· 215

ᾧ Ως ἔφατ', Ἀσφαλίων δ' ἄρ' ὕδωρ ἐπὶ χεῖρας ἔχευεν,

ὄτρηρὸς θεράπων Μενελάου κυδαλίμοιο.

οἱ δ' ἐπ' ὀνείαθ' ἐτοῖμα προκείμενα χεῖρας ἱαλλον.

Helen mixes an opiate in the wine,

Ἐνθ' αὖτ' ἄλλ' ἐνόησ' Ἑλένη Διὸς ἐκγεγαυῖα·

αὐτίκ' ἄρ' εἰς οἶνον βάλε φάρμακον, ἔνθεν ἔπινον, 220

νηπενθές τ' ἄχολόν τε, κακῶν ἐπίληθον ἀπάντων.

ὃς τὸ καταβρόζειεν, ἐπὴν κρητῆρι μιγείη,

οὗ κεν ἐφημέριός γε βάλοι κατὰ δάκον παρειῶν,

οὐδ' εἴ οἱ κατατεθναίῃ μήτηρ τε πατήρ τε,

οὐδ' εἴ οἱ προπάροιθεν ἀδελφεὸν ἢ φίλον υἱὸν 225

χαλκῷ δηιόφεν, ὃ δ' ὀφθαλμοῖσιν ὀρώτο.

τοῖα Διὸς θυγάτηρ ἔχε φάρμακα μητιόεντα,

ἔσθλα, τά οἱ Πολύδαμνα πόρεν, Θῶνος παράκοιτις,

Αἴγυπτίῃ, τῇ πλεῖστα φέρει ζείδωρος ἄρουρα

φάρμακα, πολλὰ μὲν ἔσθλα μεμιγμένα, πολλὰ δὲ

λυγρά·



ἰητρὸς δὲ ἕκαστος ἐπιστάμενος περὶ πάντων  
 ἀνθρώπων· ἥ γὰρ Παιήονός εἰσι γενέθλης.  
 αὐτὰρ ἐπεὶ ῥ' ἐνέηκε κέλευσέ τε οἶνοχοῆσαι,  
 ἐξαυτὶς μύθοισιν ἀμειβομένη προσέειπεν·

‘Ἀτρεΐδῃ Μενέλαε διοτρεφὲς ἦδὲ καὶ οἶδε  
 ἀνδρῶν ἐσθλῶν παῖδες· ἀτὰρ θεὸς ἄλλοτε ἄλλῳ  
 Ζεὺς ἀγαθὸν τε κακὸν τε διδοί· δύναται γὰρ ἅπαντα·  
 ἦ τοι νῦν δαίνυσθε καθήμενοι ἐν μεγάροισι  
 καὶ μύθοις τέρπεσθε· εἰκότα γὰρ καταλέξω.

and tells the tale of Odysseus in disguise.

πάντα μὲν οὐκ ἂν ἐγὼ μυθήσομαι οὐδ' ὀνομήνῳ,  
 ὅσσοι Ὀδυσσῆος ταλασίφρονός εἰσιν ἄεθλοι·  
 ἀλλ' οἶον τόδ' ἔρεξε καὶ ἔτλη καρτερὸς ἀνὴρ  
 δῆμῳ ἐνὶ Τρώων, ὅθι πάσχετε πῆματ' Ἀχαιοί.  
 αὐτόν μιν πληγῇσιν ἀεικελίῃσι δαμάσσας,  
 σπείρα κάκ' ἀμφ' ὤμοισι βαλὼν, οἰκῇ ἐοικῶς,  
 ἀνδρῶν δυσμενέων κατέδυν πόλιν εὐρυάγυιαν·  
 ἄλλῳ δ' αὐτὸν φωτὶ κατακρύπτων ἦισκε  
 δέκτῃ, ὅς οὐδὲν τοῖος ἔην ἐπὶ νηυσὶν Ἀχαιῶν.  
 τῷ ἔκελος κατέδυν Τρώων πόλιν, οἱ δ' ἀβάκησαν  
 πάντες· ἐγὼ δέ μιν οἷῃ ἀνέγνων τοῖον ἐόντα,  
 καὶ μιν ἀνηρώτων· ὁ δὲ κερδοσύνη ἀλέεινεν.  
 ἀλλ' ὅτε δῆ μιν ἐγὼ λόεον καὶ χρίον ἐλαίῳ,  
 ἀμφὶ δὲ εἴματα ἔσσα, καὶ ὤμοσα καρτερὸν ὄρκον  
 μὴ μὲν πρὶν Ὀδυσῆα μετὰ Τρώεσσ' ἀναφῆναι,  
 πρὶν γε τὸν ἐς νῆάς τε θοὰς κλισίας τ' ἀφικέσθαι,  
 καὶ τότε δῆ μοι πάντα νόον κατέλεξεν Ἀχαιῶν.  
 πολλοὺς δὲ Τρώων κτείνας ταναήκει χαλκῷ  
 ἦλθε μετ' Ἀργείους, κατὰ δὲ φρόνιν ἤγαγε πολλήν.  
 ἔνθ' ἄλλαι Τρωαὶ λίγ' ἐκώκυν· αὐτὰρ ἐμὸν κῆρ  
 χαῖρ', ἐπεὶ ἤδη μοι κραδίη τέτραπτο νέεσθαι

ἄψ οἰκόνδ', ἄτην δὲ μετέστενον, ἣν Ἀφροδίτη  
 δῶχ', ὅτε μ' ἤγαγε κείσε φίλης ἀπὸ πατρίδος αἷης,  
 παῖδά τ' ἐμήν νοσφισσαμένην θάλαμόν τε πόσιν τε  
 οὗ τευ δευόμενον, οὗτ' ἄρ φρένας οὔτε τι εἶδος.'

The story of the wooden horse.

Τὴν δ' ἀπαμειβόμενος προσέφη ξανθὸς Μενέλαος· 265  
 'ναὶ δὴ ταῦτά γε πάντα, γύναι, κατὰ μοῖραν ἔειπες.  
 ἦδη μὲν πολέων ἐδάην βουλήν τε νόον τε  
 ἀνδρῶν ἡρώων, πολλὴν δ' ἐπελήλυθα γαίαν·  
 ἀλλ' οὐ πω τοιοῦτον ἐγὼν ἶδον ὀφθαλμοῖσιν  
 οἶον Ὀδυσσῆος ταλασίφρονος ἔσκε φίλον κῆρ. 270  
 οἶον καὶ τόδ' ἔρεξε καὶ ἔτλη καρτερὸς ἀνὴρ  
 ἵππῳ ἐνι ξεστῷ, ἔνι ἐνήμεθα πάντες ἄριστοι  
 Ἀργείων Τρώεσσι φόνον καὶ κῆρα φέροντες.  
 ἦλθες ἔπειτα σὺν κείσῃ· κελευσέμεναι δέ σ' ἔμελλε  
 δαίμων, ὃς Τρώεσσιν ἐβούλετο κῦδος ὀρέξαι· 275  
 καὶ τοι Δηϊφობος θεοείκελος ἔσπετ' ἰούσῃ.  
 τρὶς δὲ περίστειξας κοῖλον λόχον ἀμφαφώσας,  
 ἐκ δ' ὀνομακλήδην Δαναῶν ὀνόμαζες ἀρίστους,  
 πάντων Ἀργείων φωνὴν ἴσκουσ' ἀλόχοισιν.  
 αὐτὰρ ἐγὼ καὶ Τυδεΐδης καὶ δῖος Ὀδυσσεὺς 280  
 ἦμενοι ἐν μέσσοισιν ἀκούσαμεν ὥς ἐβόήσας.  
 νῶι μὲν ἀμφοτέρω μενεήναμεν ὀρμηθέντε  
 ἢ ἐξελθέμεναι, ἢ ἐνδοθεν αἰψ' ὑπακούσαι·  
 ἀλλ' Ὀδυσσεὺς κατέρυνκε καὶ ἔσχεθεν ἱεμένῳ περ.  
 [ἐνθ' ἄλλοι μὲν πάντες ἀκὴν ἔσαν νῆες Ἀχαιῶν, 285  
 Ἀντικλος δὲ σέ γ' οἷος ἀμείψασθαι ἐπέεσσιν  
 ἤθελεν· ἀλλ' Ὀδυσσεὺς ἐπὶ μάστακα χερσὶ πίεζε  
 νωλεμέως κρατερῇσι, σάωσε δὲ πάντας Ἀχαιοὺς,  
 τόφρα δ' ἔχ' ὄφρα σε νόσφιν ἀπήγαγε Παλλὰς Ἀθήνη.]  
 Τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἦ᾽δα· 290

‘Ἀτρείδῃ Μενέλαε διοτρεφές, ὄρχαμε λαῶν,  
 ἄλγιον· οὐ γάρ οἱ τι τά γ’ ἤρκεσε λυγρὸν ὄλεθρον,  
 οὐδ’ εἴ οἱ κραδίη γε σιδηρὴ ἐνδοθεν ἦεν.  
 ἀλλ’ ἄγετ’ εἰς εὐνὴν τράπεθ’ ἡμέας, ὄφρα καὶ ἤδη  
 ὕπνῳ ὕπο γλυκερῷ ταρπώμεθα κοιμηθέντες.’

295

‘Ὡς ἔφατ’, Ἀργεῖή δ’ Ἑλένη δμῳῇσι κέλευσε  
 δέμνι’ ὑπ’ αἰθούσῃ θέμεναι, καὶ ῥήγεα καλὰ  
 πορφύρε’ ἐμβαλέειν, στορέσαι τ’ ἐφύπερθε τάπητας,  
 χλαίνας τ’ ἐνθέμεναι οὔλας καθύπερθεν ἔσασθαι.  
 αἱ δ’ ἴσαν ἐκ μεγάροιο δάος μετὰ χερσὶν ἔχουσαι,  
 δέμνια δὲ στόρεσαν· ἐκ δὲ ξείνους ἄγε κῆρυξ.  
 οἱ μὲν ἄρ’ ἐν προδόμῳ δόμου αὐτόθι κοιμήσαντο,  
 Τηλέμαχος θ’ ἥρως καὶ Νέστορος ἀγλαὸς υἱός·  
 Ἀτρείδης δὲ καθεῦθε μυχῷ δόμον ὑψηλοῖο,  
 παρ δ’ Ἑλένη τανύπεπλος ἐλέξατο, δῖα γυναικῶν.

300

305

Next day Telemachus tells Menelaus his troubles and  
 asks for his guidance.

Ἦμος δ’ ἠριγένεια φάνη ῥοδοδάκτυλος Ἥως,  
 ὦρνυτ’ ἄρ’ ἐξ εὐνῇφι βοὴν ἀγαθὸς Μενέλαος  
 εἶματα ἑσσάμενος, περὶ δὲ ξίφος ὀξὺ θέτ’ ὦμῳ,  
 ποσσὶ δ’ ὑπὸ λιπαροῖσιν ἐδήσατο καλὰ πέδιλα,  
 βῆ δ’ ἵμεν ἐκ θαλάμοιο θεῷ ἐναλίσκιος ἄντην,  
 Τηλεμάχῳ δὲ παρίζεν ἔπος τ’ ἔφατ’ ἔκ τ’ ὀνόμαζε·

310

‘Τίπτε δέ σε χρειῶ δεῦρ’ ἤγαγε, Τηλέμαχ’ ἥρως,  
 ἐς Λακεδαίμονα δῖαν, ἐπ’ εὐρέα νῶτα θαλάσσης;  
 δήμιον, ἢ ἴδιον; τόδε μοι νημερτὲς ἐνίσχπες.’

Τὸν δ’ αὖ Τηλέμαχος πεπνυμένος ἀντίον ἦ᾽δα·

315

‘Ἀτρείδῃ Μενέλαε διοτρεφές, ὄρχαμε λαῶν,  
 ἤλυθον, εἴ τινά μοι κληιδόνα πατρὸς ἐνίσποις.  
 ἐσθίεται μοι οἶκος, ὄλωλε δὲ πύονα ἔργα,  
 δυσμενέων δ’ ἀνδρῶν πλεῖος δόμος, οἳ τέ μοι αἰεὶ

μῆλ' ἄδινὰ σφάζουσι καὶ εἰλίποδας ἔλικας βοῦς, 320  
 μητρὸς ἐμῆς μνηστῆρες ὑπέρβιον ὕβριν ἔχοντες.  
 τοῦνεκα νῦν τὰ σὰ γούναθ' ἰκάνομαι, αἶ κ' ἐθέλησθα  
 κείνου λυγρὸν ὄλεθρον ἐνισπεῖν, εἴ που ὄπωπας  
 ὀφθαλμοῖσι τεοῖσιν, ἣ ἄλλου μῦθον ἄκουσας  
 πλαζομένον· περὶ γάρ μιν οἰζυρὸν τέκε μήτηρ. 325  
 μηδέ τί μ' αἰδόμενος μειλίσσεο μηδ' ἐλεαίρων,  
 ἀλλ' εὖ μοι κατάλεξον ὅπως ἦν τησας ὀπωπῆς.  
 λίσσομαι, εἴ ποτέ τοί τι πατὴρ ἐμὸς, ἐσθλὸς Ὀδυσσεύς,  
 ἣ ἔπος ἡέ τι ἔργον ὑποστὰς ἐξετέλεσσε  
 δῆμψ ἐνὶ Τρώων, ὅθι πάσχετε πῆματ' Ἀχαιοί· 330  
 τῶν νῦν μοι μνήσαι, καί μοι νημερτὲς ἐνίσπες.'

Menelaus predicts the destruction of the suitors,

Τὸν δὲ μέγ' ὀχθήσας προσέφη ξανθὸς Μενέλαος·  
 ὦ πόποι, ἣ μάλα δὴ κρατερόφρονος ἀνδρὸς ἐν εὐνῇ  
 ἤθελον εὐνηθῆναι ἀνάλκιδες αὐτοὶ ἐόντες.  
 ὥς δ' ὀπότε ἐν ξυλόχῳ ἔλαφος κρατεροῖο λέοντος 335  
 νεβροὺς κοιμήσασα νεηγενέας γαλαθηνοὺς  
 κνημοὺς ἐξερέησι καὶ ἄγκεα ποιήεντα  
 βοσκομένη, ὃ δ' ἔπειτα ἐὼν εἰσήλυθεν εὐνὴν,  
 ἀμφοτέροισι δὲ τοῖσιν ἀεικέα πότμον ἐφήκεν,  
 ὥς Ὀδυσσεὺς κείνοισιν ἀεικέα πότμον ἐφήσει. 340  
 αἶ γὰρ, Ζεῦ τε πάτερ καὶ Ἀθηναίῃ καὶ Ἀπολλων,  
 τοῖος ἐὼν οἷός ποτ' ἐνκτιμένη ἐνὶ Λέσβῳ  
 ἐξ ἔριδος Φιλομηλεῖδῃ ἐπάλαισεν ἀναστὰς,  
 καὶ δ' ἔβαλε κρατερῶς, κεχάροντο δὲ πάντες Ἀχαιοί,  
 τοῖος ἐὼν μνηστῆρσιν ὁμιλήσειεν Ὀδυσσεύς· 345  
 πάντες κ' ὠκύμοροί τε γενοίατο πικρόγαμοί τε.  
 ταῦτα δ' ἃ μ' εἰρωτᾷς καὶ λίσσεαι, οὐκ ἂν ἐγὼ γε  
 ἄλλα παρὲξ εἵποιμι παρακλιδὸν, οὐδ' ἀπατήσω·  
 ἀλλὰ τὰ μὲν μοι ἔειπε γέρον ἄλιος νημερτῆς,

τῶν οὐδέν τοι ἐγὼ κρύψω ἔπος οὐδ' ἐπικεύσω.

350

And tells the story of his own rescue by Eidothea.

Αἰγύπτῳ μ' ἔτι δεῦρο θεοὶ μεμαῶτα νέεσθαι  
ἔσχον, ἐπεὶ οὐ σφιν ἔρεξα τεληέσσας ἐκατόμβας.

[οἱ δ' αἰεὶ βούλοντο θεοὶ μεμνήσθαι ἐφετμέων.]

νῆσος ἔπειτά τις ἔστι πολυκλύστῳ ἐνὶ πόντῳ

Αἰγύπτου προπάροιθε, Φάρον δέ ἐ κικλήσκουσι,

355

τόσσον ἀνευθ' ὅσσον τε πανημερίη γλαφυρὴ νηὺς

ἦνυσεν, ἥ λιγὺς οὖρος ἐπιπνεΐησιν ὀπισθεν·

ἐν δὲ λιμὴν εὖορμος, ὅθεν τ' ἀπὸ νῆας εἰσας

ἐς πόντον βάλλουσιν, ἀφυσσάμενοι μέλαν ὕδωρ.

ἔνθα μ' ἐείκοσιν ἡματ' ἔχον θεοὶ, οὐδέ ποτ' οὔροι

360

πνέοντες φαίνονθ' ἄλιαέες, οἳ ρά τε νηῶν

πομπῆες γίννονται ἐπ' εὐρέα νῶτα θαλάσσης.

καὶ νῦ κεν ἦια πάντα κατέφθιτο καὶ μένε' ἀνδρῶν,

εἰ μή τίς με θεῶν ὀλοφύρατο καὶ μ' ἐσάωσε,

Πρωτέος ἱφθίμου θυγάτηρ, ἀλίοιο γέροντος,

365

Εἰδοθέη· τῇ γάρ ῥα μάλιστά γε θυμὸν ὄρινα,

ἥ μ' οἶψ' ἔρρουντι συνήντετο νόσφιν ἐταίρων·

αἰεὶ γὰρ περὶ νῆσον ἀλώμενοι ἰχθυάσκον

γναμπτοῖς ἀγκίστροισιν, ἔτειρε δὲ γαστέρα λιμός.

ἡ δ' ἐμεῦ ἄγχι στᾶσα ἔπος φάτο φώνησέν τε·

370

νηπιός εἰς, ὧ ξεῖνε, λίην τόσον ἡδὲ χαλΐφρων,

ἦε ἐκὼν μεθίεις καὶ τέρπεται ἄλγεα πάσχων ;

ὥς δὴ δῆθ' ἐνὶ νήσῳ ἐρύκειαι, οὐδέ τι τέκμωρ

εὐρέμεναι δύνασαι, μινύθει δέ τοι ἦτορ ἐταίρων.

ὥς ἔφατ', αὐτὰρ ἐγὼ μιν ἀμειβόμενος προσέειπον

375

ἐκ μέν τοι ἐρέω, ἥ τις σύ πέρ ἔσσι θεάων,

ὥς ἐγὼ οὐ τι ἐκὼν κατερύκομαι, ἀλλὰ νῦ μέλλω

ἀθανάτους ἀλιτέσθαι, οἳ οὐρανὸν εὐρὺν ἔχουσιν.

ἀλλὰ σύ πέρ μοι εἰπὲ, θεοὶ δέ τε πάντα ἴσασι,



ὅς τίς μ' ἀθανάτων πεδάα καὶ ἔδησε κελεύθου, 380  
 νόστον θ', ὥς ἐπὶ πόντον ἐλεύσομαι ἰχθυόεντα.  
 ὥς ἐφάμην, ἡ δ' αὐτίκ' ἀμείβετο διὰ θεάων·  
 τοιγὰρ ἐγώ τοι, ξεῖνε, μάλ' ἀτρεκέως ἀγορεύσω.  
 πωλείταιί τις δεῦρο γέρων ἄλιος νημερτῆς,  
 ἀθάνατος Πρωτεύς Αἰγύπτιος, ὅς τε θαλάσσης 385  
 πάσης βένθεα οἶδε, Ποσειδάωνος ὑποδμῶς·  
 τὸν δέ τ' ἐμόν φασιν πατέρ' ἔμμεναι ἡδὲ τεκέσθαι.  
 τόν γ' εἴ πως σὺ δύναιο λοχησάμενος λελαβέσθαι,  
 ὅς κέν τοι εἴπησιν ὁδὸν καὶ μέτρα κελεύθου  
 νόστον θ', ὥς ἐπὶ πόντον ἐλεύσεαι ἰχθυόεντα. 390  
 καὶ δέ κέ τοι εἴπησι, διοτρεφές, αἶ κ' ἐθέλῃσθα,  
 ὅττι τοι ἐν μεγάροισι κακόν τ' ἀγαθόν τε τέτυκται,  
 οἰχομένοιο σέθεν δολιχὴν ὁδὸν ἀργαλέην τε.  
 ὥς ἔφατ', αὐτὰρ ἐγώ μιν ἀμειβόμενος προσέειπον·  
 αὐτὴ νῦν φράζεο σὺ λόχον θείοιο γέροντος, 395  
 μή πῶς με προῦδὼν ἡὲ προδαεὶς ἀλέηται·  
 ἀργαλέος γάρ τ' ἐστὶ θεὸς βροτῶ ἀνδρὶ δαμῆναι.  
 ὥς ἐφάμην, ἡ δ' αὐτίκ' ἀμείβετο διὰ θεάων·  
 τοιγὰρ ἐγώ τοι, ξεῖνε, μάλ' ἀτρεκέως ἀγορεύσω.  
 ἦμος δ' ἡέλιος μέσον οὐρανὸν ἀμφιβεβήκη, 400  
 τῆμος ἄρ' ἐξ ἀλὸς εἴσι γέρων ἄλιος νημερτῆς  
 πνοιῇ ὕπο Ζεφύροιο, μελαίνῃ φρικὴ καλυφθεὶς,  
 ἐκ δ' ἐλθὼν κοιμᾶται ὑπὸ σπέσσι γλαφυροῖσιν·  
 ἀμφὶ δέ μιν φῶκαι νέποδες καλῆς ἁλοσύδνης  
 ἀθρόαι εὐδουσιν, πολιῆς ἀλὸς ἐξαναδῦσαι, 405  
 πικρὸν ἀποπνείουσιν ἀλὸς πολυβενθέος ὁδμήν.  
 ἔνθα σ' ἐγὼν ἀγαγοῦσα ἄμ' ἡοὶ φαινομένηφιν,  
 εὐνάσω ἐξείης· σὺ δ' ἐν κρίνασθαι ἐταίρους  
 τρεῖς, οἳ τοι παρὰ νηυσὶν ἐνστέλμοισιν ἄριστοι.  
 πάντα δέ τοι ἐρέω ὁλοφώια τοῖο γέροντος. 410  
 φώκας μὲν τοι πρῶτον ἀριθμήσει καὶ ἔπεισιν·

αὐτὰρ ἐπὴν πάσας πεμπάσσεται ἡδὲ ἴδῃται,  
 λέξεται ἐν μέσσησι, νομεὺς ὥς πώεσι μήλων.  
 τὸν μὲν ἐπὴν δὴ πρῶτα κατευνηθέντα ἴδῃσθε,  
 καὶ τότε ἔπειθ' ὑμῖν μελέτω κάρτος τε βίη τε, 415  
 αὐθι δ' ἔχειν μεμαῶτα καὶ ἐσσύμενόν περ ἀλύξαι.  
 πάντα δὲ γιγνόμενος πειρήσεται, ὅσ' ἐπὶ γαίαν  
 ἔρπετὰ γίγνονται καὶ ὕδωρ καὶ θεσπιδαῖς πῦρ·  
 ὑμεῖς δ' ἀστεμφέως ἐχέμεν μᾶλλον τε πιέζειν.  
 ἀλλ' ὅτε κεν δὴ σ' αὐτὸς ἀνείρηται ἐπέεσσι, 420  
 τοῖος ἐὼν οἶόν κε κατευνηθέντα ἴδῃσθε,  
 καὶ τότε δὴ σχέσθαι τε βίης λῦσαί τε γέροντα,  
 ἥρως, εἶρεσθαι δὲ θεῶν ὅς τις σε χαλέπτει,  
 νόστον θ', ὥς ἐπὶ πόντον ἐλεύσεται ἰχθυόεντα.  
 ὥς εἰποῦσ' ὑπὸ πόντον ἐδύσετο κυμαίνοντα. 425  
 αὐτὰρ ἐγὼν ἐπὶ νῆας, ὅθ' ἕστασαν ἐν ψαμάθοισιν,  
 ἦϊα· πολλὰ δέ μοι κραδίη πόρφυρε κίοντι.  
 αὐτὰρ ἐπεὶ ῥ' ἐπὶ νῆα κατήλυθον ἡδὲ θάλασσαν,  
 δόρπον θ' ὀπλισάμεσθ', ἐπὶ τ' ἤλυθεν ἀμβροσίη νύξ·  
 δὴ τότε κοιμήθημεν ἐπὶ ῥηγμῖνι θαλάσσης. 430  
 ἦμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἥως,  
 καὶ τότε δὴ παρὰ θῖνα θαλάσσης εὐρυνπόροιο  
 ἦϊα πολλὰ θεοὺς γοννόμενος· αὐτὰρ ἐταίρους  
 τρεῖς ἄγον, οἷσι μάλιστα πεποιθεα παῖσαν ἐπ' ἰθύν.

Τόφρα δ' ἄρ' ἢ γ' ὑποδῦσα θαλάσσης εὐρέα κόλπον,  
 τέσσαρα φωκῶν ἐκ πόντου δέρματ' ἔνεικε· 436  
 πάντα δ' ἔσαν νεόδαρτα· δόλον δ' ἐπεμήδετο πατρί.  
 εὐνὰς δ' ἐν ψαμάθοισι διαγλάψας Ἀλῆσιν  
 ἦστο μένουσ'· ἡμεῖς δὲ μάλα σχεδὸν ἦλθομεν αὐτῆς·  
 ἐξείης δ' εὐνησε, βάλεν δ' ἐπὶ δέρμα ἐκάστω. 440  
 ἔνθα κεν αἰνότατος λόχος ἔπλετο· τεῖρε γὰρ αἰνῶς  
 φωκῶν ἀλιοτρεφέων ὀλοώτατος ὁδμή.  
 τίς γάρ κ' εἰναλίῳ παρὰ κήτεϊ κοιμηθείη ;

ἀλλ' αὐτὴ ἐσάωσε καὶ ἐφράσατο μέγ' ὄνειαρ·  
 ἀμβροσίην ὑπὸ ῥίνα ἐκάστω θῆκε φέρουσα 445  
 ἡδὺ μάλα πνεύουσιν, ὅλεσσε δὲ κήτεος ὁδμήν.  
 πᾶσαν δ' ἡοίην μένομεν τετληότι θυμῷ·  
 φῶκαι δ' ἐξ ἁλὸς ἦλθον ἀολλέες. αἱ μὲν ἔπειτα  
 ἐξῆς εὐνάζοντο παρὰ ῥηγμῖνι θαλάσσης·  
 ἔνδιος δ' ὁ γέρων ἦλθ' ἐξ ἁλὸς, εὗρε δὲ φώκας 450  
 ζατρεφέας, πάσας δ' ἄρ' ἐπώχετο, λέκτο δ' ἀριθμόν·  
 ἐν δ' ἡμέας πρῶτους λέγε κήτεσιν, οὐδέ τι θυμῷ  
 ὠίσθη δόλον εἶναι· ἔπειτα δὲ λέκτο καὶ αὐτός.

## Capture of Proteus.

ἡμεῖς δὲ ἰάχοντες ἐπεσσύμεθ', ἀμφὶ δὲ χεῖρας  
 βάλλομεν· οὐδ' ὁ γέρων δολίης ἐπελήθετο τέχνης, 455  
 ἀλλ' ἢ τοι πρῶτιστα λέων γένετ' ἠγυένειος,  
 αὐτὰρ ἔπειτα δράκων καὶ πόρδαλις ἡδὲ μέγας σῦς·  
 γίγνετο δ' ὕγρον ὕδωρ καὶ δένδρεον ὑψιπέτηλον.  
 ἡμεῖς δ' ἀστεμφέως ἔχομεν τετληότι θυμῷ.  
 ἀλλ' ὅτε δὴ ῥ' ἀνιάζ' ὁ γέρων ὀλοφώϊα εἰδὼς, 460  
 καὶ τότε δὴ μ' ἐπέεσσιν ἀνειρόμενος προσέειπε·  
 τίς νύ τοι, Ἀτρείος υἱέ, θεῶν συμφράσσατο βουλὰς,  
 ὄφρα μ' ἔλοισ ἀέκοντα λοχησάμενος; τέο σε χρή;  
 ὥς ἔφατ', αὐτὰρ ἐγὼ μιν ἀμειβόμενος προσέειπον·  
 οἴσθα, γέρον, τί με ταῦτα παρατροπέων ἀγορεύεις; 465  
 ὥς δὴ δῆθ' ἐνὶ νήσῳ ἐρύκομαι, οὐδέ τι τέκμων  
 εὐρέμεναι δύναμαι, μινύθει δέ μοι ἔνδοθεν ἦτορ.  
 ἀλλὰ σύ πέρ μοι εἰπὲ, θεοὶ δέ τε πάντα ἴσασιν,  
 ὅς τίς μ' ἀθανάτων πεδάα καὶ ἔδησε κελεύθου,  
 νόστον θ', ὥς ἐπὶ πόντον ἐλεύσομαι ἰχθυόοντα. 470  
 ὥς ἐφάμην, ὁ δέ μ' αὐτίκ' ἀμειβόμενος προσέειπεν·  
 ἀλλὰ μάλ' ὦφελλες Δίί τ' ἄλλοισιν τε θεοῖσιν  
 ὀξέας ἱερὰ κάλ' ἀναβαινέμεν, ὄφρα τάχιστα

σὴν ἐς πατρίδ' ἴκοιο πλέων ἐπὶ οἶνοπα πόντον.  
 οὐ γάρ τοι πρὶν μοῖρα φίλους τ' ἰδέειν καὶ ἰκέσθαι 475  
 οἶκον ἐυκτίμενον καὶ σὴν ἐς πατρίδα γαῖαν,  
 πρὶν γ' ὅτ' ἂν Αἰγύπτιοι, διυπετέος ποταμοῖο,  
 αὐτὶς ὕδωρ ἔλθῃς ῥέξῃς θ' ἱερὰς ἐκατόμβας  
 ἀθανάτοισι θεοῖσι, τοὶ οὐρανὸν εὐρὺν ἔχουσι·  
 καὶ τότε τοι δώσουσιν ὁδὸν θεοὶ, ἣν σὺ μενοινᾷς. 480  
 ὥς ἔφατ', αὐτὰρ ἐμοί γε κατεκλάσθη φίλον ἦτορ,  
 οὔνεκά μ' αὐτὶς ἄνωγεν ἐπ' ἡεροειδέα πόντον  
 Αἰγυπτόνδ' ἰέναι, δολιχὴν ὁδὸν ἀργαλήν τε.  
 ἀλλὰ καὶ ὥς μιν ἔπεσσιν ἀμειβόμενος προσέειπον·  
 ταῦτα μὲν οὕτω δὴ τέλέω, γέρον, ὥς σὺ κελεύεις. 485  
 ἀλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον,  
 ἣ πάντες σὺν νηυσὶν ἀπήμονες ἦλθον Ἀχαιοί,  
 οὓς Νέστωρ καὶ ἐγὼ λίπομεν Τροίηθεν ἰόντες,  
 ἧέ τις ὦλετ' ὀλέθρῳ ἀδευκέϊ ἧς ἐπὶ νηὸς,  
 ἧε φίλων ἐν χερσὶν, ἐπεὶ πόλεμον πολύπευσεν. 490  
 ὥς ἐφάμην, ὃ δέ μ' αὐτίκ' ἀμειβόμενος προσέειπεν·

Proteus reveals the fate of the Greek heroes.

Ἀτρεΐδῃ, τί με ταῦτα διείρχει; οὐδέ τί σε χρὴ  
 ἰδμεναι, οὐδέ δαῖναι ἐμὸν νόον· οὐδέ σέ φημι  
 δὴν ἄκλαντον ἔσεσθαι, ἐπεὶ κ' εὖ πάντα πύθῃαι.  
 πολλοὶ μὲν γὰρ τῶν γε δάμεν, πολλοὶ δὲ λίποντο· 495  
 ἄρχοι δ' αὖ δύο μούνοι Ἀχαιῶν χαλκοχιγῶνων  
 ἐν νόστῳ ἀπόλονται· μάχῃ δέ τε καὶ σὺ παρήσθα.  
 εἷς δ' ἔτι που ζῶδς κατερύκεται εὐρέϊ πόντῳ.  
 Αἴας μὲν μετὰ νηυσὶ δάμη δολιχηρέτμοισι.  
 Γυρῆσιν μιν πρῶτα Ποσειδάων ἐπέλασσε 500  
 πέτρῃσιν μεγάλῃσι, καὶ ἐξεσάωσε θαλάσσης·  
 καὶ νύ κεν ἔκφυγε κῆρα, καὶ ἐχθόμενός περ Ἀθήνῃ,  
 εἰ μὴ ὑπερφίαλον ἔπος ἔκβαλε καὶ μέγ' ἄασθη·

φῆ ῥ' ἀέκητι θεῶν φυγέειν μέγα λαῖτμα θαλάσσης.  
 τοῦ δὲ Ποσειδάων μεγάλ' ἔκλυεν αὐδήσαντος· 505  
 αὐτίκ' ἔπειτα τρίαῖναν ἑλὼν χερσὶ στιβαρῆσιν  
 ἤλασε Γυραίην πέτρην, ἀπὸ δ' ἔσχισεν αὐτήν·  
 καὶ τὸ μὲν αὐτόθι μείνει, τὸ δὲ τρύφος ἔμπεσε πόντῳ,  
 τῷ ῥ' Αἴας τὸ πρῶτον ἐφεζόμενος μέγ' ἀάσθη·  
 τὸν δ' ἐφόρει κατὰ πόντον ἀπείρονα κυμαίνοντα. 510  
 [ὥς ὁ μὲν ἔνθ' ἀπόλωλεν, ἐπεὶ πῖεν ἄλμυρὸν ὕδωρ.]  
 σὸς δέ που ἔκφυγε κῆρας ἀδελφεὸς ἡδ' ὑπάλυσεν  
 ἐν νηυσὶ γλαφυρῆσι· σάωσε δὲ πότνια Ἥρη.  
 ἀλλ' ὅτε δὴ τάχ' ἔμελλε Μαλειῶν ὄρος αἰπὺν  
 ἵζεσθαι, τότε δὴ μιν ἀναρπάξασα θύελλα 515  
 πόντον ἐπ' ἰχθυόεντα φέρειν μεγάλα στενάχοντα,  
 ἄγρου ἐπ' ἐσχατιὴν, ὅθι δώματα ναῖε Θυέστης  
 τὸ πρὶν, ἀτὰρ τότε ἔναιε Θυεστιάδης Αἰγισθος.  
 ἀλλ' ὅτε δὴ καὶ κεῖθεν ἐφαίνετο νόστος ἀπήμων,  
 ἄψ δὲ θεοὶ οὔρον στρέψαν, καὶ οἴκαδ' ἵκοντο, 520  
 ἣ τοι ὁ μὲν χαίρων ἐπεβήσετο πατρίδος αἴης,  
 καὶ κύνει ἀπτόμενος ἦν πατρίδα· πολλὰ δ' ἀπ' αὐτοῦ  
 δάκρυα θερμὰ χέοντ', ἐπεὶ ἀσπασίως ἶδε γαῖαν.  
 τὸν δ' ἄρ' ἀπὸ σκοπιῆς εἶδε σκοπὸς, ὃν ῥα καθεῖσεν  
 Αἰγισθος δολόμητις ἄγων, ὑπὸ δ' ἔσχετο μισθὸν 525  
 χρυσοῦ δοιὰ τάλαντα· φύλασσε δ' ὃ γ' εἰς ἐνιαυτὸν,  
 μή ἐ λάθοι παριῶν, μνήσαιο δὲ θούριδος ἀλκῆς.  
 βῆ δ' ἵμεν ἀγγελέων πρὸς δώματα ποιμένι λαῶν.  
 αὐτίκα δ' Αἰγισθος δολίην ἐφράσσατο τέχνην·  
 κρινάμενος κατὰ δῆμον ἐείκοσι φῶτας ἀρίστους 530  
 εἶσε λόχον, ἐτέρωθι δ' ἀνώγει δαῖτα πένεσθαι.  
 αὐτὰρ ὁ βῆ καλέων Ἀγαμέμνονα, ποιμένα λαῶν,  
 ἵπποισιν καὶ ὄχεσφιν, αἰεκέα μερμηρίζων.  
 τὸν δ' οὐκ εἰδὸτ' ὄλεθρον ἀνήγαγε, καὶ κατέπεφνε  
 δειπνίσσας, ὥς τις τε κατέκτανε βοῦν ἐπὶ φάτνῃ. 535



οὐδέ τις Ἀτρείδεω ἐτάρων λίπεθ' οἷ οἱ ἔποντο,  
 οὐδέ τις Αἰγίσθου, ἀλλ' ἔκταθεν ἐν μεγάροισιν.  
 ὥς ἔφατ', αὐτὰρ ἐμοί γε κατεκλάσθη φίλον ἦτορ,  
 κλαῖον δ' ἐν ψαμάθοισι καθήμενος, οὐδέ νύ μοι κῆρ  
 ἦθελ' ἔτι ζῶειν καὶ ὄρᾱν φάος ἠελίοιο. 540  
 αὐτὰρ ἐπεὶ κλαίων τε κυλινδόμενός τε κορέσθην,  
 δὴ τότε με προσέειπε γέρων ἄλιος νημερτής·  
 μηκέτι, Ἀτρέος υἱέ, πολὺν χρόνον ἀσκελὲς οὔτω  
 κλαῖ', ἐπεὶ οὐκ ἄνυσίν τινα δήμεν' ἀλλὰ τάχιστα  
 πείρα ὅπως κεν δὴ σὴν πατρίδα γαῖαν ἴκηαι. 545  
 ἦ γάρ μιν ζῶόν γε κιχήσεται, ἦ κεν Ὀρέστης  
 κτεῖνεν ὑποφθάμενος· σὺ δέ κεν τάφου ἀντιβολήσαιο.  
 ὥς ἔφατ', αὐτὰρ ἐμοὶ κραδίη καὶ θυμὸς ἀγένηωρ  
 αὐτίς ἐνὶ στήθεσσι καὶ ἀχνυμένῳ περ ἰάνθη·  
 καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδων. 550  
 τούτους μὲν δὴ οἶδα· σὺ δὲ τρίτον ἄνδρ' ὀνόμαζε,  
 ὅς τις ἔτι ζῶὸς κατερύκεται εὐρέι πόντῳ  
 [ἦέ θανών· ἐθέλω δὲ καὶ ἀχνύμενός περ ἀκοῦσαι].  
 ὥς ἐφάμην, ὁ δέ μ' αὐτίκ' ἀμειβόμενος προσέειπεν·  
 υἱὸς Λαέρτεω, Ἰθάκῃ ἐνὶ οἰκίᾳ ναίων· 555  
 τὸν δ' ἴδον ἐν νήσῳ θαλερὸν κατὰ δάκρυ χέοντα,  
 Νύμφης ἐν μεγάροισι Καλυψοῦς, ἣ μιν ἀνάγκη  
 ἴσχει· ὁ δ' οὐ δύναται ἦν πατρίδα γαῖαν ἰκέσθαι·  
 οὐ γάρ οἱ πάρα νῆες ἐπήρετμοι καὶ ἐταῖροι,  
 οἳ κέν μιν πέμποιεν ἐπ' εὐρέα νῶτα θαλάσσης. 560  
 σοὶ δ' οὐ θέσφατόν ἐστι, διοτρεφὲς ᾧ Μενέλαε,  
 Ἀργεὶ ἐν ἱππὸβότῳ θανέειν καὶ πότμον ἐπισπεῖν,  
 ἀλλὰ σ' ἐς Ἡλύσιον πεδῖον καὶ πείρατα γαίης  
 ἀθάνατοι πέμπουσιν, ὅθι ξανθὸς Ῥαδάμανθυς,  
 τῇ περ ῥήϊστη βιοτῇ πέλει ἀνθρώποισιν· 565  
 οὐ νιφετὸς, οὔτ' ἄρ' χειμῶν πολὺς οὔτε ποτ' ὄμβρος,  
 ἀλλ' αἰεὶ Ζεφύροιο λιγὺ πνεύοντος ἀήτας

Ὁκεανὸς ἀνίησιν ἀναψύχειν ἀνθρώπους,  
οὔνεκ' ἔχεις Ἑλένην καὶ σφιν γαμβρὸς Διὸς ἐσσι.  
ὥς εἰπὼν ὑπὸ πόντον ἐδύσετο κυμαίνοντα.

570

The story of the return of Menelaus.

αὐτὰρ ἐγὼν ἐπὶ νῆας ἅμ' ἀντιθέοις ἐτάροισιν  
ἦια, πολλὰ δέ μοι κραδίη πόρφυρε κιόντι.  
αὐτὰρ ἐπεὶ ῥ' ἐπὶ νῆα κατήλθομεν ἠδὲ θάλασσαν,  
δόρπον θ' ὀπλίσάμεσθ', ἐπὶ τ' ἤλυθεν ἀμβροσίη νύξ·  
δὴ τότε κοιμήθημεν ἐπὶ ῥηγμῖνι θαλάσσης. 575  
ἦμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἥως,  
νῆας μὲν πάμπρωτον ἐρύσσαμεν εἰς ἄλα διῶν,  
ἐν δ' ἰστοὺς τιθέμεσθα καὶ ἰστίᾳ νηυσὶν ἐίσῃς·  
ἂν δὲ καὶ αὐτοὶ βάντες ἐπὶ κληῖσι καθίζον·  
ἐξῆς δ' ἐζόμενοι πολὴν ἄλα τύπτουν ἐρετμοῖς. 580  
ἄψ δ' εἰς Αἰγύπτιοι, διυπετέος ποταμοῖο,  
στήσα νέας, καὶ ἔρεξα τεληέσσας ἐκατόμβας,  
αὐτὰρ ἐπεὶ κατέπαυσα θεῶν χόλον αἰὲν ἐόντων,  
χεῦ' Ἀγαμέμνονι τύμβον, ἔν' ἄσβεστον κλέος εἶη.  
ταῦτα τελευτήσας νεόμην, δίδοσαν δέ μοι οὔρου 585  
ἀθάνατοι, τοί μ' ὦκα φίλην ἐς πατρίδ' ἐπεμψαν.  
ἀλλ' ἄγε νῦν ἐπίμεινον ἐνὶ μεγάροισιν ἐμοῖσιν,  
ὄφρα κεν ἑνδεκάτῃ τε δυωδεκάτῃ τε γένηται·  
καὶ τότε σ' εὖ πέμψω, δώσω δέ τοι ἀγλαὰ δῶρα  
τρεῖς ἵππους καὶ δίφρον εὖξοον· αὐτὰρ ἔπειτα 590  
δώσω καλὸν ἄλειςον, ἵνα σπένδῃσθα θεοῖσιν  
ἀθανάτοις, ἐμέθεν μεμνημένος ἥματα πάντα.'

Telemachus is unwilling to stay any longer.

Τὸν δ' οὖ Τηλέμαχος πεπνυμένος ἀντίον ἦῤα·  
'Ἀτρεΐδῃ, μὴ δὴ με πολὺν χρόνον ἐνθάδ' ἔρυκε.  
καὶ γάρ κ' εἰς ἐνιαυτὸν ἐγὼ παρὰ σοί γ' ἀνεχοίμην 595

ἦμενος, οὐδέ κέ μ' οἴκου ἔλοι πόθος οὐδὲ τοκήων·  
 αἰνῶς γὰρ μύθοισιν ἔπessί τε σοῖσιν ἀκούων  
 τέρπομαι. ἀλλ' ἤδη μοι ἀνιάζουσιν ἑταῖροι  
 ἐν Πύλῳ ἡγαθέῃ· σὺ δέ με χρόνον ἐνθάδ' ἐρύκεις.  
 δῶρον δ' ὅττι κέ μοι δοίης, κειμήλιον ἔστω·  
 ἵππους δ' εἰς Ἰθάκην οὐκ ἄξομαι, ἀλλὰ σοὶ αὐτῷ  
 ἐνθάδε λείψω ἄγαλμα· σὺ γὰρ πεδίοιο ἀνάσσεις  
 εὐρέος, ᾧ ἔνι μὲν λωτὸς πολὺς, ἐν δὲ κύπειρον  
 πυροὶ τε ζεαί τ' ἡδ' εὐρυφυεὲς κρὶ λευκόν.

600

ἐν δ' Ἰθάκῃ οὐτ' ἄρ' δρόμοι εὐρέες οὔτε τι λειμών·  
 αἰγίβοτος, καὶ μᾶλλον ἐπήρατος ἵπποβότοιο.  
 οὐ γάρ τις νήσων ἱππήλατος οὐδ' εὐλείμων,  
 αἷ θ' ἀλλ' ἐκεκλίεται· Ἰθάκῃ δέ τε καὶ περὶ πασέων.'

605

ᾧ φάτο, μέιδῃσεν δὲ βοῆν ἀγαθὸς Μενέλαος,  
 χειρὶ τέ μιν κατέρεξε νῆπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν.

610

Ἄϊματός εἰς ἀγαθοῖο, φίλον τέκος, οἷ' ἀγορεύεις·  
 τοιγὰρ ἐγὼ τοι ταῦτα μεταστήσω· δύναμαι γάρ.  
 δῶρων δ', ὅσσ' ἐν ἐμῷ οἴκῳ κειμήλια κείται  
 δώσω ὃ κάλλιστον καὶ τιμηέστατόν ἐστι.

615

δώσω τοι κρητῆρα τετυγμένον· ἀργύρεος δὲ  
 ἔστιν ἅπας, χρυσῷ δ' ἐπὶ χεῖλεα κεκράανται·  
 ἔργον δ' Ἡφαίστοιο· πόρεν δέ ἐ Φαίδιμος ἥρως,  
 Σιδονίων βασιλεὺς, ὅθ' ἐὸς δόμος ἀμφεκάλυνσε  
 κείσέ με νοστήσαντα· τεῖν δ' ἐθέλω τόδ' ὀπάσσαι.'

620

ᾧ φάτο οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον,  
 [δαιτυμόνες δ' ἐς δώματ' ἴσαν θείου βασιλῆος.  
 οἱ δ' ἦγον μὲν μῆλα, φέρον δ' εὐήνορα οἶνον·  
 σῖτον δέ σφ' ἄλοχοι καλλικρήδεμνοι ἔπεμπον.  
 ὥς οἱ μὲν περὶ δεῖπνον ἐνὶ μεγάροισι πένοντο],

The scene changes to the palace of Odysseus.

μνηστῆρες δὲ πάροιθεν Ὀδυσσῆος μεγάροιο

625

δίσκοισιν τέρποντο καὶ αἰγανέησιν ἰέντες,  
ἐν τυκτῷ δαπέδῳ, ὅθι περ πάρος, ὕβριν ἔχοντες.

Ἀντίνοος δὲ καθήστο καὶ Εὐρύμαχος θεοειδῆς,  
ἄρχοι μνηστήρων, ἀρετῇ δ' ἔσαν ἔσοχ' ἄριστοι.

τοῖς δ' υἱὸς Φρονόιοι Νοήμων ἐγγύθεν ἐλθὼν 630

Ἀντίνοον μύθοισιν ἀνειρόμενος προσέειπεν·

The departure of Telemachus is announced to the  
suitors.

‘Ἀντίνο’, ἡ ρά τι ἴδμεν ἐνὶ φρεσὶν, ἦε καὶ οὐκί,  
ὅππότε Τηλέμαχος νεῖτ' ἐκ Πύλου ἡμαθόεντος;  
νῆά μοι οἷχετ' ἄγων· ἐμὲ δὲ χρεὼ γίγνεται αὐτῆς  
Ἥλιδ' ἐς εὐρύχορον διαβήμεναι, ἔνθα μοι ἵπποι 635  
δῶδεκα θήλειαι, ὑπὸ δ' ἡμίονοι ταλαεργοὶ  
ἄδμητες· τῶν κέν τιν' ἐλασσάμενος δαμασαίμην.’

‘Ὡς ἔφαθ', οἱ δ' ἀνὰ θυμὸν ἐθάμβεον· οὐ γὰρ ἔφαιτο  
ἐς Πύλον οἷχασθαι Νηλήιον, ἀλλὰ πού αὐτοῦ  
αγρῶν ἢ μήλοισι παρέμμεναι, ἦε συβώτῃ. 640

Τὸν δ' αὖτ' Ἀντίνοος προσέφη, Εὐπείθεος υἱός·  
‘νημερτές μοι ἔνισπε, πότ' ὥχετο καὶ τίνες αὐτῷ  
κοῦροι ἔποντ'; Ἰθάκης ἐξαίρετοι, ἡ ἑοὶ αὐτοῦ  
θῆτές τε δμῶές τε; δύναιτό κε καὶ τὸ τελέσσαι.  
καί μοι τοῦτ' ἀγόρευσον ἐτήτυμον, ὅφρ' εἴ εἰδῶ, 645  
ἢ σε βίῃ ἀέκοντος ἀπηύρα νῆα μέλαιναν,  
ἦε ἐκῶν οἱ δῶκας, ἐπεὶ προσπτύξατο μύθῳ.’

Τὸν δ' υἱὸς Φρονόιοι Νοήμων ἀντίον ἦνδα·  
‘αὐτὸς ἐκῶν οἱ δῶκα· τί κεν ῥέξειε καὶ ἄλλος,  
ὅππότης ἀνὴρ τοιοῦτος ἔχων μελεδήματα θυμῷ 650  
αἰτίλῃ; χαλεπὸν κεν ἀνήνασθαι δόσιν εἴη.  
κοῦροι δ' οἱ κατὰ δῆμον ἀριστεύουσι μεθ' ἡμέας,  
οἳ οἱ ἔποντ'· ἐν δ' ἀρχὸν ἐγὼ βαίνοντ' ἐνόησα  
Μέντορα, ἦε θεὸν, τῷ δ' αὐτῷ πάντα ἐφίκει.  
ἀλλὰ τὸ θαυμάζω· ἴδον ἐνθάδε Μέντορα δῖον 655

χθιζὺν ὑπηοῖον. τότε δ' ἔμβη νηὶ Πύλουνδε.'

Ἔσ' ἄρα φωνήσας ἀπέβη πρὸς δώματα πατρὸς,  
τοῖσιν δ' ἀμφοτέροισιν ἀγάσσατο θυμὸς ἀγῆνωρ.  
μνηστῆρας δ' ἄμνυδις κάθισαν καὶ παῦσαν ἀέθλων.  
τοῖσιν δ' Ἀντίνοος μετέφη, Εὐπείθεος υἱὸς  
[ἀχνύμενος· μένεος δὲ μέγα φρένες ἀμφιμέλαιναι  
πίμπλαντ', ὅσσε δέ οἱ πυρὶ λαμπετόωντι ἐκίτην']

660

Antinous plots his destruction.

ἜΩ πόποι, ἦ μέγα ἔργον ὑπερφιάλως ἐτελέσθη  
Τηλεμάχῳ ὁδὸς ἦδε· φάμεν δέ οἱ οὐ τελέεσθαι.  
ἐκ τοσσῶνδ' ἀέκητι νέος παῖς οἴχεται αὐτῶς,  
νῆα ἐρυσσάμενος, κρίνας τ' ἀνὰ δῆμον ἀρίστους.  
ἄρξει καὶ προτέρῳ κακὸν ἔμμεναι· ἀλλὰ οἱ αὐτῷ  
Ζεὺς ὀλέσειε βίην, πρὶν ἡμῖν πῆμα φυτεῦσαι.  
ἀλλ' ἄγ' ἐμοὶ δότε νῆα θοὴν καὶ εἴκοσ' ἑταίρους,  
ὄφρα μιν αὐτὸν ἰόντα λοχήσομαι ἠδὲ φυλάξω  
ἐν πορθμῷ Ἰθάκης τε Σάμοιό τε παιπαλοέσσης,  
ὥς ἂν ἐπισμυγερῶς ναυτίλεται εἵνεκα πατρός.'

665

670

Ἔσ' ἔφαθ', οἱ δ' ἄρα πάντες ἐπήνεον ἠδ' ἐκέλευον·  
αὐτίκ' ἔπειτ' ἀνστάντες ἔβαν δόμον εἰς Ὀδυσῆος.

Medon informs Penelope,

Οὐδ' ἄρα Πηνελόπεια πολὺν χρόνον ἦεν ἄπυστος  
μύθων, οὓς μνηστῆρες ἐνὶ φρεσὶ βυσσοδόμενον·  
κῆρυξ γάρ οἱ ἔειπε Μέδων, ὃς ἐπεύθετο βουλὰς  
αὐλῆς ἐκτὸς ἑών· οἱ δ' ἔνδοθι μῆτιν ὕφαινον.  
βῆ δ' ἵμεν ἀγγελέων διὰ δώματα Πηνελοπείῃ·  
τὸν δὲ κατ' οὐδοῦ βάντα προσηνύδα Πηνελόπεια·

675

680

Ἐκῆρυξ, τίπτε δέ σε πρόεσαν μνηστῆρες ἀγαυοί;  
ἦ εἰπέμεναι δμῳῇσιν Ὀδυσῆος θείοιο  
ἔργων παύσασθαι, σφίσι δ' αὐτοῖς δαῖτα πένεσθαι;  
μὴ μνηστεύσαντες μῆδ' ἄλλοθ' ὁμιλήσαντες



ὕστατα καὶ πύματα νῦν ἐνθάδε δειπνήσειαν. 685  
 οἳ θάμ' ἀγειρόμενοι βίοτον κατακείρετε πολλὸν,  
 κτήσιν Τηλεμάχοιο δαΐφρονος· οὐδέ τι πατρῶν  
 ὑμετέρων τὸ πρόσθεν ἀκούετε, παῖδες ἔοντες,  
 οἷος Ὀδυσσεὺς ἔσκε μεθ' ὑμετέροισι τοκεῦσιν,  
 οὔτε τινὰ ῥέξας ἐξαίσιον οὔτε τι εἰπὼν 690  
 ἐν δῆμῳ· ἥ τ' ἐστὶ δίκη θείων βασιλῆων·  
 ἄλλον κ' ἐχθαίρησι βροτῶν, ἄλλον κε φιλοίη.  
 κείνος δ' οὐ ποτε πάμπαν ἀτάσθαλον ἄνδρα ἐώργει.  
 ἀλλ' ὁ μὲν ὑμέτερος θυμὸς καὶ ἀεικέα ἔργα  
 φαίνεται, οὐδέ τίς ἐστι χάρις μετόπισθ' εὐεργέων.' 695  
 Τὴν δ' αὖτε προσέειπε Μέδων, πεπνυμένα εἰδώς,  
 ' αἶ γὰρ δὴ, βασίλεια, τόδε πλεῖστον κακὸν εἶη.  
 ἀλλὰ πολὺν μεῖζόν τε καὶ ἀργαλεώτερον ἄλλο  
 μνηστῆρες φράζονται, ὃ μὴ τελέσειε Κρονίων·  
 Τηλέμαχον μεμάασι κατακτάμεν ὀξείῃ χαλκῷ 700  
 οἴκαδε νισσόμενον· ὃ δ' ἔβη μετὰ πατρὸς ἀκουὴν  
 εἰς Πύλον ἡγαθήην ἥδ' εἰς Λακεδαίμονα διᾶν.'

who is brokenhearted at the news.

Ὡς φάτο, τῆς δ' αὐτοῦ λύτο γούνατα καὶ φίλον ἦτορ,  
 δὴν δέ μιν ἀμφασίῃ ἐπέων λάβε· τῷ δέ οἱ ὅσσε  
 δακρυόφι πλησθεν, θαλερὴ δέ οἱ ἔσχετο φωνή. 705  
 ὄψε δὲ δὴ μιν ἔπεσσιν ἀμειβομένη προσέειπε·

'Κῆρυξ, τίπτε δέ μοι παῖς οἴχεται; οὐδέ τί μιν χρεὼ  
 νηῶν ὠκυπόρων ἐπιβαινέμεν, αἶ θ' ἄλδος ἵπποι  
 ἀνδράσι γίνονται, περόωσι δὲ πουλὺν ἐφ' ὑγρῇν.  
 ἦ ἵνα μῆδ' ὄνομ' αὐτοῦ ἐν ἀνθρώποισι λίπηται;' 710

Τὴν δ' ἡμείβετ' ἔπειτα Μέδων πεπνυμένα εἰδώς·  
 'οὐκ οἶδ' ἢ τίς μιν θεὸς ὥρορεν ἦε καὶ αὐτοῦ  
 θυμὸς ἐφωρμήθη ἵμεν εἰς Πύλον, ὄφρα πύθηται  
 πατρὸς ἐοῦ ἢ νόστον, ἢ ὅν τινα πότμον ἐπέσπεν.'

Ὡς ἄρα φωνήσας ἀπέβη κατὰ δῶμ' Ὀδυσῆος. 715

τὴν δ' ἄχος ἀμφεχύθη θυμοφθόρον, οὐδ' ἄρ' ἔτ' ἔτλη  
 δῖφρῳ ἐφέζεσθαι πολλῶν κατὰ οἶκον ἐόντων,  
 ἀλλ' ἄρ' ἐπ' οὐδοῦ ἴξε πολυκμήτου θαλάμοιο  
 οἴκτρ' ὀλοφυρομένη· περὶ δὲ δμῳαὶ μινύριζον  
 πᾶσαι, ὅσαι κατὰ δώματ' ἔσαν νέαι ἡδὲ παλαιαί. 720  
 τῆς δ' ἀδινὸν γοώωσα μετηύδα Πηνελόπεια·

‘Κλῦτε, φίλαι· περὶ γάρ μοι Ὀλύμπιος ἄλγε' ἔδωκεν  
 ἐκ πασέων, ὅσαι μοι ὁμοῦ τράφεν ἡδ' ἐγένοντο,  
 ἢ πρὶν μὲν πόσιν ἐσθλὸν ἀπώλεσα θυμολέοντα,  
 παντοίῃς ἀρετῇσι κεκασμένον ἐν Δαναοῖσιν, 725  
 [ἐσθλὸν, τοῦ κλέος εὐρὺ καθ' Ἑλλάδα καὶ μέσον Ἄργος.]  
 νῦν αὖ παῖδ' ἀγαπητὸν ἀνηρεῖψαντο θύελλαι  
 ἀκλέα ἐκ μεγάρων, οὐδ' ὀρμηθέντος ἄκουσα.  
 σχέτλιαι, οὐδ' ὑμεῖς περ ἐνὶ φρεσὶ θέσθε ἐκάστη  
 ἐκ λεχέων μ' ἀνεγεῖραι, ἐπιστάμεναι σάφα θυμῷ, 730  
 ὅππότε κείνος ἔβη κοίλῃν ἐπὶ νῆα μέλαιναν.  
 εἰ γὰρ ἐγὼ πυθόμην ταύτην ὁδὸν ὀρμαίνοντα,  
 τῷ κε μάλ' ἢ κεν ἔμεινε, καὶ ἐσσύμενός περ ὁδοῖο,  
 ἢ κέ με τεθνηυῖαν ἐνὶ μεγάροισιν ἔλειπεν.  
 ἀλλὰ τις ὀτρηνῶς Δολίου καλέσειε γέροντα, 735  
 δμῷ ἐμὸν ὅν μοι ἔδωκε πατὴρ ἔτι δεῦρο κιούσῃ,  
 καὶ μοι κῆπον ἔχει πολυδένδρεον, ὄφρα τάχιστα  
 Λαέρτῃ τάδε πάντα παρεζόμενος καταλέξῃ,  
 εἰ δὴ πού τινα κείνος ἐνὶ φρεσὶ μῆτιν ὑφήνας  
 ἐξελθὼν λαοῖσιν ὁδύρεται, οἳ μεμάασιν 740  
 ὃν καὶ Ὀδυσσῆος φθίσαι γόνον ἀντιθέοιο.’

At Eurycleia's advice, she prays for help to Athena.

Τὴν δ' αὖτε προσέειπε φίλη τροφὸς Εὐρύκλεια·  
 ‘νύμφα φίλη, σὺ μὲν ἄρ με κατάκτανε νηλεί χαλκῷ,  
 ἢ ἔα ἐν μεγάρῳ· μῦθον δέ τοι οὐκ ἐπικεύσω·  
 ἦδ' ἐγὼ τάδε πάντα, πόρον δέ οἱ ὅσσ' ἐκέλευε, 745

σίτον καὶ μέθυ ἰδύ· ἐμεῦ δ' ἔλετο μέγαν ὄρκον  
μὴ πρὶν σοὶ ἐρέειν, πρὶν δωδεκάτην γε γενέσθαι  
ἢ σ' αὐτὴν ποθέσαι καὶ ἀφορμηθέντος ἀκοῦσαι,  
ὥς ἂν μὴ κλαίουσα κατὰ χροῖα καλὸν ἰάπτῃς.

ἀλλ' ὑδρηναμένη, καθαρὰ χροῖ ἐΐμαθ' ἔλοῦσα, 750  
εἰς ὑπερῷ' ἀναβᾶσα σὺν ἀμφιπόλοισι γυναιξίν  
εὖχε' Ἀθηναίῃ κούρῃ Διὸς αἰγιόχοιο·

ἣ γάρ κέν μιν ἔπειτα καὶ ἐκ θανάτοιο σαώσαι.  
μηδὲ γέροντα κάκον κεκακωμένον· οὐ γὰρ οἶω  
πάγχυ θεοῖς μακάρεσσι γονὴν Ἀρκεισιάδαο 755  
ἐχθέσθ', ἀλλ' ἔτι πού τις ἐπέσσεται ὅς κεν ἔχῃσι  
δῶματά θ' ὑψερεφέα καὶ ἀπόπροθι πύονας ἀγρούς·

ᾧ φάτο, τῆς δ' εὐνησε γόον, σχέθε δ' ὅσσε γόοιο.

ἣ δ' ὑδρηναμένη, καθαρὰ χροῖ ἐΐμαθ' ἔλοῦσα,  
εἰς ὑπερῷ' ἀνέβαινε σὺν ἀμφιπόλοισι γυναιξίν, 760  
ἐν δ' ἔθετ' οὐλοχύτας κανέφ, ἡρᾶτο δ' Ἀθήνῃ·

ῬΚλῦθί μεν, αἰγιόχοιο Διὸς τέκος, ἀτρυτώνη,  
εἴ ποτέ τοι πολύμητις ἐνὶ μεγάροισιν Ὀδυσσεὺς  
ἦ βοὸς ἦ οἶος κατὰ πύονα μηρί' ἔκχε, 765  
τῶν νῦν μοι μνήσαι, καί μοι φίλον νῖα σάωσον,  
μνηστῆρας δ' ἀπάλαλκε κακῶς ὑπερηνορέοντας·

ᾧ φάτο, εἰποῦσ' ὀλόλυξε, θεὰ δέ οἱ ἔκλυεν ἀρής.

μνηστῆρες δ' ὁμάδησαν ἀνὰ μέγαρα σκιάοντα·  
ὦδε δέ τις εἶπεςκε νέων ὑπερηνορέοντων·

ῬἩ μάλα δὴ γάμον ἄμμι πολυμνήστη βασιλεία 770  
ἀρτύει, οὐδέ τι οἶδεν ὃ οἱ φόνος νῖι τέτυκται·

ᾧ φάτο, ἄρα τις εἶπεςκε, τὰ δ' οὐκ ἴσαν ὥς ἐτέτυκτο.  
τοῖσιν δ' Ἀντίνοος ἀγορήσατο καὶ μετέειπε·

ῬΔαιμόνιοι, μύθους μὲν ὑπερφιάλους ἀλέασθε 775  
πάντας ὁμῶς, μή πού τις ἐπαγγείλῃσι καὶ εἴσω.  
ἀλλ' ἄγε σιγῇ τοῖον ἀναστάντες τελέωμεν  
μῦθον, ὃ δὴ καὶ πᾶσιν ἐνὶ φρεσὶν ἤραρεν ἡμῖν·

The ambush laid to await Telemachus.

‘Ὡς εἰπὼν ἐκρίνατ’ ἐείκοσι φῶτας ἀρίστους,  
 βὰν δ’ ἰέναι ἐπὶ νῆα θοὴν καὶ θίνα θαλάσσης.  
 νῆα μὲν οὖν πάμπρωτον ἀλὸς βένθοσδε ἔρυσσαν, 780  
 ἐν δ’ ἱστόν τε τίθεντο καὶ ἱστία νηὶ μελαίνῃ,  
 ἡρτύναντο δ’ ἔρετμὰ τροποῖς ἐν δερματίνοισι  
 [πάντα κατὰ μοῖραν· ἀνά θ’ ἱστία λευκὰ πέτασσαν·]  
 τεύχεα δέ σφ’ ἤνεικαν ὑπέρθυμοι θεράποντες.  
 ὑψοῦ δ’ ἐν νοτίῳ τήν γ’ ὥρμισαν, ἐκ δ’ ἔβαν αὐτοί· 785  
 ἔνθα δὲ δόρπον ἔλοντο, μένον δ’ ἐπὶ ἔσπερον ἐλθεῖν.

‘Ἡ δ’ ὑπερώϊῳ αὖθι περίφρων Πηνελόπεια  
 κέϊτ’ ἄρ’ ἄσιτος, ἄπαστος ἐδητύος ἡδὲ ποτῆτος,  
 ὀρμαίνουσ’ ἢ οἱ θάνατον φύγοι νιὸς ἀμύμων,  
 ἢ ὃ γ’ ὑπὸ μνηστῆρσιν ὑπερφιάλοισι δαμείη. 790  
 ὅσσα δὲ μερμήριξε λέων ἀνδρῶν ἐν ὀμίλῳ  
 δείσας, ὅπποτε μιν δόλιον περὶ κύκλον ἄγωσι,  
 τόσσα μιν ὀρμαίνουσιν ἐπήλυθε νήδυμος ὕπνος·  
 εὐδε δ’ ἀνακλινθεῖσα, λύθην δέ οἱ ἄλφεα πάντα.

Athena cheers Penelope by sending a dream.

‘Ἐνθ’ αὖτ’ ἄλλ’ ἐνόησε θεὰ γλαυκῶπις Ἀθήνη· 795  
 εἴδωλον ποίησε, δέμας δ’ ἤικτο γυναικί,  
 Ἴφθίμῃ, κούρῃ μεγαλήτορος Ἰκαρίοιο,  
 τὴν Εὐμηλος ὄπυιε, Φερῆς ἐνὶ οἰκίᾳ ναίων.  
 πέμπε δέ μιν πρὸς δώματ’ Ὀδυσσῆος θείοιο,  
 εἴως Πηνελόπειαν ὀδυρομένην, γοόωσαν, 800  
 παύσειε κλαυθμοῖο γόοιό τε δακρυόεντος.  
 ἐς θάλαμον δ’ εἰσῆλθε παρὰ κληῖδος ἱμάντα,  
 στῆ δ’ ἄρ’ ὑπὲρ κεφαλῆς, καὶ μιν πρὸς μῦθον ἔειπεν·  
 ‘Εὐδεις, Πηνελόπεια, φίλον τετιημένη ἦτορ;  
 οὐ μὲν σ’ οὐδὲ ἔωσι θεοὶ ρέϊα ζῶοντες 805

κλαίειν οὐδ' ἀκάχησθαι, ἐπεὶ ῥ' ἔτι νόστιμός ἐστι  
σὸς παῖς· οὐ μὲν γάρ τι θεοῖς ἀλιτῆμενός ἐστι.'

Τὴν δ' ἡμείβετ' ἔπειτα περίφρων Πηνελόπεια,  
ἦδὼν μάλα κνώσσουσ' ἐν ὄνειρέϊσι πύλῃσιν·

‘Τίπτε, κασιγνήτη, δεῦρ' ἦλυθες; οὐ τι πάρος γε 810  
πωλείαι, ἐπεὶ μάλα πολλὸν ἀπόπροθι δώματα ναίεις·  
καί με κέλειαι παύσασθαι διζύος ἦδ' ὀδυνάων

πολλέων, αἵ μ' ἐρέθουσι κατὰ φρένα καὶ κατὰ θυμόν,  
ἢ πρὶν μὲν πόσιν ἐσθλὸν ἀπώλεσα θυμολέοντα,  
παντοίῃς ἀρετῇσι κεκασμένον ἐν Δαναοῖσιν, 815

[ἐσθλὸν, τοῦ κλέος εὐρὺ καθ' Ἑλλάδα καὶ μέσον Ἄργος.]

νῦν αὖ παῖς ἀγαπητὸς ἔβη κοίλης ἐπὶ νηὸς,  
νῆπιος, οὔτε πόνων εὖ εἰδὼς οὔτ' ἀγοράων.

τοῦ δὴ ἐγὼ καὶ μᾶλλον ὀδύρομαι ἢ περ ἐκείνου.

τοῦ δ' ἀμφιτρομέω καὶ δεῖδία μή τι πάθῃσιν, 820

ἢ ὅ γε τῶν ἐνὶ δῆμῳ, ἔν' οἴχεται, ἢ ἐνὶ πόντῳ·

δυσμενέες γὰρ πολλοὶ ἐπ' αὐτῷ μηχανόωνται,

ἰέμενοι κτεῖναι, πρὶν πατρίδα γαῖαν ἰκέσθαι.'

Τὴν δ' ἀπαμειβόμενον προσέφη εἰδῶλον ἀμαυρόν·

‘θάρσει, μηδέ τι πάγχυ μετὰ φρεσὶ δεῖδιθι λίην· 825

τοίη γάρ οἱ πομπὸς ἄμ' ἔρχεται, ἣν τε καὶ ἄλλοι

ἄνδρες ἠρήσαντο παρεστάμεναι, δύναται γὰρ,

Παλλὰς Ἀθηναίη· σὲ δ' ὀδυρομένην ἐλεαίρει·

ἢ νῦν με προέηκε τεῖν τάδε μυθήσασθαι.'

Τὴν δ' αὖτε προσέειπε περίφρων Πηνελόπεια· 830

‘εἰ μὲν δὴ θεός ἐσσι, θεοῖό τε ἔκλυες αὐδῆς,

εἰ δ' ἄγε μοι καὶ κείνον ἱκτιρὸν κατάλεξον,

ἢ πον ἔτι ζῶει καὶ ὄρᾳ φάος ἡελίοιο,

ἢ ἤδη τέθνηκε καὶ εἰν Ἀΐδαο δόμοισι.'

Τὴν δ' ἀπαμειβόμενον προσέφη εἰδῶλον ἀμαυρόν· 835

‘οὐ μὲν τοι κείνόν γε διηνεκέως ἀγορεύσω,

ζῶει ὃ γ', ἢ τέθνηκε· κακὸν δ' ἀνεμώλια βάζειν.'



ὣς εἰπὼν σταθμοῖο παρὰ κληῖδα λιάσθη  
 ἐς πνοιᾶς ἀνέμων· ἥ δ' ἐξ ὕπνου ἀνόρουσε  
 κούρη Ἰκαρίοιο· φίλον δέ οἱ ἦτορ ἰάνθη,  
 ὥς οἱ ἐναργὲς ὄνειρον ἐπέσσυτο νυκτὸς ἀμολγῶ.

840

The ship is stationed to intercept Telemachus.

Μνηστῆρες δ' ἀναβάντες ἐπέπλεον ὕγρὰ κέλευθα,  
 Τηλεμάχῳ φόνον αἰπὺν ἐνὶ φρεσὶν ὀρμαίνοντες.  
 ἔστι δέ τις νῆσος μέσση ἀλλ' πετρήεσσα,  
 μεσσηγὺς Ἰθάκης τε Σάμοιό τε παιπαλοέσσης,  
 Ἄστερις, οὐ μεγάλη· λιμένες δ' ἐνὶ ναύλοχοι αὐτῇ  
 ἀμφίδυμοι· τῇ τὸν γε μένον λοχόωντες Ἀχαιοί.

845

## ✓ ΟΔΥΣΣΕΙΑΣ Ε.

### Ὀδυσσέως σχεδία.

Athena in Olympus complains of the hard fate of  
Odysseus.

Ἦὼς δ' ἐκ λεχέων παρ' ἀγανοῦ Τιθωνοῖο  
ῶρνυθ', ἔν' ἀθανάτοισι φόως φέροι ἠδὲ βροτοῖσιν·  
οἱ δὲ θεοὶ θῶκόνδε καθίζανον, ἐν δ' ἄρα τοῖσι  
Ζεὺς ὑψιβρεμέτης, οὗ τε κράτος ἐστὶ μέγιστον.  
τοῖσι δ' Ἀθηναίη λέγε κήδεα πόλλ' Ὀδυσῆος  
μνησαμένη· μέλε γάρ οἱ ἐὼν ἐν δώμασι νύμφης·  
    'Ζεῦ πάτερ ἦδ' ἄλλοι μάκαρες θεοὶ αἰὲν ἔοντες,  
μή τις ἔτι πρόφρων ἀγανὸς καὶ ἥπιος ἔστω  
σκηπτουῆχος βασιλεὺς, μηδὲ φρεσὶν αἴσιμα εἰδώς·  
ἀλλ' αἰεὶ χαλεπὸς τ' εἴη καὶ αἴσυλα ῥέζοι,  
ὥς οὐ τις μέμνηται Ὀδυσσῆος θείοιο  
λαῶν, οἷσιν ἄνασσε, πατὴρ δ' ὥς ἥπιος ἦεν.  
ἀλλ' ὁ μὲν ἐν νήσῳ κεῖται κρατέρ' ἄλγεα πάσχων,  
νύμφης ἐν μεγάροισι Καλυψοῦς, ἣ μιν ἀνάγκη  
ἴσχει· ὁ δ' οὐ δύναται ἦν πατρίδα γαῖαν ἰκέσθαι·  
οὐ γάρ οἱ πάρα νῆες ἐπήρετμοι καὶ ἑταῖροι,  
οἳ κέν μιν πέμποιεν ἐπ' εὐρέα νῶτα θαλάσσης.  
νῦν αὖ παῖδ' ἀγαπητὸν ἀποκτεῖναι μεμάασιν  
οἴκαδε νισσόμενον· ὁ δ' ἔβη μετὰ πατρὸς ἀκουὴν  
ἐς Πύλον ἡγαθέην ἠδ' ἐς Λακεδαίμονα δῖαν.'

5

10

15

20

Τὴν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεὺς·  
 'τέκνον ἔμὸν, ποῖόν σε ἔπος φύγεν ἕρκος ὀδόντων·  
 οὐ γὰρ δὴ τοῦτον μὲν ἐβούλευσας νόον αὐτῇ,  
 ὥς ἦ τοι κείνους Ὀδυσσεὺς ἀποτίσεται ἐλθών·  
 Τηλέμαχον δὲ σὺ πέμψον ἐπισταμένως, δύνασαι γὰρ, 25  
 ὥς κε μάλ' ἀσκηθῆς ἢν πατρίδα γαῖαν ἵκηται,  
 μνηστῆρες δ' ἐν νηὶ παλιμπετὲς ἀπονέωνται.'

Zeus despatches Hermes to Calypso's isle.

Ἡ ῥα, καὶ Ἑρμείαν, υἱὸν φίλον, ἀντίον ἦῤδα·  
 'Ἑρμεία· σὺ γὰρ αὖτε τά τ' ἄλλα περ ἄγγελός ἐσσι·  
 νύμφη ἐνπλοκάμῳ εἰπεῖν νημερτέα βουλήν, 30  
 νόστον Ὀδυσσῆος ταλασίφρονος, ὥς κε νέηται  
 οὔτε θεῶν πομπῇ οὔτε θνητῶν ἀνθρώπων·  
 ἀλλ' ὃ γ' ἐπὶ σχεδὴς πολυδέσμον πῆματα πάσχων  
 ἡματί κ' εἰκοστῷ Σχερίην ἐρίβωλον ἵκοιτο,  
 Φαιήκων ἐς γαῖαν, οἱ ἀγχίθιοι γεγάασιν, 35  
 οἳ κέν μιν περὶ κῆρι θεὸν ὥς τιμήσουσι,  
 πέμψουσιν δ' ἐν νηὶ φίλην ἐς πατρίδα γαῖαν,  
 χαλκόν τε χρυσόν τε ἅλις ἐσθῆτά τε δόντες,  
 πόλλ', ὅσ' ἂν οὐδέ ποτε Τροίης ἐξήρατ' Ὀδυσσεὺς,  
 εἴ περ ἀπήμων ἦλθε, λαχὼν ἀπὸ ληίδος αἶσαν. 40  
 ὥς γὰρ οἱ μοῖρ' ἐστὶ φίλους τ' ἰδέειν καὶ ἰκέσθαι  
 οἶκον ἐς ὑψόροφον καὶ ἐὺν ἐς πατρίδα γαῖαν.'

Ὡς ἔφατ', οὐδ' ἀπίθῃσε διάκτορος ἀργεῖφόντης.  
 αὐτίκ' ἔπειθ' ὑπὸ ποσσὶν ἐδήσατο καλὰ πέδιλα,  
 ἀμβρόσια, χρύσεια, τά μιν φέρουν ἡμὲν ἐφ' ὑγρὴν 45  
 ἠδ' ἐπ' ἀπείρουνα γαῖαν ἅμα πνοιῆς ἀνέμοιο.  
 εἴλετο δὲ ῥάβδον, τῇ τ' ἀνδρῶν ὄμματα θέλγει  
 ὧν ἐθέλει, τοὺς δ' αὖτε καὶ ὑπνώοντας ἐγείρει.  
 τὴν μετὰ χερσὶν ἔχων πέτετο κρατὺς ἀργεῖφόντης.  
 Πιερίην δ' ἐπιβὰς ἐξ αἰθέρος ἔμπεσε πόντῳ· 50

σεύατ' ἔπειτ' ἐπὶ κῦμα λάρῳ ὄρνιθι ἑοικῶς,  
 ὅς τε κατὰ δεινούς κόλπους ἄλδος ἀτρυγέτοιο  
 ἰχθῦς ἀγρώσσω πυκινὰ πτερὰ δεύεται ἄλμῃ·  
 τῷ ἵκελος πολέεσσιν ὀχήσατο κύμασιν Ἑρμῆς.  
 ἀλλ' ὅτε δὴ τὴν νῆσον ἀφίκετο τηλόθ' ἐοῦσαν, 55  
 ἔνθ' ἐκ πόντου βὰς ἰοειδέος ἠπειρόνδε  
 ἦιεν, ὄφρα μέγα σπέος ἵκετο, τῷ ἔνι νύμφη  
 ναίεν ἐνπλόκαμος· τὴν δ' ἐνδοθι τέτμεν ἐοῦσαν.  
 πῦρ μὲν ἐπ' ἐσχαρόφιν μέγα καίετο, τηλόθι δ' ὁδμῇ  
 κέδρου τ' εὐκεάτοιο θύου τ' ἀνὰ νῆσον ὁδῶδει 60  
 δαιομένων· ἥ δ' ἐνδον ἀοιδιάουσ' ὀπὶ καλῇ,  
 ἴστον ἐποιοχόμην χρυσεῖη κερκίδ' ὕφαινευ.  
 ὕλη δὲ σπέος ἀμφὶ πεφύκει τηλεθώωσα,  
 κλήθρη τ' αἴγειρός τε καὶ εὐώδης κυπάρισσος.  
 ἔνθα δέ τ' ὄρνιθες τανυσίπτεροι εὐνάζοντο, 65  
 σκῶπές τ' ἱρηκές τε τανύγλωσσοί τε κορῶναι  
 εἰνάλιναι, τῇσιν τε θαλάσσια ἔργα μέμηλεν.  
 ἥ δ' αὐτοῦ τετάνυστο περὶ σπέλους γλαφυροῖο  
 ἡμερὶς ἡβώωσα, τεθήλει δὲ σταφυλῇσι·  
 κρῆναι δ' ἐξείης πίσυρες ῥέον ὕδατι λευκῷ, 70  
 πλησίαι ἀλλήλων τετραμμέναι ἄλλυδις ἄλλη.  
 ἀμφὶ δὲ λειμῶνες μαλακοὶ ἴου ἠδὲ σελίνου  
 θήλεον· ἔνθα κ' ἔπειτα καὶ ἀθάνατός περ ἐπελθὼν  
 θηήσαιτο ἰδὼν καὶ τερφθεῖη φρεσὶν ἦσιν.  
 ἔνθα στὰς θεεῖτο διάκτορος ἀργειφόντης. 75  
 αὐτὰρ ἐπεὶ δὴ πάντα ἐῷ θηήσατο θυμῷ,  
 αὐτίκ' ἄρ' εἰς εὐρὺ σπέος ἤλυθεν· οὐδέ μιν ἄντην  
 ἡγνοίησεν ἰδοῦσα Καλυψὼ, δῖα θεάων,  
 οὐ γάρ τ' ἀγνώτες θεοὶ ἀλλήλοισι πέλονται  
 ἀθάνατοι, οὐδ' εἴ τις ἀπόπροθι δώματα ναίει. 80  
 οὐδ' ἄρ' Ὀδυσσῆα μεγαλήτορα ἐνδον ἔτετμεν,  
 ἀλλ' ὅ γ' ἐπ' ἀκτῆς κλαῖε καθήμενος, ἔνθα πάρος περ.

δάκρυσι καὶ στοναχῇσι καὶ ἄλγεσι θυμὸν ἐρέχθων  
[πόντον ἐπ' ἀτρύγετον δερκέσκετο δάκρυα λείβων].

Ἑρμείαν δ' ἐρέεινε Καλυψῶ, δῖα θεάων,  
ἐν θρόνῳ ἰδρύσασα φαεινῶ, σιγαλόεντι·

85

‘Τίπτε μοι, Ἑρμεία χρυσόβραπι, εἰλήλουθας  
αἰδοῖός τε φίλος τε; πάρος γε μὲν οὐ τι θαμίζεις.  
αὔδα ὅ τι φρονέεις· τελέσαι δέ με θυμὸς ἄνωγεν,  
εἰ δύναμαι τελέσαι γε καὶ εἰ τετελεσμένον ἐστίν.  
[ἀλλ' ἔπεο προτέρω, ἵνα τοι παρ ξείνια θείω.]’

90

ᾧς ἄρα φωνήσασα θεὰ παρέθηκε τράπεζαν  
ἀμβροσίης πλήσασα, κέρασσε δὲ νέκταρ ἐρυθρόν.  
αὐτὰρ ὁ πῖνε καὶ ἦσθε διάκτορος ἀργειφόντης.  
αὐτὰρ ἐπεὶ δείπνησε καὶ ἦραρε θυμὸν ἐδωδῇ,  
καὶ τότε δῆ μιν ἔπεσσιν ἀμειβόμενος προσέειπεν·

95

**He bids her to release Odysseus.**

‘Εἰρωτᾷς μ' ἐλθόντα θεὰ θεόν· αὐτὰρ ἐγώ τοι  
νημερτέως τὸν μῦθον ἐνισπήσω· κέλεαι γάρ.  
Ζεὺς ἐμέ γ' ἠνώγει δεῦρ' ἐλθέμεν οὐκ ἐθέλοντα·  
τίς δ' ἂν ἐκὼν τοσσόνδε διαδράμοι ἀλμυρὸν ὕδωρ  
ἄσπετον; οὐδέ τις ἄγχι βροτῶν πόλις, οἷ τε θεοῖσιν  
ιερὰ τε ῥέζουσι καὶ ἐξαίτους ἐκατόμβας.

100

ἀλλὰ μάλ' οὐ πως ἔστι Διὸς νόον αἰγιόχοιο  
οὔτε παρεξελθεῖν ἄλλον θεὸν οὔθ' ἁλιῶσαι.  
φησί τοι ἄνδρα παρεῖναι οἰζυρώτατον ἄλλων,  
τῶν ἀνδρῶν οἱ ἄστν πέρι Πριάμοιο μάχοντο  
εἰνάετες, δεκάτῳ δὲ πόλιν πέρσαντες ἔβησαν  
οἴκαδ'· ἀτὰρ ἐν νόστῳ Ἀθηναίην ἀλίτουντο,  
ἥ σφιν ἐπῶρσ' ἀνεμόν τε κακὸν καὶ κύματα μακρά.

105

[ἐνθ' ἄλλοι μὲν πάντες ἀπέφθιθεν ἐσθλοὶ ἐταῖροι,  
τὸν δ' ἄρα δεῦρ' ἀνεμός τε φέρων καὶ κῦμα πέλασσε.]  
τὸν νῦν σ' ἠνώγει ἀποπεμπέμεν ὅττι τάχιστα·

110



οὐ γάρ οἱ τῇδ' αἶσα φίλων ἀπονόσφιν ὀλέσθαι,  
 ἀλλ' ἔτι οἱ μοῦρ' ἔστι φίλους τ' ἰδέειν καὶ ἰκέσθαι  
 οἶκον ἐς ὑψόροφον καὶ ἐὴν ἐς πατρίδα γαῖαν.' 115

ᾧ Ως φάτο, ῥίγησεν δὲ Καλυψὼ, δῖα θεάων,  
 καὶ μιν φωνήσας' ἔπεα πτερόεντα προσηύδα·

Reluctantly the goddess consents.

Ἰσχύετ' οἱ ἐστε, θεοὶ, ζηλήμονες ἕξοχον ἄλλων,  
 οἷ τε θεαῖς ἀγάσθε παρ' ἀνδράσιν εὐνάζεσθαι  
 ἀμφαδίην, ἣν τίς τε φίλον ποιήσεται ἀκοίτην. 120

ὥς μὲν ὅτ' Ὀρίων' ἔλετο ῥοδοδάκτυλος Ἥως,  
 τόφρα οἱ ἠγάσθε θεοὶ ῥεῖα ζῶντες,

ἕως μιν ἐν Ὀρτυγίῃ χρυσόθρονος Ἄρτεμις ἀγνή  
 οἷς ἀγανοῖς βελέεσσιν ἐποιχομένη κατέπεφνε. 125

ὥς δ' ὁπότε Ἰασίωνι εὐπλόκαμος Δημήτηρ,

ᾧ θυμῷ εἷξασα, μίγῃ φιλότῃ καὶ εὐνῇ  
 νειῷ ἐνι τριπόλῳ· οὐδὲ δὴν ἦεν ἄπυστος

Ζεὺς, ὅς μιν κατέπεφνε βαλὼν ἀργῇτι κεραυνῷ.  
 ὥς δ' αὖ νῦν μοι ἀγάσθε, θεοὶ, βροτὸν ἄνδρα παρεῖναι.

τὸν μὲν ἐγὼν ἐσάωσα περὶ τρόπιος βεβαῶτα 130  
 οἶον, ἐπεὶ οἱ νῆα θοὴν ἀργῇτι κεραυνῷ

Ζεὺς ἔλσας ἐκέασσε μέσῳ ἐνὶ οἴνοπι πόντῳ.

[ἐνθ' ἄλλοι μὲν πάντες ἀπέφθιθεν ἐσθλοὶ ἑταῖροι,  
 τὸν δ' ἄρα δεῦρ' ἀνεμός τε φέρων καὶ κῦμα πέλασσε.]

τὸν μὲν ἐγὼ φίλεόν τε καὶ ἔτρεφον, ἣδὲ ἔφασκον 135  
 θήσειν ἀθάνατον καὶ ἀγήρων ἥματα πάντα.

ἀλλ' ἐπεὶ οὐ πως ἔστι Διὸς νόον αἰγιόχοιο  
 οὔτε παρεξελθεῖν ἄλλον θεὸν οὔθ' ἀλιῶσαι,

ἑρρέτω, εἴ μιν κείνος ἐποτρύνει καὶ ἀνώγει,  
 πόντον ἐπ' ἀτρύγετον. πέμψω δέ μιν οὐ πῇ ἐγὼ γε· 140

οὐ γάρ μοι πάρα νῆες ἐπήρετμοι καὶ ἑταῖροι,

οἷ κέν μιν πέμποιεν ἐπ' εὐρέα νῶτα θαλάσσης.  
αὐτὰρ οἱ πρόφρων ὑποθήσομαι, οὐδ' ἐπικεύσω,  
ὥς κε μάλ' ἀσκηθῆς ἦν πατρίδα γαῖαν ἵκηται.'

Τὴν δ' αὖτε προσέειπε διάκτορος ἀργειφόντης· 145  
'οὔτω νῦν ἀπόπεμπε, Διὸς δ' ἐποπίζεο μῆνιν,  
μή πῶς τοι μετόπισθε κοτεσσάμενος χαλεπήνῃ.'  
'Ὡς ἄρα φωνήσας ἀπέβη κρατὺς ἀργειφόντης'

Calypso informs Odysseus, and bids him build a boat,

ἢ δ' ἐπ' Ὀδυσσῆα μεγαλήτορα πότνια νύμφη  
ἦι', ἐπεὶ δὴ Ζηνὸς ἐπέκλυεν ἀγγελιάων. 150  
τὸν δ' ἄρ' ἐπ' ἀκτῆς εὔρε καθήμενον· οὐδέ ποτ' ὅσσε  
δακρυόφιν τέρσσοντο, κατείβετο δὲ γλυκὺς αἰὼν  
νόστον ὀδυρομένῳ, ἐπεὶ οὐκέτι ἦνδανε νύμφη.  
ἀλλ' ἦ τοι νύκτας μὲν λαύεσκειν καὶ ἀνάγκη  
ἐν σπέσσι γλαφυροῖσι παρ' οὐκ ἐθέλων ἐθελούσῃ· 155  
ἡματα δ' ἐν πέτρῃσι καὶ ἡιόνεσσι καθίζων  
[δάκρυσι καὶ στοναχῇσι καὶ ἄλγεσι θυμὸν ἐρέχθων]  
πόντον ἐπ' ἀτρύγετον δερκέσκετο δάκρυα λείβων.  
ἀγχοῦ δ' ἱσταμένη προσεφώνεε διὰ θεάων·

'Κάμμορε, μή μοι ἔτ' ἐνθάδ' ὀδύρεο, μηδέ τοι αἰὼν 160  
φθινέτω· ἤδη γάρ σε μάλα πρόφρασσ' ἀποπέμψω.  
ἀλλ' ἄγε δούρατα μακρὰ ταμὼν ἀρμόζεο χαλκῷ  
εὐρεῖαν σχεδίην· ἀτὰρ ἴκρια πῆξαι ἐπ' αὐτῆς  
ὑψοῦ, ὥς σε φέρησιν ἐπ' ἡεροειδέα πόντον.  
αὐτὰρ ἐγὼ σῖτον καὶ ὕδωρ καὶ οἶνον ἐρυθρόν 165  
ἐνθήσω μενοεικέ', ἃ κέν τοι λιμὸν ἐρύκοι,  
εἵματά τ' ἀμφιέσω, πέμψω δέ τοι οὔρον ὅπισθεν,  
ὥς κε μάλ' ἀσκηθῆς σὴν πατρίδα γαῖαν ἵκηαι,  
αἶ κε θεοὶ γ' ἐθέλωσι, τοὶ οὐρανὸν εὐρὺν ἔχουσιν,  
οἷ μιν φέρτεροί εἰσι νοῆσαι τε κρῆναί τε.' 170

ἄΩς φάτο, ρίγησεν δὲ πολύτλας δῖος Ὀδυσσεύς,  
καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα·

‘Ἄλλο τι δὴ σὺν θεᾷ, τόδε μῆδεαι οὐδέ τι πομπήν,  
ἣ με κέλεαι σχεδὴν περάαν μέγα λαῖτμα θαλάσσης,  
δεινόν τ’ ἀργαλέον τε· τὸ δ’ οὐδ’ ἐπὶ νῆες εἴσαι 175  
ὠκύποροι περώωσιν, ἀγαλλόμεναι Διὸς οὐρφ.  
οὐδ’ ἂν ἐγὼν ἀέκητι σέθεν σχεδὴς ἐπιβαίην,  
εἰ μή μοι τλαίης γε, θεᾷ, μέγαν ὄρκον ὁμόσσαι  
μή τί μοι αὐτῷ πῆμα κακὸν βουλευσέμεν ἄλλο.’

ἄΩς φάτο, μεῖδῃσεν δὲ Καλυψὼ, δῖα θεάων, 180  
χειρί τέ μιν κατέρεξεν ἔπος τ’ ἔφατ’ ἔκ τ’ ὀνόμαζεν·

‘Ἡ δὴ ἀλιτρός γ’ ἐσσί καὶ οὐκ ἀποφώλια εἰδῶς,  
οἶον δὴ τὸν μῦθον ἐπεφράσθης ἀγορεύσαι.  
ἴστω νῦν τόδε γαῖα καὶ οὐρανὸς εὐρὺς ὕπερθε  
καὶ τὸ κατειβόμενον Στυγὸς ὕδωρ, ὅς τε μέγιστος 185  
ὄρκος δεινότατός τε πέλει μακάρεσσι θεοῖσι,  
μή τί σοι αὐτῷ πῆμα κακὸν βουλευσέμεν ἄλλο.  
ἀλλὰ τὰ μὲν νοέω καὶ φράσσομαι, ἄσπ’ ἂν ἐμοί περ  
αὐτῇ μηδοίμην, ὅτε με χρεῖῳ τόσον ἴκοι·  
καὶ γὰρ ἐμοὶ νόος ἐστὶν ἐναΐσιμος, οὐδέ μοι αὐτῇ 190  
θυμὸς ἐνὶ στήθεσσι σιδήρεος, ἀλλ’ ἐλεήμων.’

ἄΩς ἄρα φωνήσας ἠγήσατο δῖα θεάων  
καρπαλίμως· ὁ δ’ ἔπειτα μετ’ ἵχνια βαῖνε θεοῖο.  
ἴξον δὲ σπείως γλαφυρὸν θεὸς ἠδὲ καὶ ἀνὴρ,  
καὶ ῥ’ ὁ μὲν ἔνθα καθέζετ’ ἐπὶ θρόνου ἔνθεν ἀνέστη 195  
Ἑρμείας, νύμφη δ’ ἐτίθει πάρα πᾶσαν ἐδωδὴν,  
ἔσθειν καὶ πίνειν, οἷα βροτοὶ ἄνδρες ἔδουσιν·  
αὐτῇ δ’ ἀντίον ἴξεν Ὀδυσσεύς θείοιο,  
τῇ δὲ παρ’ ἀμβροσίην δμῶαὶ καὶ νέκταρ ἔθηκαν.  
οἱ δ’ ἐπ’ ὀνείαθ’ ἐτοῖμα προκείμενα χεῖρας ἱαλλον. 200  
αὐτὰρ ἐπεὶ τάρπησαν ἐδητύος ἠδὲ ποτῆτος,  
τοῖς ἄρα μύθων ἦρχε Καλυψὼ, δῖα θεάων·

though she would fain keep him with her.

‘Διογενὲς Λαερτιάδη, πολυμήχαν’ Ὀδυσσεῦ,  
 οὕτω δὴ οἰκόνδε φίλην ἐς πατρίδα γαίαν  
 αὐτίκα νῦν ἐθέλεις ἵναι; σὺ δὲ χαῖρε καὶ ἔμψης. 205  
 εἴ γε μὲν εἰδείης σῆσι φρεσὶν ὅσσα τοι αἶσα  
 κήδε’ ἀναπλήσαι, πρὶν πατρίδα γαίαν ἰκέσθαι,  
 ἐνθάδε κ’ αὔθι μένων παρ’ ἐμοὶ τόδε δῶμα φυλάσσοις  
 ἀθάνατός τ’ εἴης, ἱμειρόμενός περ ἰδέσθαι  
 σὴν ἄλοχον, τῆς αἰὲν ἐέλδραι ἥματα πάντα. 210  
 οὐ μὲν θην κείνης γε χερσίων εὐχομαι εἶναι,  
 οὐ δέμας, οὐδὲ φυὴν, ἐπεὶ οὐ πῶς οὐδὲ ἔοικε  
 θνητὰς ἀθανάτησι δέμας καὶ εἶδος ἐρίζειν.’

Τὴν δ’ ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·  
 ‘πότνα θεὰ, μή μοι τόδε χῶεο· οἶδα καὶ αὐτὸς 215  
 πάντα μάλ’, οὐνεκα σείο περίφρων Πηνελόπεια  
 εἶδος ἀκιδνοτέρη μέγεθός τ’ εἰσάντα ἰδέσθαι·  
 ἦ μὲν γὰρ βροτός ἐστι, σὺ δ’ ἀθάνατος καὶ ἀγήρως.  
 ἀλλὰ καὶ ὥς ἐθέλω καὶ ἐέλδομαι ἥματα πάντα  
 οἴκαδέ τ’ ἐλθέμεναι καὶ νόστιμον ἡμαρ ἰδέσθαι. 220  
 εἰ δ’ αὖ τις ραίῃσι θεῶν ἐνὶ οἴνοπι πόντῳ,  
 τλήσομαι ἐν στήθεσσιν ἔχων ταλαπενθέα θυμόν·  
 ἥδη γὰρ μάλα πόλλ’ ἔπαθον καὶ πόλλ’ ἐμόγησα  
 κύμασι καὶ πολέμῳ· μετὰ καὶ τόδε τοῖσι γενέσθω.’  
 Ὡς ἔφατ’, ἥελιος δ’ ἄρ’ ἔδν καὶ ἐπὶ κνέφας ἦλθεν· 225  
 ἐλθόντες δ’ ἄρα τῷ γε μυχῶ σπείλους γλαφυροῖο  
 τερπέσθην φιλότῃ, παρ’ ἀλλήλοισι μένοντες.

#### The boat-building.

Ἦμος δ’ ἡριγένεια φάνη ῥοδοδάκτυλος Ἥως,  
 αὐτίχ’ ὁ μὲν χλαῖνάν τε χιτῶνά τε ἔννυτ’ Ὀδυσσεύς,  
 αὐτὴ δ’ ἀργύφειον φᾶρος μέγα ἔννυτο νύμφη, 230

λεπτόν καὶ χαρίεν, περὶ δὲ ζώνην βάλετ' ἱξυῖ  
 καλὴν χρυσεῖην· κεφαλῇ δ' ἐφύπερθε καλύπτρην·  
 καὶ τότε Ὀδυσσῆι μεγαλήτορι μήδετο πομπήν.  
 δῶκέν οἱ πέλεκυν μέγαν, ἄρμενον ἐν παλάμῃσι,  
 χάλκεον, ἀμφοτέρωθεν ἀκαχμένον· αὐτὰρ ἐν αὐτῷ 235  
 στείλειδον περικαλλὲς ἐλάινον, εὖ ἐναρηγρός·  
 δῶκε δ' ἔπειτα σκέπαρνον ἐύξοον· ἦρχε δ' ὁδοῖο  
 νήσου ἐπ' ἐσχατιῆς, ὅθι δένδρεα μακρὰ πεφύκει,  
 κλήθρη τ' αἰγειρός τ', ἐλάτη τ' ἦν οὐρανομήκης,  
 αὔα πάλαι, περίκηλα, τά οἱ πλώοιεν ἐλαφρῶς. 240  
 αὐτὰρ ἐπεὶ δὴ δειξ' ὅθι δένδρεα μακρὰ πεφύκει,  
 ἡ μὲν ἔβη πρὸς δῶμα Καλυψῶ, διὰ θεάων,  
 αὐτὰρ ὁ τάμνετο δοῦρα· θεῶς δέ οἱ ἦντο ἔργον.  
 εἴκοσι δ' ἔκβαλε πάντα, πελέκκησεν δ' ἄρα χαλκῷ,  
 ξέσσε δ' ἐπισταμένως καὶ ἐπὶ στάθμην ἵθυνεν. 245  
 τόφρα δ' ἔνεικε τέρετρα Καλυψῶ, διὰ θεάων·  
 τέτρηνεν δ' ἄρα πάντα καὶ ἥρμοσεν ἀλλήλοισι,  
 γόμφοισιν δ' ἄρα τήν γε καὶ ἀρμονίῃσιν ἄρασεν.  
 ὅσσον τίς τ' ἔδαφος νηὸς τορνῶσεται ἀνὴρ  
 φορτίδος εὐρείης, εὖ εἰδὼς τεκτοσυνάων, 250  
 τόσσον ἔπ' εὐρείαν σχεδὴν ποιήσατ' Ὀδυσσεύς.  
 ἴκρια δὲ στήσας, ἀραρῶν θαμέσι σταμίνεσσι,  
 ποίει· ἀτὰρ μακρῇσιν ἐπηγκενίδεσσι τελέυτα.  
 ἐν δ' ἱστὸν ποίει καὶ ἐπίκριον ἄρμενον αὐτῷ·  
 πρὸς δ' ἄρα πηδάλιον ποιήσατο, ὅφρ' ἰθύνοι. 255  
 φράξε δέ μιν ῥίπεσσι διαμπερὲς οἰσύνῃσι  
 κύματος εἴλαρ ἔμεν· πολλὴν δ' ἐπεχεύατο ὕλην.  
 τόφρα δὲ φάρ' ἔνεικε Καλυψῶ, διὰ θεάων,  
 ἱστία ποιήσασθαι· ὁ δ' εὖ τεχνήσατο καὶ τά.  
 ἐν δ' ὑπέρας τε κάλους τε πόδας τ' ἐνέδησεν ἐν αὐτῇ, 260  
 μοχλοῖσιν δ' ἄρα τήν γε κατείρυσεν εἰς ἅλα δῖαν.



## Odysseus starts from Ogygia.

Τέτρατον ἡμαρ ἔην, καὶ τῷ τετέλεστο ἅπαντα·  
 τῷ δ' ἄρα πέμπτῳ πέμπ' ἀπὸ νήσου διὰ Καλυψῶ,  
 εἵματά τ' ἀμφιέσασα θυώδεα καὶ λούσασα.  
 ἐν δέ οἱ ἀσκὸν ἔθηκε θεὰ μέλανος οἴνοιο 265  
 τὸν ἕτερον, ἕτερον δ' ὕδατος μέγαν, ἐν δὲ καὶ ἦα  
 κωρύκῳ· ἐν δέ οἱ ὄψα τίθει μενοεικέα πολλὰ·  
 οὔρου δὲ προέηκεν ἀπήμονά τε λιαρὸν τε.  
 γηθόσυνος δ' οὔρῳ πέτασ' ἰστία δῖος Ὀδυσσεύς.  
 αὐτὰρ ὁ πηδαλίῳ ἰθύνετο τεχνηέντως 270  
 ἡμενος· οὐδέ οἱ ὕπνος ἐπὶ βλεφάροισιν ἔπιπτε  
 Πληιάδας τ' ἐσορῶντι καὶ ὄψὲ δύνοντα Βοώτην  
 Ἄρκτον θ', ἣν καὶ ἅμαξαν ἐπὶ κλησιν καλέουσιν,  
 ἥ τ' αὐτοῦ στρέφεται καὶ τ' Ὠρίωνα δοκεύει,  
 οἷη δ' ἄμμορός ἐστι λοετρῶν Ὠκεανοῖο· 275  
 τὴν γὰρ δὴ μιν ἄνωγε Καλυψῶ, διὰ θεάων,  
 ποντοπορευέμεναι ἐπ' ἀριστερὰ χειρὸς ἔχοντα.  
 ἐπὰ δὲ καὶ δέκα μὲν πλέεν ἡματα ποντοπορεύων,  
 ὀκτωκαιδεκάτῃ δ' ἐφάνη ὄρεα σκιόεντα  
 γαίης Φαιήκων, ὅθι τ' ἄγχιστον πέλεν αὐτῷ· 280  
 εἶσατο δ' ὥς ὅτε ῥινὸν ἐν ἡεροειδέϊ πόντῳ.

Poseidon sees him, raises a storm and wrecks him.

Τὸν δ' ἐξ Αἰθιοπῶν ἀνιὼν κρείων ἐνοσίχθων  
 τηλόθεν ἐκ Σολύμων ὀρέων ἴδεν· εἶσατο γάρ οἱ  
 πόντον ἐπιπλῶν· ὁ δ' ἐχώσατο κηρόθι μᾶλλον,  
 κινήσας δὲ κάρη προτὶ ὄν μυθήσατο θυμόν· 285  
 'ὦ πόποι, ἦ μάλα δὴ μετεβούλευσαν θεοὶ ἄλλως  
 ἀμφ' Ὀδυσῆϊ ἐμεῖο μετ' Αἰθιοπέσσι ἐόντος,  
 καὶ δὴ Φαιήκων γαίης σχεδὸν, ἔνθα οἱ αἶσα  
 ἐκφυγέειν μέγα πείραρ οἰζύος, ἣ μιν ἰκάνει·  
 ἀλλ' ἔτι μὲν μῖν φημι ἄδην ἐλάαν κακότητος.' 290

ἌΩς εἰπὼν σύναγεν νεφέλας, ἐτάραξε δὲ πόντον  
 χερσὶ τρίαιναν ἑλών· πάσας δ' ὀρόθουνεν ἀέλλας  
 παντοίων ἀνέμων, σὺν δὲ νεφέεσσι κάλυψε  
 γαῖαν ὁμοῦ καὶ πόντον· ὀρώρει δ' οὐρανόθεν νύξ.  
 σὺν δ' Εὐρώς τε Νότος τ' ἔπεσε Ζέφυρός τε δυσαῆς 295  
 καὶ Βορέης αἰθρηγενέτης, μέγα κῦμα κυλίνδων.  
 καὶ τότε Ὀδυσσῆος λύτο γούνατα καὶ φίλον ἦτορ,  
 ὀχθήσας δ' ἄρα εἶπε πρὸς ὃν μεγαλήτορα θυμόν·

‘ὦ μοι ἐγὼ δειλὸς, τί νύ μοι μήκιστα γένηται;  
 δείδω μὴ δὴ πάντα θεὰ νημερτέα εἶπεν, 300  
 ἢ μ' ἔφατ' ἐν πόντῳ, πρὶν πατρίδα γαῖαν ἰκέσθαι,  
 ἄλγε' ἀναπλήσειν· τὰ δὲ δὴ νῦν πάντα τελεῖται,  
 οἷοισιν νεφέεσσι περιστέφει οὐρανὸν εὐρὺν  
 Ζεὺς, ἐτάραξε δὲ πόντον, ἐπισπέρχουσι δ' ἄελλαι  
 παντοίων ἀνέμων. νῦν μοι σὼς αἰπὺς ὄλεθρος. 305  
 τρισμακάρες Δαναοὶ καὶ τετράκις, οἳ τότε ὄλοντο  
 Τροίῃ ἐν εὐρείῃ, χάριν Ἀτρεΐδῃσι φέρουγες.  
 ὥς δὴ ἐγὼ γ' ὄφελον θανέειν καὶ πότμον ἐπισπείν  
 ἡματι τῷ ὅτε μοι πλεῖστοι χαλκήρεα δοῦρα  
 Τρῶες ἐπέρριψαν περὶ Πηλεΐωνι θανόντι. 310  
 τῷ κ' ἔλαχον κτερέων, καὶ μεν κλέος ἦγον Ἀχαιοί·  
 νῦν δέ με λευγαλέῳ θανάτῳ εἴμαρτο ἁλῶναι.’

ἌΩς ἄρα μιν εἰπόντ' ἔλασεν μέγα κῦμα κατ' ἄκρης,  
 δεινὸν ἐπεσσύμενον, περὶ δὲ σχεδὴν ἐλέλιξε.  
 τῆλε δ' ἀπὸ σχεδῆς αὐτὸς πέσε, πηδάλιον δὲ 315  
 ἐκ χειρῶν προέηκε· μέσον δέ οἱ ἰστὸν ἔαξε  
 δεινὴ μισγομένων ἀνέμων ἐλθοῦσα θύελλα,  
 τηλοῦ δὲ σπεῖρον καὶ ἐπίκριον ἔμπεσε πόντῳ.  
 τὸν δ' ἄρ' ὑπόβρυχα θῆκε πολὺν χρόνον, οὐδ' ἐδυνάσθη  
 αἶψα μάλ' ἀνσχεθέειν μεγάλου ὑπὸ κύματος ὀρμῆς· 320  
 εἴματα γάρ ῥ' ἐβάρυνε, τὰ οἱ πόρε δῖα Καλυψώ.  
 ὁψὲ δὲ δὴ ῥ' ἀνέδν, στόματος δ' ἐξέπτυσεν ἄλμην

πικρὴν, ἥ οἱ πολλὴ ἀπὸ κρατὸς κελάρυζεν.  
 ἀλλ' οὐδ' ὥς σχεδὴς ἐπελήθετο, τειρόμενός περ,  
 ἀλλὰ μεθορμηθεὶς ἐνὶ κύμασιν ἐλλάβετ' αὐτῆς, 325  
 ἐν μέσση δὲ καθίζε τέλος θανάτου ἀλεείνων.  
 τὴν δ' ἐφόρει μέγα κῦμα κατὰ ῥόον ἔνθα καὶ ἔνθα.  
 ὥς δ' ὅτ' ὀπωρινὸς Βορέης φορέησιν ἀκάνθας  
 ἄμ πεδίον, πυκιναὶ δὲ πρὸς ἀλλήλησιν ἔχονται,  
 ὥς τὴν ἄμ πέλαγος ἄνεμοι φέρουν ἔνθα καὶ ἔνθα· 330  
 ἄλλοτε μὲν τε Νότος Βορέῃ προβάλεσκε φέρεσθαι,  
 ἄλλοτε δ' αὖτ' Εὐρὸς Ζεφύρῳ εἵξασκε διώκειν.

Leucothea pities him, and gives him her wimple for a  
 life-buoy.

Τὸν δὲ ἶδεν Κάδμου θυγάτηρ, καλλίσφυρος Ἰνώ,  
 Λευκοθέη, ἥ πρὶν μὲν ἔην βροτὸς αὐδήεσσα,  
 νῦν δ' ἀλὸς ἐν πελάγεσσι θεῶν ἔξ ἔμμορε τιμῆς. 335  
 ἥ ῥ' Ὀδυσσῇ ἐλέησεν ἀλώμενον, ἄλγε' ἔχοντα·  
 [αἰθυίῃ δ' εἰκνία ποτῇ ἀνεδύσετο λίμνης,]  
 ἶξε δ' ἐπὶ σχεδὴς πολυδέσμου εἶπέ τε μῦθον·  
 ‘Κάμμορε, τίπτε τοι ᾧδε Ποσειδάων ἐνοσίχθων  
 ᾠδύσατ' ἐκπάγλως, ὅτι τοι κακὰ πολλὰ φυτεύει; 340  
 οὐ μὲν δὴ σε καταφθίσει, μάλα περ μενεαίνων.  
 ἀλλὰ μάλ' ᾧδ' ἔρξαι, δοκέεις δέ μοι οὐκ ἀπινύσσειν·  
 εἴματα ταῦτ' ἀποδὺς σχεδὴν ἀνέμοισι φέρεσθαι  
 κάλλιπ', ἀτὰρ χεῖρεσσι νέων ἐπιμαίεο νόστον  
 γαίης Φαιήκων, ὅθι τοι μοῖρ' ἐστὶν ἀλύξαι. 345  
 τῇ δὲ, τόδε κρήδεμνον ὑπὸ στέρνοιο τάνυσσαι  
 ἄμβροτον· οὐδέ τί τοι παθέειν δέος οὐδ' ἀπολέσθαι.  
 αὐτὰρ ἐπὴν χεῖρεσσιν ἐφάψαι ἠπείροιο,  
 ἄψ ἀπολυσάμενος βαλέειν εἰς οἶνοπα πόντον  
 πολλὸν ἀπ' ἠπείρου, αὐτὸς δ' ἀπονόσφι τραπέσθαι.’ 350  
 ὧς ἄρα φωνήσασα θεὰ κρήδεμνον ἔδωκεν,

αὐτὴ δ' ἄψ ἔς πόντον ἐδύσετο κυμαίνοντα  
 αἰθυίῃ εἰκυῖα· μέλαν δέ ἐ κῦμα κάλυψεν.  
 αὐτὰρ ὁ μερμήριξε πολύτλας δῖος Ὀδυσσεὺς,  
 ὀχθήσας δ' ἄρα εἶπε πρὸς ὃν μεγαλήτορα θυμόν· 355

‘ὦ μοι ἐγὼ, μή τίς μοι ὑφαίνησιν δόλον αὐτε  
 ἀθανάτων, ὃ τέ με σχεδὴς ἀποβῆναι ἀνώγει.  
 ἀλλὰ μάλ' οὗ πω πείσομ', ἐπεὶ ἐκὰς ὀφθαλμοῖσι  
 γαῖαν ἐγὼν ἰδόμην, ὅθι μοι φάτο φύξιμον εἶναι.  
 ἀλλὰ μάλ' ὦδ' ἔρξω, δοκέει δέ μοι εἶναι ἄριστον· 360  
 ὅφρ' ἂν μὲν κεν δούρατ' ἐν ἁρμονίῃσιν ἀρήρη,  
 τόφρ' αὐτοῦ μενέω καὶ τλήσομαι ἄλγεα πάσχων·  
 αὐτὰρ ἐπὴν δὴ μοι σχεδὴν διὰ κῦμα τινάξῃ,  
 νήξομ', ἐπεὶ οὐ μὲν τι πάρα προνοῆσαι ἄμεινον.’

Εἶτος ὁ ταῦθ' ὥρμαινε κατὰ φρένα καὶ κατὰ θυμόν, 365  
 ὥρσε δ' ἐπὶ μέγα κῦμα Ποσειδάων ἐνοσίχθων,  
 δεινόν τ' ἀργαλέον τε, κατηρεφές, ἤλασε δ' αὐτόν.  
 ὥς δ' ἄνεμος ζαῆς ἡίων θημῶνα τινάξῃ  
 καρφαλέων, τὰ μὲν ἄρ τε διεσκέδασ' ἄλλυδις ἄλλη,  
 ὥς τῆς δούρατα μακρὰ διεσκέδασ'. αὐτὰρ Ὀδυσσεὺς 370  
 ἄμφ' ἐνὶ δούρατι βαῖνε, κέληθ' ὥς ἵππον ἐλαύνων,  
 εἶματα δ' ἐξαπέδυνε, τά οἱ πόρε δῖα Κάλυψώ.  
 αὐτίκα δὲ κρήδεμνον ὑπὸ στέρνοιο τάνυσσεν,  
 αὐτὸς δὲ πρηνὴς ἀλλὶ κάππεσε, χεῖρε πετάσσας,  
 νηχέμεναι μεμαώς· ἴδε δὲ κρείων ἐνοσίχθων, 375  
 κινήσας δὲ κάρη προτὶ ὃν μυθήσατο θυμόν·

‘Οὔτω νῦν κακὰ πολλὰ παθὼν ἀλόω κατὰ πόντον,  
 εἰς ὃ κεν ἀνθρώποισι διοτρεφέεσσι μιγῆης·  
 ἀλλ' οὐδ' ὥς σε ἔολπα ὀνόσσεσθαι κακότητος.’

‘Ὡς ἄρα φωνήσας ἵμασεν καλλίτριχας ἵππους, 380  
 ἔκετο δ' εἰς Αἰγᾶς, ὅθι οἱ κλυτὰ δώματ' ἔασιν.

*Athena stills the storm.*

Αὐτὰρ Ἀθηναίη, κούρη Διὸς, ἄλλ' ἐνόησεν·  
 ἦ τοι τῶν ἄλλων ἀνέμων κατέδησε κελεύθους,  
 παύσασθαι δ' ἐκέλευσε καὶ εὐνηθῆναι ἅπαντας·  
 ὦρσε δ' ἐπὶ κραιπνὸν Βορέην, πρὸ δὲ κύματ' ἔαξεν, 385  
 ἕως ὃ γε Φαιήκεσσι φιληρέτμοισι μιγείη  
 διογενῆς Ὀδυσσεὺς, θάνατον καὶ Κῆρας ἀλύξας.

*Odysseus sights land, but finds the coast too dangerous,*

Ἔνθα δὺν νύκτας δύο τ' ἡμάτα κύματι πηγῶ  
 πλάζετο, πολλὰ δέ οἱ κραδίη προτιόσσετ' ὄλεθρον.  
 ἄλλ' ὅτε δὴ τρίτον ἡμαρ ἐνπλόκαμος τέλεσ' Ἦώς, 390  
 καὶ τότε ἔπειτ' ἄνεμος μὲν ἐπαύσατο ἠδὲ γαλήνη  
 ἔπλετο νηνεμίη, ὃ δ' ἄρα σχεδὸν εἴσιδε γαῖαν  
 ὁξὺ μάλα προῖδων, μεγάλου ὑπὸ κύματος ἀρθείς.  
 ὥς δ' ὅτ' ἂν ἀσπασίος βίोटος παίδεσσι φανήη  
 πατρὸς, ὃς ἐν νούσῳ κῆται κρατέρ' ἄλγεα πάσχων, 395  
 δηρὸν τηκόμενος, στυγερὸς δέ οἱ ἔχραε δαίμων,  
 ἀσπασίον δ' ἄρα τὸν γε θεοὶ κακότητος ἔλυσαν,  
 ὥς Ὀδυσῆ' ἀσπαστὸν εἴεσατο γαῖα καὶ ὕλη,  
 νῆχε δ' ἐπειγόμενος ποσὶν ἠπείρου ἐπιβῆναι.  
 ἄλλ' ὅτε τόσσον ἀπῆν ὅσσον τε γέγωνε βοήσας, 400  
 καὶ δὴ δοῦπον ἄκουσε ποτὶ σπιλάδεσσι θαλάσσης·  
 ῥόχθει γὰρ μέγα κῦμα ποτὶ ξερὸν ἠπείριοιο  
 δεινὸν ἐρευγόμενον, εἴλυτο δὲ πάνθ' ἀλὸς ἄχνη·  
 οὐ γὰρ ἔσαν λιμένες νηῶν ὄχοι, οὐδ' ἐπιωγαί,  
 ἄλλ' ἀκταὶ προβλήτες ἔσαν σπιλάδες τε πάγοι τε 405  
 καὶ τότε Ὀδυσσεὺς λῦτο γούνατα καὶ φίλον ἦτορ,  
 ὀχθήσας δ' ἄρα εἶπε πρὸς ὃν μεγαλήτορα θυμόν·  
 "ὦ μοι, ἐπεὶ δὴ γαῖαν ἀελπέα δῶκεν ἰδέσθαι



Ζεὺς, καὶ δὴ τόδε λαῖτμα διατμήξας ἐτέλεσσα,  
 ἔκβασις οὗ πη φαίνεθ' ἄλως πολιοῖο θύραζε· 410  
 ἔκτοσθεν μὲν γὰρ πάγοι ὀξέες, ἀμφὶ δὲ κῦμα  
 βέβρυχεν ῥόθιον, λισσὴ δ' ἀναδέδρομε πέτρῃ,  
 ἀγχιβαθὴς δὲ θάλασσα, καὶ οὐ πως ἔστι πόδεσσι  
 στήμεναι ἀμφοτέροισι καὶ ἐκφυγέειν κακότητα·  
 μή πῶς μ' ἐκβαίνοντα βάλη λίθακι ποτὶ πέτρῃ 415  
 κῦμα μέγ' ἄρπάξαν· μελέῃ δέ μοι ἔσσεται ὄρμη.  
 εἰ δέ κ' ἔτι προτέρω παρανήξομαι, ἣν που ἐφεύρω  
 ἡιόνας τε παραπλήγας λιμένας τε θαλάσσης,  
 δεῖδω μή μ' ἐξαὐτίς ἀναρπάξασα θύελλα  
 πόντον ἐπ' ἰχθυόεντα φέρῃ βαρέα στενάχοντα, 420  
 ἢ τί μοι καὶ κῆτος ἐπισσεύῃ μέγα δαίμων  
 ἐξ ἄλως, οἷά τε πολλὰ τρέφει κλυτὸς Ἀμφιτρίτης·  
 οἶδα γὰρ ὥς μοι ὁδῶδυσται κλυτὸς ἐννοσίγαιος.'

Εἶτος ὁ ταῦθ' ὥρμαινε κατὰ φρένα καὶ κατὰ θυμόν,  
 τόφρα δέ μιν μέγα κῦμα φέρε τρηχεῖαν ἐπ' ἀκτὴν. 425  
 ἔνθα κ' ἀπὸ ῥινοὺς δρύφθη, σὺν δ' ὅστέ' ἀράχθη,  
 εἰ μὴ ἐπὶ φρεσὶ θῆκε θεὰ γλαυκῶπις Ἀθήνη·  
 ἀμφοτέρῃσι δὲ χερσὶν ἐπεσσύμενος λάβε πέτρης,  
 τῆς ἔχετο στενάχων, εἶως μέγα κῦμα παρήλθε.  
 καὶ τὸ μὲν ὥς ὑπάλυξε, παλιρρόθιον δέ μιν αὖτις 430  
 πληῆξεν ἐπεσσύμενον, τηλοῦ δέ μιν ἔμβαλε πόντῳ.  
 ὥς δ' ὅτε πουλύποδος θαλάμης ἐξελκομένοιο  
 πρὸς κοτυληδονόφιν πυκινὰ λάιγγες ἔχονται,  
 ὥς τοῦ πρὸς πέτρῃσι θρασειάων ἀπὸ χειρῶν  
 ῥινοὶ ἀπέδρυφθεν· τὸν δὲ μέγα κῦμα κάλυψεν. 435  
 ἔνθα κε δὴ δύστηνος ὑπὲρ μόρον ὦλετ' Ὀδυσσεὺς,  
 εἰ μὴ ἐπιφροσύνην δῶκε γλαυκῶπις Ἀθήνη.  
 κύματος ἐξαναδὺς, τὰ τ' ἐρεύγεται ἡπειρόνδε,  
 νῆχε παρέξ, ἐς γαῖαν ὀρώμενος, εἴ που ἐφεύροι  
 ἡιόνας τε παραπλήγας λιμένας τε θαλάσσης. 440

till he swims up the mouth of the river,

ἀλλ' ὅτε δὴ ποταμοῖο κατὰ στόμα καλλιρόοιο  
ἔξε νέων, τῇ δὴ οἱ εἰείσατο χῶρος ἄριστος,  
λείος πετράων, καὶ ἐπὶ σκέπας ἦν ἀνέμοιο.  
ἔγνω δὲ προρέοντα καὶ εὗξατο ὃν κατὰ θυμόν·

‘Κλυθι, ἄναξ, ὅτις ἐσσί· πολύλλιστον δέ σ' ἰκάνω,  
φεύγων ἐκ πόντοιο Ποσειδάωνος ἐνιπᾶς. 446

αἰδοῖος μὲν τ' ἐστὶ καὶ ἀθανάτοισι θεοῖσιν  
ἀνδρῶν ὅς τις ἵκηται ἀλώμενος, ὥς καὶ ἐγὼ νῦν  
σόν τε ῥόον σά τε γούναθ' ἰκάνω πολλὰ μογήσας.  
ἀλλ' ἐλέαιρε, ἄναξ· ἰκέτης δέ τοι εὐχομαι εἶναι.’ 450

‘Ὡς φάθ', ὁ δ' αὐτίκα παῦσεν ἐὼν ῥόον, ἔσχε δὲ κῦμα,  
πρόσθε δέ οἱ ποίησε γαλήνην, τὸν δ' ἐσάωσεν  
ἐς ποταμοῦ προχοάς· ὁ δ' ἄρ' ἄμφω γούνατ' ἔκαμψε  
χεῖράς τε στιβαράς· ἀλλὶ γὰρ δέδμητο φίλον κῆρ.

ᾧδε δὲ χρóa πάντα, θάλασσα δὲ κήκιε πολλή 455  
ἂν στόμα τε ῥῖνᾶς θ'. ὁ δ' ἄρ' ἄπνευστος καὶ ἀναυδος  
κεῖτ' ὀλιγηπελέων, κάματος δέ μιν αἰνὸς ἵκανε.

ἀλλ' ὅτε δὴ ῥ' ἄμπνυτο καὶ ἐς φρένα θυμὸς ἀγέρθη,  
καὶ τότε δὴ κρήδεμνον ἀπὸ ἔο λῦσε θεοῖο.

καὶ τὸ μὲν ἐς ποταμὸν ἄλιμυρήεντα μεθήκεν, 460  
ἂψ δ' ἔφερεν μέγα κῦμα κατὰ ῥόον, αἶψα δ' ἄρ' Ἴνῳ  
δέξατο χερσὶ φίλησιν· ὁ δ' ἐκ ποταμοῖο λιασθεὶς  
σχοίνῳ ὑπεκλίνθη, κύσε δὲ ζεῖδωρον ἄρουραν·  
ὀχθήσας δ' ἄρα εἶπε πρὸς ὃν μεγαλήτορα θυμόν·

‘ὦ μοι ἐγὼ, τί πάθω; τί νύ μοι μήκιστα γένηται;  
εἰ μὲν κ' ἐν ποταμῷ δυσκηδέα νύκτα φυλάσσω, 466

μή μ' ἄμυδις στίβη τε κακὴ καὶ θῆλυς ἔερση  
ἐξ ὀλιγηπελῆης δαμάση κεκαφηότα θυμόν·

αὔρη δ' ἐκ ποταμοῦ ψυχρὴ πνέει ἡῶθι πρό.

εἰ δέ κεν ἐς κλιτὺν ἀναβὰς καὶ δάσκιον ὕλην 470

θάμνοις ἐν πυκινούσι καταδράθω, εἴ με μεθήῃ  
 ὄϊγος καὶ κάματος, γλυκερὸς δέ μοι ὕπνος ἐπέλθῃ,  
 δαίδω μὴ θήρεσσιν ἔλωρ καὶ κύρμα γένωμαι.'

where he lands ; and makes a bed of leaves under a  
 thicket.

Ὡς ἄρα οἱ φρονέοντι δοάσσατο κέρδιον εἶναι·  
 βῆ ῥ' ἔμην εἰς ὕλην· τὴν δὲ σχεδὸν ὕδατος εὗρεν 475  
 ἐν περιφαινομένῳ· δοιοὺς δ' ἄρ' ὑπήλυθε θάμνους,  
 ἐξ ὁμόθεν πεφνωτάς· ὁ μὲν φυλῆς, ὁ δ' ἐλαίης.  
 τοὺς μὲν ἄρ' οὗτ' ἀνέμων διὰ μένος ὑγρὸν ἀέντων,  
 οὗτε ποτ' ἡέλιος φαέθων ἀκτῖσιν ἔβαλλεν,  
 οὗτ' ὄμβρος περάσκει διαμπερές· ὥς ἄρα πυκνοὶ 480  
 ἀλλήλοισιν ἔφην ἐπαμοιβαδῖς· οὓς ὑπ' Ὀδυσσεὺς  
 δύσετ'. ἄφαρ δ' εὐνὴν ἐπαμήσατο χερσὶ φίλησιν  
 εὐρεῖαν· φύλλων γὰρ ἔην χύσις ἥλιθα πολλή,  
 ὅσσον τ' ἡὲ δύω ἡὲ τρεῖς ἄνδρας ἔρυσθαι  
 ὥρῃ χειμερὶ, εἰ καὶ μάλα περ χαλεπαῖνοι. 485  
 τὴν μὲν ἰδὼν γήθησε πολύτλας δῖος Ὀδυσσεὺς,  
 ἐν δ' ἄρα μέσση λέκτο, χύσιν δ' ἐπεχεύατο φύλλων.  
 ὥς δ' ὅτε τις δαλὸν σποδιῇ ἐνέκρυψε μελαίνῃ  
 ἀγροῦ ἐπ' ἐσχατιῆς, ᾧ μὴ πάρα γείτονες ἄλλοι,  
 σπέρμα πυρὸς σώζων, ἵνα μὴ ποθεν ἄλλοθεν αὔῃ, 490  
 ὥς Ὀδυσσεὺς φύλλοισι καλύψατο· τῷ δ' ἄρ' Ἀθήνη  
 ὕπνον ἐπ' ὄμμασι χεῦ', ἵνα μιν παύσειε τάχιστα  
 δυσπονέος καμάτοιο, φίλα βλέφαρ' ἀμφικαλύψας.

## ΟΔΥΣΣΕΙΑΣ Ζ.

Ὅδυσσέως ἄφιξις εἰς Φαίακας.

Athena appears in a dream to Nausicaa.

Ὡς ὁ μὲν ἔνθα καθεῦθε πολύτλας δῖος Ὅδυσσεὺς  
 ὕπνῳ καὶ καμάτῳ ἀρημένος· αὐτὰρ Ἀθήνη  
 βῆ ῥ' ἐς Φαιήκων ἀνδρῶν δῆμόν τε πόλιν τε,  
 οἳ πρὶν μὲν ποτ' ἔναιον ἐν εὐρυχόρῳ Ὑπερείῃ,  
 ἀγχοῦ Κυκλώπων, ἀνδρῶν ὑπερηνορέοντων, 5  
 οἳ σφεας σινέσκοντο, βίῃφι δὲ φέρτεροι ἦσαν.  
 ἔνθεν ἀναστήσας ἄγε Ναυσίθοος θεοειδῆς,  
 εἶσεν δὲ Σχερίῃ, ἐκὰς ἀνδρῶν ἀλφειστάων,  
 ἀμφὶ δὲ τεῖχος ἔλασσε πόλει, καὶ ἐδείματο οἴκους,  
 καὶ νηοὺς ποίησε θεῶν, καὶ ἐδάσσατ' ἀρούρας. 10  
 ἀλλ' ὁ μὲν ἤδη κηρὶ δαμείς Ἀἰδόσδε βεβήκει,  
 Ἀλκίνοος δὲ τότε ἦρχε, θεῶν ἀπο μῆδεα εἰδώς.  
 τοῦ μὲν ἔβη πρὸς δῶμα θεὰ γλαυκῶπις Ἀθήνη,  
 νόστον Ὅδυσσῇ μεγαλήτορι μητιόωσα.  
 βῆ δ' ἵμεν ἐς θάλαμον πολυδαίδαλον, ᾧ ἔνι κούρη 15  
 κοιμᾶτ' ἀθανάτησι φυνὴν καὶ εἶδος ὁμοίη,  
 Ναυσικάα, θυγάτηρ μεγαλήτορος Ἀλκινόοιο,  
 παρ δὲ δύο' ἀμφίπολοι, χαρίτων ἀπο κάλλος ἔχουσai,  
 σταθμοῖν ἐκάτερθε· θύραι δ' ἐπέκειντο φαειναί.  
 ἦ δ' ἀνέμου ὥς πνοιῇ ἐπέσσυτο δέμνια κούρης, 20  
 στῇ δ' ἄρ' ὑπὲρ κεφαλῆς, καί μιν πρὸς μῦθον ἔειπεν,

εἶδομένη κούρη ναυσικλειτοῖο Δύμαντος,  
ἧ οἱ ὀμηλική μὲν ἔην, κεχάριστο δὲ θυμῷ.  
τῇ μιν ἔεισαμένη προσέφη γλαυκῶπις Ἀθήνη·

‘Ναυσικάα, τί νύ σ’ ὦδε μεθήμονα γείνατο μήτηρ; 25  
εἶματα μὲν τοι κεῖται ἀκηδέα σιγαλόεντα,  
σοὶ δὲ γάμος σχεδὸν ἔστιν, ἵνα χρή καλὰ μὲν αὐτὴν  
ἐννυσθαι, τὰ δὲ τοῖσι παρασχεῖν οἳ κέ σ’ ἄγωνται.  
ἐκ γάρ τοι τούτων φάτις ἀνθρώπους ἀναβαίνει  
ἐσθλή, χαίρουσιν δὲ πατὴρ καὶ πότνια μήτηρ. 30  
ἀλλ’ ἴομεν πλυνέουσai ἅμ’ ἡοῖ φαινομένηφι·  
καὶ τοι ἐγὼ συνέριθος ἅμ’ ἔψομαι, ὅφρα τάχιστα  
ἐντύνεαι, ἐπεὶ οὗ τοι ἔτι δὴν παρθένος ἔσσεαι·  
ἤδη γάρ σε μνῶνται ἀριστῆες κατὰ δῆμον  
πάντων Φαιήκων, ὅθι τοι γένος ἔστί καὶ αὐτῇ. 35  
ἀλλ’ ἄγ’ ἐπότρυνον πατέρα κλυτὸν ἡῶθι πρὸ  
ἡμιόνους καὶ ἄμαξαν ἐφοπλίσαι, ἧ κεν ἄγῃσι  
ζῶστρά τε καὶ πέπλους καὶ ῥήγεα σιγαλόεντα.  
καὶ δὲ σοὶ ὦδ’ αὐτῇ πολὺ κάλλιον ἢ ἐπὶ πόδεσσιν  
ἔρχεσθαι· πολλὸν γὰρ ἀπὸ πλυνοῖ εἰσι πόλῃος.’ 40

Ἡ μὲν ἄρ’ ὥς εἰποῦσ’ ἀπέβη γλαυκῶπις Ἀθήνη  
Οὐλυμπόνδ’, ὅθι φασὶ θεῶν ἔδος ἀσφαλὲς αἰεὶ  
ἔμμεναι· οὐτ’ ἀνέμοισι τινάσσεται οὔτε ποτ’ ὄμβρῳ  
δεύεται οὔτε χιῶν ἐπιπίλνεται, ἀλλὰ μάλ’ αἴθρη  
πέπταται ἀνέφελος, λευκὴ δ’ ἐπιδέδρομεν αἴγλη· 45  
τῷ ἔνι τέρπονται μάκαρες θεοὶ ἥματα πάντα.  
ἐνθ’ ἀπέβη γλαυκῶπις, ἐπεὶ διεπέφραδε κούρη.

Nausicaa gets leave from her father and starts for the washing-tanks.

Αὐτίκα δ’ Ἡὼς ἦλθεν εὐθρονος, ἧ μιν ἔγειρε  
Ναυσικάαν εὔπεπλον· ἄφαρ δ’ ἀπεθαύμασ’ ὄνειροι,  
βῆ δ’ ἵμεναι κατὰ δώμαθ’, ἵν’ ἀγγεῖλειε τοκεῦσι, 50



πατρὶ φίλῳ καὶ μητρὶ· κιχήσατο δ' ἔνδον ἔοντας.  
 ἦ μὲν ἐπ' ἐσχάρῃ ἦστο σὺν ἀμφιπόλοισι γυναιξίν,  
 ἡλάκατα στρωφῶσ' ἀλιπόρφυρα· τῷ δὲ θύραζε  
 ἐρχομένῳ ξύμβλητο μετὰ κλειτοὺς βασιλῆας  
 ἐς βουλὴν, ἵνα μιν κάλεον Φαίηκες ἀγανοί.  
 ἦ δὲ μάλ' ἄγχι στᾶσα φίλον πατέρα προσέειπε·

‘ Πάππα φίλ', οὐκ ἂν δὴ μοι ἐφοπλίσσειας ἀπήνην  
 ὑψηλὴν εὐκυκλον, ἵνα κλυτὰ εἴματ' ἄγωμαι  
 ἐς ποταμὸν πλυνέουσα, τά μοι ῥερυπωμένα κεῖται ;  
 καὶ δὲ σοὶ αὐτῷ ἔοικε μετὰ πρῶτοισιν ἔοντα  
 βουλὰς βουλευεῖν καθαρὰ χροὶ εἴματ' ἔχοντα.  
 πέντε δέ τοι φίλοι νῆες ἐνὶ μεγάροις γεγάασιν,  
 οἱ δὴ ὀπνίουτες, τρεῖς δ' ἡίθεοι θαλέθοντες·  
 οἱ δ' αἰεὶ ἐθέλουσι νεόπλυτα εἴματ' ἔχοντες  
 ἐς χορὸν ἔρχεσθαι· τὰ δ' ἐμῇ φρενὶ πάντα μέμηλεν.’

ἌΩς ἔφατ'· αἶδετο γὰρ θαλερὸν γάμον ἐξονομῆναι  
 πατρὶ φίλῳ· ὁ δὲ πάντα νόει καὶ ἀμείβετο μῦθῳ·

‘ Οὔτε τοι ἡμιόνων φθονέω, τέκος, οὔτε τευ ἄλλου.  
 ἔρχευ· ἀτάρ τοι δμῶες ἐφοπλίσσουσιν ἀπήνην  
 ὑψηλὴν εὐκυκλον, ὑπερτερίῃ ἀραρυῖαν.’

ἌΩς εἰπὼν δμῶεσσιν ἐκέκλετο, τοὶ δ' ἐπίθοντο.  
 οἱ μὲν ἄρ' ἐκτὸς ἄμαξαν εὐτροχον ἡμιονεῖν  
 ὥπλεον, ἡμιόνους θ' ὑπαγον ζευξάν θ' ὑπ' ἀπήνῃ·  
 κούρη δ' ἐκ θαλάμοιο φέρειν ἐσθῆτα φαεινήν.  
 καὶ τὴν μὲν κατέθηκεν ἐνξέστῳ ἐπ' ἀπήνῃ,  
 μήτηρ δ' ἐν κίστῃ ἐτίθει μενοεικέ' ἐδωδὴν  
 παντοίην, ἐν δ' ὄψα τίθει, ἐν δ' οἶνον ἔχευεν  
 ἀσκῶ ἐν αἰγείῳ· κούρη δ' ἐπεβήσεν ἀπήνης.  
 δῶκεν δὲ χρυσὴν ἐν ληκύθῳ ὑγρὸν ἔλαιον,  
 εἴως χυτλώσαιτο σὺν ἀμφιπόλοισι γυναιξίν.  
 ἦ δ' ἔλαβεν μάστιγα καὶ ἡνία σιγαλόεντα,  
 μάστιξεν δ' ἐλάαν· καναχὴ δ' ἦν ἡμιόνουιν·

αἱ δ' ἄμοιον τανύοντο, φέρον δ' ἐσθῆτα καὶ αὐτὴν,  
οὐκ οἶην, ἅμα τῇ γε καὶ ἀμφίπολοι κίον ἄλλαι.

The washing of the linen and the ball-play.

Αἱ δ' ὅτε δὴ ποταμοῖο ῥόον περικαλλέ' ἴκοντο, 85  
 ἔνθ' ἢ τοι πλυννοὶ ἦσαν ἐπηετανοὶ, πολὺν δ' ὕδωρ  
 καλὸν ὑπεκπρορέει μάλα περ ῥυπόωντα καθῆραι,  
 ἔνθ' αἶ γ' ἡμιόνοὺς μὲν ὑπεκπροέλυσαν ἀπήνης.  
 καὶ τὰς μὲν σεῦαν ποταμὸν πάρα δινήεντα  
 τρώγειν ἄγρωστιν μελιθεά· ταὶ δ' ἀπ' ἀπήνης 90  
 εἵματα χερσὶν ἔλοντο καὶ ἐσφόρεον μέλαν ὕδωρ,  
 στεῖβον δ' ἐν βόθροισι θοῶς ἔριδα προφέρουσai.  
 αὐτὰρ ἐπεὶ πλυνάν τε κάθηράν τε ῥύπα πάντα,  
 ἐξείης πέτασαν παρὰ θιν' ἁλὸς, ἦχι μάλιστα  
 λάιγγας ποτὶ χέρσον ἀποπλύνεσκε θάλασσα. 95  
 αἱ δὲ λοεσσάμεναι καὶ χρισάμεναι λίπ' ἐλαίῳ  
 δεῖπνον ἔπειθ' εἶλοντο παρ' ὄχθησιν ποταμοῖο,  
 εἵματα δ' ἡελίοιο μένον τερσήμεναι αὐγῇ.  
 αὐτὰρ ἐπεὶ σίτου τάρφθεν δμωαί τε καὶ αὐτῇ,  
 σφαίρῃ ταὶ δ' ἄρ' ἔπαιζον, ἀπὸ κρήδεμνα βαλοῦσαι· 100  
 τῇσι δὲ Ναυσικῆα λευκώλενος ἦρχετο μολπῆς.  
 οἷη δ' Ἄρτεμις εἴσι κατ' οὔρεος ἰοχέαιρα,  
 ἢ κατὰ Τηϋγέτον περιμήκετον ἢ Ἐρύμανθον,  
 τερπομένη κάπροισι καὶ ὠκείης ἐλάφοισι·  
 τῇ δέ θ' ἅμα νύμφαι, κοῦραι Διὸς αἰγιόχοιο, 105  
 ἄγρονόμοι παίζουσι· γέγηθε δέ τε φρένα Λητώ·  
 πασάων δ' ὑπὲρ ἧ γε κάρη ἔχει ἠδὲ μέτωπα,  
 ῥεῖά τ' ἀριγνώτη πέλεται, καλαὶ δέ τε πᾶσαι·  
 ὧς ἦ γ' ἀμφιπόλοισι μετέπρεπε παρθένος ἀδμῆς.

Odysseus wakes at the cry of the maidens,

Ἄλλ' ὅτε δὴ ἄρ' ἔμελλε πάλιν οἰκόνδε νέεσθαι 110

ζεύξας' ἡμιόνους πτύξασά τε εἵματα καλά,  
 ἔνθ' αὖτ' ἄλλ' ἐνόησε θεὰ γλαυκῶπις Ἀθήνη,  
 ὥς Ὀδυσσεὺς ἔγροιτο, ἴδοι τ' εὐώπιδα κούρην,  
 ἣ οἱ Φαιήκων ἀνδρῶν πόλιν ἡγήσαιο.

σφαῖραν ἔπειτ' ἔρριψε μετ' ἀμφίπολον βασιλεία·  
 ἀμφιπόλου μὲν ἄμαρτε, βαθείη δ' ἔμβαλε δίνη,  
 αἱ δ' ἐπὶ μακρὸν ἄυσαν. ὁ δ' ἔγρετο διὸς Ὀδυσσεὺς,  
 ἐξόμενος δ' ὥρμαινε κατὰ φρένα καὶ κατὰ θυμόν·

“ὦ μοι ἐγὼ, τέων αὖτε βροτῶν ἐς γαῖαν ἰκάνω;  
 ἦ ῥ' οἷ γ' ὑβρισταί τε καὶ ἄγριοι οὐδὲ δίκαιοι,  
 ἦε φιλόξεινοι, καὶ σφιν νόος ἐστὶ θεουδής;  
 ὥς τέ με κουράων ἀμφήλυθε θῆλυς αὐτῇ,  
 νυμφάων, αἱ ἔχουσ' ὀρέων αἰπεινὰ κάρηνα  
 καὶ πηγὰς ποταμῶν καὶ πίσσα ποιήεντα.

ἦ νύ που ἀνθρώπων εἰμὶ σχεδὸν αὐδηέντων;  
 ἀλλ' ἄγ', ἐγὼν αὐτὸς πειρήσομαι ἠδὲ ἴδωμαι.”

ἌΩς εἰπὼν θάμνων ὑπεδύσετο διὸς Ὀδυσσεὺς,  
 ἐκ πυκινῆς δ' ὕλης πτόρθον κλάσε χειρὶ παχείῃ  
 φύλλων, ὥς ῥύσαιο περὶ χροῖ μῆδεα φωτός.  
 βῆ δ' ἵμεν ὥς τε λέων ὀρεσίτροφος, ἀλκὶ πεποιθὼς,  
 ὅς τ' εἴσ' ὑόμενος καὶ ἀήμενος, ἐν δέ οἱ ὄσσε  
 δαίεται· αὐτὰρ ὁ βουσὶ μετέρχεται ἢ ὀίεσσιν  
 ἦε μετ' ἀγροτέρας ἐλάφους· κέλεται δέ ἐ γαστήρ  
 μήλων πειρήσουντα καὶ ἐς πυκινὸν δόμον ἐλθεῖν·  
 ὥς Ὀδυσσεὺς κούρησιν ἐνπλοκάμοισιν ἔμελλε  
 μίξεσθαι, γυμνὸς περ ἐών· χρεὶώ γάρ ἴκανε.

σμερδαλέος δ' αὐτῇσι φάνη κεκακωμένος ἄλμη,  
 τρέσσαν δ' ἄλλυδις ἄλλη ἐπ' ἡιόνας προὔχουσας·  
 οἷη δ' Ἀλκινόου θυγάτηρ μένε· τῇ γὰρ Ἀθήνη  
 θάρσος ἐνὶ φρεσὶ θῆκε καὶ ἐκ δέος εἴλετο γυίων.  
 στή δ' ἅντα σχομένη· ὁ δὲ μερμήριξεν Ὀδυσσεὺς,  
 ἦ γούνων λίσσοιτο λαβὼν εὐώπιδα κούρην,

ἢ αὐτως ἐπέεσσιν ἀποσταδὰ μελιχίοισι  
 λίσσοιτ', εἰ δείξειε πόλιν καὶ εὔματα δοίη.  
 ὥς ἄρα οἱ φρονέοντι δοάσσατο κέρδιον εἶναι, 145  
 λίσσεσθαι ἐπέεσσιν ἀποσταδὰ μελιχίοισι,  
 μή οἱ γούνα λαβόντι χολώσαιο φρένα κούρη.  
 αὐτίκα μελίχιον καὶ κερδαλέον φάτο μῦθον·

and comes forward and addresses Nausicaa.

‘Γοννοῦμαί σε, ἄνασσα· θεός νύ τις, ἧ βροτός ἐσσι·  
 εἰ μὲν τις θεός ἐσσι, τοὶ οὐρανὸν εὐρὺν ἔχουσιν, 150  
 Ἄρτεμιδί σε ἐγὼ γε, Διὸς κούρη μέγαλοιο,  
 εἰδός τε μέγεθός τε φυήν τ' ἄγχιστα εἴσκω·  
 εἰ δέ τίς ἐσσι βροτῶν, τοὶ ἐπὶ χθονὶ ναιετάουσι,  
 τρισμάκαρες μὲν σοί γε πατήρ καὶ πότνια μήτηρ,  
 τρισμάκαρες δὲ κασίγνητοι· μάλα πού σφισι θυμὸς 155  
 αἰὲν ἐνφροσύνησιν λαίνεται εἵνεκα σεῖο,  
 λευσσόντων τοιόνδε θάλος χορὸν εἰσοιχνεῦσαν.  
 κείνος δ' αὖ περὶ κῆρι μακάρτατος ἔξοχον ἄλλων,  
 ὅς κέ σ' ἐέδνοισι βρίσας οἰκόνδ' ἀγάγεται.  
 οὐ γάρ πω τοιοῦτον ἴδον βροτὸν ὀφθαλμοῖσιν, 160  
 οὔτ' ἄνδρ' οὔτε γυναῖκα· σέβας μ' ἔχει εἰσορόωντα.  
 Δήλω δὴ ποτε τοῖον Ἀπόλλωνος παρὰ βωμῷ  
 φοίνικος νέον ἔρνος ἀνερχόμενον ἐνόησα·  
 ἦλθον γὰρ καὶ κείσε, πολὺς δέ μοι ἔσπετο λαὸς  
 τὴν ὁδὸν ἧ δὴ ἔμελλεν ἐμοὶ κακὰ κήδε' ἔσεσθαι. 165  
 ὥς δ' αὐτως καὶ κείνο ἰδὼν ἐτεθήπεα θυμῷ  
 δὴν, ἐπεὶ οὐ πω τοῖον ἀνήλυθεν ἐκ δόρυ γαίης,  
 ὥς σέ, γύναι, ἄγαμαί τε τέθηπά τε δείδιά τ' αἰνῶς  
 γούνων ἄψασθαι· χαλεπὸν δέ με πένθος ἰκάνει.  
 χθιζὼς ἐεικοστῷ φύγον ἡματι οἶνοπα πόντον· 170  
 τόφρα δέ μ' αἰεὶ κῦμ' ἐφόρει κραιπναί τε θύελλαι  
 νήσου ἀπ' Ὠγυγίης· νῦν δ' ἐνθάδ' ἐκάββαλε δαίμων,

ὄφρα τί που καὶ τῇδε πάθω κακόν· οὐ γὰρ οἶω  
 παύσεσθ', ἀλλ' ἔτι πολλὰ θεοὶ τελέουσι πάροιθεν.  
 ἀλλὰ, ἄνασσε, ἐλέαιρε· σὲ γὰρ κακὰ πολλὰ μογήσας 175  
 ἐς πρώτην ἰκόμην, τῶν δ' ἄλλων οὐ τινα οἶδα  
 ἀνθρώπων, οἳ τήνδε πόλιν καὶ γαῖαν ἔχουσιν.  
 ἄστυ δέ μοι δεῖξον, δὸς δὲ ῥάκος ἀμφιβαλέσθαι,  
 εἴ τί που εἴλυμα σπείρων ἔχες ἐνθάδ' ἰούσα.  
 σοὶ δὲ θεοὶ τόσα δοῖεν ὅσα φρεσὶ σῇσι μενουῖας, 180  
 ἄνδρα τε καὶ οἶκον καὶ ὁμοφροσύνην ὀπάσειαν  
 ἐσθλήν· οὐ μὲν γὰρ τοῦ γε κρεῖσσον καὶ ἄρειον,  
 ἢ ὅθ' ὁμοφρονέοντε νοήμασιν οἶκον ἔχητον  
 ἀνὴρ ἠδὲ γυνή· πόλλ' ἄλγεα δυσμενέεσσι,  
 χάρματα δ' εὐμενέτησι· μάλιστα δέ τ' ἔκλυον αὐτοί.' 185

She answers him kindly and supplies his wants.

Τὸν δ' αὖ Ναυσικάα λευκώλενος ἀντίον ἦνδα·  
 'ξείν', ἐπεὶ οὔτε κακῶ οὔτ' ἄφρονι φωτὶ ἔοικας,  
 Ζεὺς δ' αὐτὸς νέμει ὄλβον Ὀλύμπιος ἀνθρώποισιν,  
 ἐσθλοῖς ἠδὲ κακοῖσιν, ὅπως ἐθέλησιν, ἐκάστω·  
 καὶ που σοὶ τάδ' ἔδωκε, σὲ δὲ χρὴ τεγλάμεν ἔμπησ. 190  
 νῦν δ', ἐπεὶ ἡμετέρην τε πόλιν καὶ γαῖαν ἰκάνεις,  
 οὔτ' οὖν ἐσθήτος δευήσεται οὔτε τευ ἄλλον,  
 ὦν ἐπέοιχ' ἰκέτην ταλαπείριον ἀντιάσαντα.  
 ἄστυ δέ τοι δεῖξω, ἐρέω δέ τοι οὔνομα λαῶν.  
 Φαίηκες μὲν τήνδε πόλιν καὶ γαῖαν ἔχουσιν, 195  
 εἰμὶ δ' ἐγὼ θυγάτηρ μεγαλήτορος Ἀλκινόοιο,  
 τοῦ δ' ἐκ Φαιήκων ἔχεται κάρτος τε βίη τε.'

Ἡ ῥα, καὶ ἀμφιπόλοισιν ἐνπλοκάμοισι κέλευσε·  
 'στῆτέ μοι, ἀμφίπολοι· πόσε φεύγετε φῶτα ἰδοῦσαι;  
 ἢ μή πού τινα δυσμενέων φάσθ' ἔμμεναι ἀνδρῶν; 200  
 οὐκ ἔσθ' οὗτος ἀνὴρ διερὸς βροτὸς, οὐδὲ γένηται,  
 ὅς κεν Φαιήκων ἀνδρῶν ἐς γαῖαν ἵκηται



δηιοτήτα φέρων· μάλα γὰρ φίλοι ἀθανάτοισιν.  
 οἰκέομεν δ' ἀπάνευθε πολυκλύστῳ ἐνὶ πόντῳ,  
 ἔσχατοι, οὐδέ τις ἄμμι βροτῶν ἐπιμίσγεται ἄλλος. 205  
 ἀλλ' ὅδε τις δύστηνος ἀλώμενος ἐνθάδ' ἰκάνει,  
 τὸν νῦν χρὴ κομέειν· πρὸς γὰρ Διὸς εἰσιν ἅπαντες  
 ξείνοί τε πτωχοί τε, δόσις δ' ὀλίγη τε φίλη τε.  
 ἀλλὰ δότ', ἀμφίπολοι, ξείνῳ βρώσιν τε πόσιν τε,  
 λούσατέ τ' ἐν ποταμῷ, ὅθ' ἐπὶ σκέπας ἔστ' ἀνέμοιο.' 210

ὧς ἔφαθ', αἱ δ' ἔσταν τε καὶ ἀλλήλησι κέλευσαν,  
 καὶ δ' ἄρ' Ὀδυσσῇ εἶσαν ἐπὶ σκέπας, ὥς ἐκέλευσε  
 Ναυσικάα, θυγάτηρ μεγαλήτορος Ἀλκινόοιο·  
 παρ δ' ἄρα οἱ φᾶρός τε χιτῶνά τε εἵματ' ἔθηκαν,  
 δῶκαν δὲ χρυσῇ ἐν ληκύθῳ ὑγρὸν ἔλαιον, 215  
 ἦνωγον δ' ἄρα μιν λούσθαι ποταμοῖο ῥοῇσι.  
 δῆ ῥα τότ' ἀμφιπόλοισι μετηύδα διὸς Ὀδυσσεύς·

'Ἀμφίπολοι, στήθ' οὕτω ἀπόπροθεν, ὄφρ' ἐγὼ αὐτὸς  
 ἄλμην ὥμοιιν ἀπολούσομαι, ἀμφὶ δ' ἐλαίῳ  
 χρίσομαι· ἥ γὰρ δηρὸν ἀπὸ χροός ἐστιν ἀλοιφή. 220  
 ἄντην δ' οὐκ ἂν ἐγὼ γε λοέσσομαι· αἰδέομαι γὰρ  
 γυμνοῦσθαι κούρησιν ἐνπλοκάμοισι μετελθών.'

ὧς ἔφαθ', αἱ δ' ἀπάνευθεν ἴσαν, εἶπον δ' ἄρα κούρη.  
 αὐτὰρ ὁ ἐκ ποταμοῦ χροά νίξετο διὸς Ὀδυσσεὺς  
 ἄλμην, ἥ οἱ νῶτα καὶ εὐρέας ἄμπεχεν ὥμους· 225  
 ἐκ κεφαλῆς δ' ἔσμηχεν ἀλὸς χυρὸν ἀτρυγέτοιο.  
 αὐτὰρ ἐπειδὴ πάντα λοέσσατο καὶ λίπ' ἄλειψεν,  
 ἀμφὶ δὲ εἵματα ἔσσαθ' ἃ οἱ πόρε παρθένος ἀδμῆς,  
 τὸν μὲν Ἀθηναίη θῆκεν, Διὸς ἐκγεγαυῖα,  
 μείζονά τ' εἰσιδέειν καὶ πάσσονα, καὶ δὲ κάρητος 230  
 οὔλας ἦκε κόμας, ὑακινθίνῳ ἄνθει ὁμοίας.  
 ὥς δ' ὅτε τις χρυσὸν περιχέυεται ἀργύρῳ ἀνὴρ  
 ἴδρις, ὃν Ἥφαιστος δέδαεν καὶ Παλλὰς Ἀθήνη  
 τέχνην παντοίην, χαρίεντα δὲ ἔργα τελείει,

ὥς ἄρα τῷ κατέχευε χάριν κεφαλῇ τε καὶ ὤμοις. 235  
 ἕζετ' ἔπειτ' ἀπάνευθε κιῶν ἐπὶ θίνα θαλάσσης,  
 κάλλεϊ καὶ χάρισι στίλβων· θηεῖτο δὲ κούρη.  
 δὴ ῥα τότε ἀμφιπόλοισιν ἐνπλοκάμοισι μετηύδα·

‘Κλυτέ μεν, ἀμφίπολοι λευκώλενοι, ὄφρα τι εἴπω.  
 οὐ πάντων ἀέκητι θεῶν, οἳ Ὀλυμπον ἔχουσι, 240  
 Φαιήκεσσ' ὅδ' ἀνὴρ ἐπιμίσγεται ἀντιθέοισι·  
 πρόσθεν μὲν γὰρ δὴ μοι αἰκέλιος δέατ' εἶναι,  
 νῦν δὲ θεοῖσιν ἔοικε, τοῖ οὐρανὸν εὐρὺν ἔχουσιν.  
 αἱ γὰρ ἐμοὶ τοιόσδε πόσις κεκλημένος εἴη  
 ἐνθάδε ναιετάων, καὶ οἱ ἄδοι αὐτόθι μίμνειν. 245  
 ἀλλὰ δότ', ἀμφίπολοι, ξείνῳ βρῶσίν τε πόσιν τε.’

ᾠς ἔφαθ', αἱ δ' ἄρα τῆς μάλα μὲν κλύουν ἡδ' ἐπίθοντο,  
 παρ δ' ἄρ' Ὀδυσσῆι ἔθεσαν βρῶσίν τε πόσιν τε.  
 ἦ τοι ὁ πῖνε καὶ ἦσθε πολύτλας δῖος Ὀδυσσεὺς  
 ἀρπαλέως· δηρὸν γὰρ ἐδητύος ἦεν ἄπαστος. 250

Αὐτὰρ Ναυσικάα λευκώλενος ἄλλ' ἐνόησεν·  
 εἵματ' ἄρα πτύξασα τίθει καλῆς ἐπ' ἀπήνης,  
 ζεύξεν δ' ἡμιόνους κρατερώνυχας, ἃν δ' ἔβη αὐτή.  
 ὦτρυνεν δ' Ὀδυσῆα, ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν·

Nausicaa brings Odysseus with her, but bids him enter  
 the city alone.

‘Ὅρσεο δὴ νῦν, ξεῖνε, πόλινδ' ἵμεν, ὄφρα σε πέμψω  
 πατρὸς ἐμοῦ πρὸς δῶμα δαΐφρονος, ἔνθα σέ φημι 256  
 πάντων Φαιήκων εἰδησέμεν ὅσσοι ἄριστοι.  
 ἀλλὰ μάλ' ὦδ' ἔρδειν· δοκέεις δέ μοι οὐκ ἀπινύσσειν·  
 ὄφρ' ἂν μὲν κ' ἀγροὺς ἵομεν καὶ ἔργ' ἀνθρώπων,  
 τόφρα σὺν ἀμφιπόλοισι μεθ' ἡμιόνους καὶ ἄμαξαν 260  
 καρπαλίμως ἔρχεσθαι· ἐγὼ δ' ὁδὸν ἡγεμονεύσω.  
 αὐτὰρ ἐπὶν πόλιος ἐπιβείομεν ἦν πέρι πύργος  
 ὑψηλὸς, καλὸς δὲ λιμὴν ἐκάτερθε πόληος,

λεπτή δ' εἰσίσθη· νῆες δ' ὁδὸν ἀμφιέλισσαι  
 εἰρύαται· πᾶσιν γὰρ ἐπίστιόν ἐστιν ἑκάστῳ. 265  
 ἔνθα δέ τέ σφ' ἀγορή, καλὸν Ποσιδήιον ἀμφίς,  
 ῥυτοῖσιν λάεσσι κατωρυχέεσσ' ἀραρυῖα.  
 ἔνθα δὲ νηῶν ὄπλα μελαινάων ἀλέγουσι,  
 πείσματα καὶ σπείρα, καὶ ἀποξύνουσι ἐρετμά.  
 οὐ γὰρ Φαιήκεσσι μέλει βιὸς οὐδὲ φαρέτρη, 270  
 ἀλλ' ἱστοὶ καὶ ἐρετμὰ νεῶν καὶ νῆες εἶσαι,  
 ᾗσιν ἀγαλλόμενοι πολιὴν περόωσι θάλασσαν,  
 τῶν ἀλεείνω φῆμιν ἀδευκέα, μή τις ὀπίσσω  
 μωμεύῃ· μάλα δ' εἰσὶν ὑπερφίαλοι κατὰ δῆμον·  
 καὶ νῦ τις ᾧδ' εἴησι κακώτερος ἀντιβολήσας· 275  
 ' τίς δ' ὅδε Νανσικῆά ἐπεται καλὸς τε μέγας τε  
 ξεῖνος; ποῦ δέ μιν εὔρε; πόσις νῦ οἱ ἔσσεται αὐτῇ.  
 ἦ τινά που πλαγχθέντα κομίσσατο ἧς ἀπὸ νηὸς  
 ἀνδρῶν τηλεδαπῶν, ἐπεὶ οὐ τινες ἐγγύθεν εἰσὶν·  
 ἦ τίς οἱ εὐξαμένη πολυάρητος θεὸς ἦλθεν 280  
 οὐρανόθεν καταβὰς, ἔξει δέ μιν ἥματα πάντα.  
 βέλτερον, εἰ καὶ τή περ ἐποιχομένη πόσιν εὔρεν  
 ἄλλοθεν· ἦ γὰρ τούσδε γ' ἀτιμάζει κατὰ δῆμον  
 Φαίηκας, τοί μιν μνῶνται πολέες τε καὶ ἐσθλοί·  
 ὥς ἐρέουσιν, ἐμοὶ δέ κ' ὀνειδέα ταῦτα γένοιτο. 285  
 καὶ δ' ἄλλη νεμεσῶ, ἦ τις τοιαῦτά γε ῥέξοι,  
 ἦ τ' ἀέκητι φίλων πατρὸς καὶ μητρὸς ἐόντων  
 ἀνδράσι μίσγηται πρὶν γ' ἀμφάδιον γάμον ἐλθεῖν.  
 ξεῖνε, σὺ δ' ᾧδ' ἐμέθεν ξυνίει ἔπος, ὄφρα τάχιστα  
 πομπῆς καὶ νόστοιο τύχης παρὰ πατρὸς ἐμοῖο. 290  
 δῆεις ἀγλαὸν ἄλσος Ἀθήνης ἄγχι κελεύθου  
 αἰγείρων· ἐν δὲ κρήνῃ νάει, ἀμφὶ δὲ λειμών.  
 ἔνθα δὲ πατρὸς ἐμοῦ τέμενος τεθαλυῖά τ' ἀλῶῃ,  
 τόσσον ἀπὸ πτόλιος ὅσσον τε γέγωνε βοήσας·  
 ἔνθα καθεζόμενος μεῖναι χρόνον, εἰς ὃ κεν ἡμεῖς 295

ἄστυδε ἔλθωμεν καὶ ἰκώμεθα δώματα πατρός.  
 αὐτὰρ ἐπὴν ἡμέας ἔλπη ποτὶ δώματ' ἀφίχθαι,  
 καὶ τότε Φαιήκων ἵμεν ἐς πόλιν ἢδ' ἐρέεσθαι  
 δώματα πατρὸς ἐμοῦ μεγαλήτορος Ἀλκινόοιο.  
 ρεῖα δ' ἀρίγνωτ' ἐστὶ καὶ ἂν πάις ἡγήσαιο 300  
 νήπιος· οὐ μὲν γάρ τι ἐοικότα τοῖσι τέτυκται  
 δώματα Φαιήκων, οἷος δόμος Ἀλκινόοιο  
 ἥρωος. ἀλλ' ὁπότε ἂν σε δόμοι κεκύθωσι καὶ αὐλῇ,  
 ὦκα μάλα μεγάροιο διελθέμεν, ὄφρ' ἂν ἵκηαι  
 μητέρ' ἐμήν ἢ δ' ἦσται ἐπ' ἐσχάρῃ ἐν πυρὸς αὐγῇ, 305  
 ἡλάκατα στρωφῶσ' ἀλιπόρφυρα, θαῦμα ἰδέσθαι,  
 κίονι κεκλιμένη· δμῳαὶ δέ οἱ εἶατ' ὅπισθεν.  
 ἔνθα δὲ πατρὸς ἐμοῖο θρόνος ποτικέκλιται αὐτῇ,  
 τῷ ὃ γε οἶνοποτάζει ἐφήμενος ἀθάνατος ὥς.  
 τὸν παραμειψάμενος μητρὸς ποτὶ γούνασι χεῖρας 310  
 βάλλειν ἡμετέρης, ἵνα νόστιμον ἦμαρ ἴδῃαι  
 χαίρων καρπαλίμως, εἰ καὶ μάλα τηλόθεν ἐσσί.  
 [εἴ κέν τοι κείνῃ γε φίλα φρονέησ' ἐνὶ θυμῷ,  
 ἔλπωρή τοι ἔπειτα φίλους τ' ἰδέειν καὶ ἰκέσθαι  
 οἶκον ἐυκτίμενον καὶ σὴν ἐς πατρίδα γαῖαν.] 315

When they reach the city, Odysseus stops in the grove  
of Athena.

Ὡς ἄρα φωνήσας ἵμασεν μᾶστιγι φαεινῇ  
 ἡμιόνους· αἱ δ' ὦκα λίπον ποταμοῖο ρέεθρα.  
 αἱ δ' εὖ μὲν τρώχων, εὖ δὲ πλίσσονται πόδεσσιν.  
 ἡ δὲ μάλ' ἡνιόχευεν, ὅπως ἄμ' ἐποίητο πεξοῖ  
 ἀμφίπολοι τ' Ὀδυσσεύς τε· νόφ' δ' ἐπέβαλλεν ἰμάσθλην.  
 δύσετό τ' ἥελιος, καὶ τοὶ κλυτὸν ἄλσος ἵκοντο 321  
 ἱρὸν Ἀθηναίης, ἔν' ἄρ' ἔξετο δῖος Ὀδυσσεύς.  
 αὐτίκ' ἔπειτ' ἠρᾶτο Διὸς κούρῃ μέγαλοιο·  
 'Κλυθὶ μέν, αἰγιόχοιο Διὸς τέκος, ἀτρυτώνη·

νῦν δὴ πέρ μεν ἄκουσον, ἐπεὶ πάρος οὐ ποτ' ἄκουσας 325  
ῥαιομένον, ὅτε μ' ἔρῃαιε κλυτὸς ἐννοσίγαιος.

δός μ' ἐς Φαίηκας φίλον ἐλθεῖν ἢ δ' ἐλεεινόν.'

ᾠς ἔφατ' εὐχόμενος, τοῦ δ' ἔκλυε Παλλὰς Ἀθήνη·  
αὐτῷ δ' οὐ πω φαίνεται ἐναντίη· αἶδετο γάρ ῥα  
πατροκασίγνητον· ὃ δ' ἐπιζαφελῶς μενέαινευ 330  
ἀντιθέω Ὀδυσῇ πάρος ἦν γαῖαν ἰκέσθαι.



## ΟΔΥΣΣΕΙΑΣ Η.

'Οδυσσέως εἴσοδος πρὸς 'Αλκίουν.

Nausicaa reaches her home.

Ὡς ὁ μὲν ἔνθ' ἡρᾶτο πολύτλας δῖος 'Οδυσσεὺς,  
 κούρην δὲ προτὶ ἄστυ φέρειν μένος ἡμιόνοιν.  
 ἦ δ' ὅτε δὴ οὐ πατρὸς ἀγακλυτὰ δώμαθ' ἵκανε,  
 στήσεν ἄρ' ἐν προθύροισι, κασίγνητοι δέ μιν ἀμφὶς  
 ἵσταντ' ἀθανάτοισ ἐναλίγκιοι, οἳ ῥ' ὑπ' ἀπήνης  
 ἡμιόνους ἔλουν ἔσθῃτά τε ἔσφερον εἴσω.  
 αὐτὴ δ' ἐς θάλαμον ἐὼν ἦε· δαίε δέ οἱ πῦρ  
 γρηὺς 'Απειραΐη, θαλαμηπόλος Εὐρυμέδουσα,  
 τήν ποτ' 'Απείρηθεν νέες ἦγαγον ἀμφιέλισσαι·  
 'Αλκινόω δ' αὐτὴν γέρας ἔξελον, οὐνεκα πᾶσι  
 Φαιήκεσσιν ἀνασσε, θεοῦ δ' ὥς δῆμος ἄκουεν·  
 ἦ τρέφε Νausικάαν λευκώλενον ἐν μεγάροισιν.  
 ἦ οἱ πῦρ ἀνέκαιε καὶ εἴσω δόρπον ἐκόσμιε.

5

10

Odysseus is met by Athena in the form of a young girl.

Καὶ τότε 'Οδυσσεὺς ὦρτο πόλινδ' ἵμεν· αὐτὰρ 'Αθήνη  
 πολλὴν ἡέρα χεῦε φίλα φρονέουσ' 'Οδυσηί,  
 μή τις Φαιήκων μεγαθύμων ἀντιβολήσας  
 κερτομέοι τ' ἐπέεσσι καὶ ἐξερέοιθ' ὅτις εἴη.  
 ἀλλ' ὅτε δὴ ἄρ' ἔμελλε πόλιν δύσεσθαι ἐραννὴν,  
 ἔνθα οἱ ἀντεβόλησε θεὰ γλαυκῶπις 'Αθήνη

15

παρθενικῇ εἰκνῖα νεήνιδι, κάλπιν ἐχούσῃ. 20

στῇ δὲ πρόσθ' αὐτοῦ· ὁ δ' ἀνείρετο δῖος Ὀδυσσεύς·

‘ὦ τέκος, οὐκ ἄν μοι δόμον ἀνέροῦς ἡγήσαιο

Ἀλκινόου, ὃς τοῖσδε μετ' ἀνθρώποισιν ἀνάσσει;

καὶ γὰρ ἐγὼ ξείνος ταλαπείριος ἐνθάδ' ἰκάνω

τηλόθεν ἐξ ἀπίης γαίης· τῷ οὐ τινα οἶδα 25

ἀνθρώπων, οἳ τήνδε πόλιν καὶ ἔργα νέμονται·

Τὸν δ' αὖτε προσέειπε θεὰ γλαυκῶπις Ἀθήνη·

‘τοιγὰρ ἐγὼ τοι, ξεῖνε πάτερ, δόμον ὃν με κελεύεις

δείξω, ἐπεὶ μοι πατρὸς ἀμύμονος ἐγγύθι ναίει.

ἀλλ' ἴθι σιγῇ τοῖον, ἐγὼ δ' ὁδὸν ἡγεμονεύσω· 30

μηδέ τιν' ἀνθρώπων προτιόσσεο μηδ' ἐρέεινε.

οὐ γὰρ ξείνους οἶδε μάλ' ἀνθρώπους ἀνέχονται,

οὐδ' ἀγαπαζόμενοι φιλέουσ' ὅς κ' ἄλλοθεν ἔλθῃ.

νηυσὶ θεῇσιν τοί γε πεποιθότες ὠκείησι

λαῖτμα μέγ' ἐκπερώωσιν, ἐπεὶ σφισι δῶκ' ἐνοσίχθων· 35

τῶν νέες ὠκείαι ὥσεί πτερόν ἢ ἐ νόημα·

ᾧς ἄρα φωνήσας ἡγήσατο Παλλὰς Ἀθήνη

καρπαλίμως· ὁ δ' ἔπειτα μετ' ἔχνια βαίνει θεοῖο.

τὸν δ' ἄρα Φαίηκες ναυσικλυτοὶ οὐκ ἐνόησαν

ἐρχόμενον κατὰ ἄστνυ διὰ σφέας· οὐ γὰρ Ἀθήνη 40

εἶα ἐυπλόκαμος, δεινὴ θεὸς, ἢ ῥά οἱ ἀχλὺν

θεσπεσίην κατέχευε φίλα φρονέουσ' ἐνὶ θυμῷ.

θαύμαζεν δ' Ὀδυσσεὺς λιμένας καὶ νῆας εἰσας

αὐτῶν θ' ἡρώων ἀγορὰς καὶ τείχεα μακρὰ

ὑψηλὰ, σκολόπεσσιν ἀρηρότα, θαῦμα ἰδέσθαι. 45

ἀλλ' ὅτε δὴ βασιλῆος ἀγακλυτὰ δώμαθ' ἴκοντο,

τοῖσι δὲ μύθων ἦρχε θεὰ γλαυκῶπις Ἀθήνη·

She directs him to the house of Alcinous.

‘Οὗτος δὴ τοι, ξεῖνε πάτερ, δόμος, ὃν με κελεύεις  
πεφραδέμεν· δήεις δὲ διοτρεφέας βασιλῆας,

δαίτην δαινυμένους· σὺ δ' ἔσω κίε μηδέ τι θυμῷ 50  
 τάρβει· θαρσαλέος γὰρ ἀνὴρ ἐν πᾶσιν ἀμείνων  
 ἔργοισιν τελέθει, εἰ καὶ ποθεν ἄλλοθεν ἔλθοι.  
 δέσποιναν μὲν πρῶτα κιχήσσαι ἐν μεγάροισιν·  
 Ἀρήτη δ' ὄνομ' ἐστὶν ἐπώνυμον, ἐκ δὲ τοκῆων 55  
 τῶν αὐτῶν οἷ περ τέκον Ἀλκίνοον βασιλῆα.  
 Ναυσίθοον μὲν πρῶτα Ποσειδάων ἐνοσίχθων  
 γείνατο καὶ Περίβοια, γυναικῶν εἶδος ἀρίστη,  
 ὀπλοτάτη θυγάτηρ μεγαλήτορος Εὐρυμέδοντος,  
 ὅς ποθ' ὑπερθύμοισι Γιγάντεσσιν βασίλευεν.  
 ἀλλ' ὁ μὲν ὤλεσε λαὸν ἀτάσθαλον, ὤλετο δ' αὐτὸς, 60  
 τῇ δὲ Ποσειδάων ἐμίγη, καὶ ἐγείνατο παῖδα  
 Ναυσίθοον μεγάρυμον, ὃς ἐν Φαίηξιν ἄνασσε·  
 Ναυσίθοος δ' ἔτεκεν Ῥηξήνορά τ' Ἀλκινόον τε.  
 τὸν μὲν ἄκουρον ἔοντα βάλ' ἀργυρότοξος Ἀπόλλων  
 νυμφίον ἐν μεγάρῳ, μίαν οἷν παῖδα λιπόντα 65  
 Ἀρήτην· τὴν δ' Ἀλκίνοος ποιήσατ' ἄκοιτιν,  
 καὶ μιν ἔτισ' ὥς οὗ τις ἐπὶ χθονὶ τίεται ἄλλη,  
 ὅσσαι νῦν γε γυναῖκες ὑπ' ἀνδράσιν οἶκον ἔχουσιν.  
 ὥς κείνη περὶ κῆρι τετίμηταί τε καὶ ἔστιν  
 ἐκ τε φίλων παίδων ἐκ τ' αὐτοῦ Ἀλκινόοιο 70  
 καὶ λαῶν, οἳ μὲν ῥα θεὸν ὥς εἰσορόωντες  
 δειδέχεται μύθοισιν, ὅτε στείχῃσ' ἀνὰ ἄστν.  
 οὐ μὲν γάρ τι νόου γε καὶ αὐτὴ δεύεται ἐσθλοῦ·  
 οἰσὶν τ' εὖ φρονέσι καὶ ἀνδράσι νείκεα λύει.  
 εἴ κέν τοι κείνη γε φίλα φρονέσῃ ἐνὶ θυμῷ, 75  
 ἐλπωρή τοι ἔπειτα φίλους τ' ἰδέειν καὶ ἰκέσθαι  
 οἶκον ἐς ὑψόροφον καὶ σὴν ἐς πατρίδα γαίαν·

Description of the palace and gardens of Alcinous.

Ὡς ἄρα φωνήσας ἀπέβη γλαυκῶπις Ἀθήνη  
 πόντον ἐπ' ἀτρύγετον, λίπε δὲ Σχερίην ἐράτεινῃν,

ἔκετο δ' ἐς Μαραθῶνα καὶ εὐρύαγυιαν Ἀθήνην, 80  
 δύνε δ' Ἐρεχθῆος πυκινὸν δόμον. αὐτὰρ Ὀδυσσεὺς  
 Ἀλκινόου πρὸς δώματ' ἔε κλυτά· πολλὰ δέ οἱ κῆρ  
 ὄρμαιν' ἱσταμένῳ, πρὶν χάλκεον οὐδὸν ἰκέσθαι.  
 ὥς τε γὰρ ἠελίου αἵγλη πέλεν ἥε σελήνης  
 δῶμα κάθ' ὑψερεφὲς μεγαλήτορος Ἀλκινόοιο. 85  
 χάλκεοι μὲν γὰρ τοῖχοι ἐληλάδατ' ἔνθα καὶ ἔνθα,  
 ἐς μυχὸν ἐξ οὐδοῦ, περὶ δὲ θριγκὸς κύναιοι·  
 χρύσειαι δὲ θύραι πυκινὸν δόμον ἐντὸς ἔεργον·  
 σταθμοὶ δ' ἀργύρεοι ἐν χαλκῷ ἔστασαν οὐδῶ, |  
 ἀργύρεον δ' ἐφ' ὑπερθύριον, χρυσή δὲ κορώνη. 90  
 χρύσειοι δ' ἐκάτερθε καὶ ἀργύρεοι κύνες ἦσαν,  
 οὓς Ἥφαιστος ἔτευξεν ἰδυνίησι πραπίδεςσι  
 δῶμα φυλασσέμεναι μεγαλήτορος Ἀλκινόοιο,  
 ἀθανάτους ὄντας καὶ ἀγήρωσ ἤματα πάντα.  
 ἐν δὲ θρόνοι περὶ τοῖχον ἐρηρέδατ' ἔνθα καὶ ἔνθα, 95  
 ἐς μυχὸν ἐξ οὐδοῖο διαμπερὲς, ἔνθ' ἐνὶ πέπλοι  
 λεπτοὶ εὐννητοὶ βεβλήατο, ἔργα γυναικῶν.  
 ἔνθα δὲ Φαιήκων ἡγήτορες ἐδριόωντο  
 πίνοντες καὶ ἔδοντες· ἐπηετανὸν γὰρ ἔχεσκον.  
 χρύσειοι δ' ἄρα κοῦροι ἐυδμήτων ἐπὶ βωμῶν 100  
 ἔστασαν αἰθομένας δαΐδας μετὰ χερσὶν ἔχοντες,  
 φαίνοντες νύκτας κατὰ δώματα δαιτυμόνεσσι.  
 πεντήκοντα δέ οἱ δμῳαὶ κατὰ δῶμα γυναῖκες  
 αἱ μὲν ἀλετρεύουσι μύλης ἐπὶ μῆλοπα καρπὸν,  
 αἱ δ' ἱστοὺς ὑφώωσι καὶ ἡλάκατα στρωφῶσιν 105  
 ἡμεῖαι, οἷά τε φύλλα μακεδνῆς αἰγείριοιο·  
 καιροσέων δ' ὀθονέων ἀπολείβεται ὑγρὸν ἔλαιον.  
 ὅσσον Φαίηκες περὶ πάντων ἱδριες ἀνδρῶν  
 νῆα θοὴν ἐνὶ πόντῳ ἐλαυνέμεν, ὥς δὲ γυναῖκες  
 ἱστῶν τεχνῆσσαι· περὶ γάρ σφισι δῶκεν Ἀθήνη 110  
 ἔργα τ' ἐπίστασθαι περικαλλέα καὶ φρένας ἐσθλάς.

ἔκτοσθεν δ' αὐλῆς μέγας ὄρχατος ἄγχι θυράων  
 τετράγνος· περὶ δ' ἔρκος ἐλήλαται ἀμφοτέρωθεν.  
 ἔνθα δὲ δένδρεα μακρὰ πεφύκασι τηλεθόωντα,  
 ὄγχναι καὶ ῥοιαὶ καὶ μηλέαι ἀγλαόκαρποι 115  
 συκέαι τε γλυκεραὶ καὶ ἐλαῖαι τηλεθόωσαι.  
 τῶν οὐ ποτε καρπὸς ἀπόλλυται οὐδ' ἀπολείπει  
 χείματος οὐδὲ θέρευσ, ἐπετήσιος· ἀλλὰ μάλ' αἰεὶ  
 Ζεφυρίῃ πνεῖουσα τὰ μὲν φύει, ἄλλα δὲ πέσσει.  
 ὄγχνη ἐπ' ὄγχνῃ γηράσκει, μῆλον δ' ἐπὶ μήλῳ, 120  
 αὐτὰρ ἐπὶ σταφυλῇ σταφυλῇ, σῦκον δ' ἐπὶ σύκῳ.  
 ἔνθα δέ οἱ πολύκαρπος ἀλὼν ἐρρίζωται,  
 τῆς ἕτερον μὲν θειλόπεδον λευρῷ ἐνὶ χώρῳ  
 τέρσεται ἡελίῳ, ἑτέρας δ' ἄρα τε τρυγώσιν,  
 ἄλλας δὲ τραπέουσι· πάροιθε δέ τ' ὄμφακές εἰσιν 125  
 ἄνθος ἀφιεῖσαι, ἕτεραι δ' ὑποπερκάζουσιν.  
 ἔνθα δὲ κοσμηταὶ πρασιαὶ παρὰ νείατον ὄρχον  
 παντοῖαι πεφύασιν, ἐπηετανὸν γανόωσαι·  
 ἐν δὲ δύῳ κρῆναι ἥ μὲν τ' ἀνὰ κῆπον ἅπαντα  
 σκίδνεται, ἥ δ' ἐτέρωθεν ὑπ' αὐλῆς οὐδὸν ἵησι 130  
 πρὸς δόμον ὑψηλὸν, ὅθεν ὑδρεύοντο πολῖται.  
 τοῖ' ἄρ' ἐν Ἀλκινόοιο θεῶν ἔσαν ἀγλαὰ δῶρα.

Odysseus appears in the midst and supplicates Arete.

Ἐνθα στὰς θηεῖτο πολύτλας δῖος Ὀδυσσεύς.  
 αὐτὰρ ἐπειδὴ πάντα ἐῷ θήησατο θυμῷ,  
 καρπαλίμως ὑπὲρ οὐδὸν ἐβήσετο δώματος εἴσω. 135  
 εὔρε δὲ Φαιήκων ἡγήτορας ἡδὲ μέδοντας  
 σπένδοντας δεπάεσσιν ἐυσκόπῳ ἀργειφόντῃ,  
 ᾧ πυμάτῳ σπένδεσκον, ὅτε μνησαίατο κοίτου.  
 αὐτὰρ ὁ βῆ διὰ δῶμα πολύτλας δῖος Ὀδυσσεύς,  
 πολλὴν ἡἶρ' ἔχων, ἣν οἱ περίχευεν Ἀθήνη, 140  
 ὄφρ' ἴκετ' Ἀρήτην τε καὶ Ἀλκίνοον βασιλῆα.



ἀμφὶ δ' ἄρ' Ἀρήτης βάλε γούνασι χεῖρας Ὀδυσσεὺς,  
καὶ τότε δὴ ῥ' αὐτοῖο πάλιν χύτο θέσφατος ἀήρ.

οἱ δ' ἄνεψ' ἐγένοντο δόμον κάτα φῶτα ἰδόντες,  
θαύμαζον δ' ὁρώντες· ὁ δὲ λιτάνευεν Ὀδυσσεύς· 145

‘Ἀρήτη, θύγατερ Ῥηξήνορος ἀντιθέοιο,  
σὸν τε πόσιν σά τε γούναθ' ἱκάνω πολλὰ μογήσας,  
τούσδε τε δαιτυμόνας, τοῖσιν θεοὶ ὄλβια δοῖεν  
ζώμεναι, καὶ παισὶν ἐπιτρέψειεν ἕκαστος  
κτήματ' ἐνὶ μεγάροισι γέρας θ' ὃ τι δῆμος ἔδωκεν. 150

αὐτὰρ ἐμοὶ πομπὴν ὀτρύνετε πατρίδ' ἱκέσθαι  
θάσσον, ἐπεὶ δὴ δηθὰ φίλων ἄπο πῆματα πάσχω.’  
‘Ὡς εἰπὼν κατ' ἄρ' ἔζετ' ἐπ' ἐσχάρῃ ἐν κονίῃσι  
πὰρ πυρί· οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ.  
ὁψὲ δὲ δὴ μετέειπε γέρων ἥρως Ἐχένης, 155

ὃς δὴ Φαιήκων ἀνδρῶν προγενέστερος ἦεν  
καὶ μῦθοισι κέκαστο, παλαιά τε πολλά τε εἰδώς·  
ὃ σφιν ἐνφρονέων ἀγορήσατο καὶ μετέειπεν·

‘Ἀλκίνο', οὐ μὲν τοι τόδε κάλλιον οὐδὲ ἔοικε,  
ξείνουν μὲν χαμαὶ ἦσθαι ἐπ' ἐσχάρῃ ἐν κονίῃσιν· 160  
οἶδε δὲ σὸν μῦθον ποτιδέγμενοι ἰσχανόωνται.

ἀλλ' ἄγε δὴ ξείνουν μὲν ἐπὶ θρόνου ἀργυροήλου  
εἶσιν ἀναστήσας, σὺ δὲ κηρύκεσσι κέλευσον  
οἶνον ἐπικρῆσαι, ἵνα καὶ Διὶ τερπικεραύνῃ  
σπείσομεν, ὅς θ' ἱκέτησιν ἅμ' αἰδοίοισιν ὀπηδεῖ· 165  
δόρπον δὲ ξείνῳ ταμίῃ δότῳ ἔνδον ἐόντων.’

Alcinous raises him from the hearth and sets food  
before him,

Αὐτὰρ ἐπεὶ τό γ' ἄκουσ' ἱερὸν μένος Ἀλκινόοιο,  
χειρὸς ἔλων Ὀδυσῆα δαΐφρονα ποικιλομήτην  
ὤρσεν ἀπ' ἐσχαρόφιν καὶ ἐπὶ θρόνου εἶσε φαεινοῦ,  
νῖον ἀναστήσας ἀγαπήνορα Λαοδάμαντα, 170

ὅς οἱ πλησίον ἴξε, μάλιστα δέ μιν φιλέεσκε.  
 χέρνιβα δ' ἀμφίπολος προχόῳ ἐπέχενε φέρουσα  
 καλῇ χρυσεῖῃ, ὑπὲρ ἀργυρέοιο λέβητος,  
 νύφασθαι· παρὰ δὲ ξεστὴν ἐτάνυσσε τράπεζαν.  
 σῖτον δ' αἰδοίῃ ταμίῃ παρέθηκε φέρουσα,  
 εἶδατα πόλλ' ἐπιθείσα, χαριζομένη παρεόντων.  
 αὐτὰρ ὁ πῖνε καὶ ἦσθε πολύτλας διὸς Ὀδυσσεύς·  
 καὶ τότε κήρυκα προσέφη μένος Ἀλκινόοιο·

175

‘Ποντόνοε, κρητῆρα κερασσάμενος μέθην νεῖμον  
 πᾶσιν ἀνὰ μέγαρον, ἵνα καὶ Διὶ τερπικεραύνῳ  
 σπείσομεν, ὅς θ' ἱκέτησιν ἅμ' αἰδοίοισιν ὀπηδεῖ.’

180

Ὡς φάτο, Ποντόνοος δὲ μελίφρονα οἶνον ἐκίρνα,  
 νώμησεν δ' ἄρα πᾶσιν ἐπαρξάμενος δεπάεσσιν.  
 αὐτὰρ ἐπεὶ σπείσαν τ' ἐπιόν θ' ὅσον ἤθελε θυμός,  
 τοῖσιν δ' Ἀλκίνοος ἀγορήσατο καὶ μετέειπε.

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promising on the morrow to see about his convoy home.

‘Κέκλυτε, Φαιήκων ἡγήτορες ἡδὲ μέδοντες,  
 ὄφρ' εἴπω τά με θυμός ἐνὶ στήθεσσι κελεύει.  
 νῦν μὲν δαισάμενοι κατακείμετε οἴκαδ' ἰόντες·  
 ἡῶθεν δὲ γέροντας ἐπὶ πλέονας καλέσαντες  
 ξεῖνον ἐνὶ μεγάροις ξεινίσσομεν ἡδὲ θεοῖσιν  
 ῥέξομεν ἱερὰ καλὰ, ἔπειτα δὲ καὶ περὶ πομπῆς  
 μνησόμεθ', ὥς χ' ὁ ξείνος ἀνευθε πόνου καὶ ἀνίης  
 πομπῇ ὑφ' ἡμετέρῃ ἦν πατρίδα γαῖαν ἔκηται  
 χαίρων καρπαλίμως, εἰ καὶ μάλα τηλόθεν ἐστὶ,  
 μηδέ τι μεσσηγὺς γε κακὸν καὶ πῆμα πάθησι  
 πρὶν γε τὸν ἧς γαίης ἐπιβήμεναι· ἔνθα δ' ἔπειτα  
 πείσεται ἄσσα οἱ αἶσα κατὰ κλῶθές τε βαρεῖαι  
 γεινομένῳ νήσαντο λίνῳ, ὅτε μιν τέκε μήτηρ.  
 εἰ δέ τις ἀθανάτων γε κατ' οὐρανοῦ εἰλήλουθεν,  
 ἄλλο τι δὴ τόδ' ἔπειτα θεοὶ περιμηχανόωνται.

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200

αἰεὶ γὰρ τὸ πάρος γε θεοὶ φαίνονται ἐναργεῖς  
 ἡμῖν, εὖτ' ἔρδωμεν ἀγακλειτὰς ἐκατόμβας,  
 δαίνυνταί τε παρ' ἅμμι καθήμενοι ἔνθα περ ἡμεῖς.  
 εἰ δ' ἄρα τις καὶ μῦνος ἰὼν ξύμβληται ὁδίτης,  
 οὗ τι κατακρύπτουσιν, ἐπεὶ σφισιν ἐγγύθεν εἰμὲν, 205  
 ὥς περ Κύκλωπές τε καὶ ἄγρια φῦλα Γηγάντων.'

Τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·  
 'Ἀλκίνο', ἄλλο τί μοι μελέτω φρεσὶν· οὐ γὰρ ἐγὼ γε  
 ἀθανάτοισιν ἔοικα, τοὶ οὐρανὸν εὐρὺν ἔχουσιν,  
 οὐ δέμας οὐδὲ φυὴν, ἀλλὰ θνητοῖσι βροτοῖσιν· 210  
 οὓς τινὰς ὑμεῖς ἴστε μάλιστ' ὀχέοντας οἰζύν  
 ἀνθρώπων, τοῖσιν κεν ἐν ἄλγεσιν ἰσωσαίμην.  
 καὶ δ' ἔτι κεν καὶ μᾶλλον ἐγὼ κακὰ μυθησαίμην,  
 ὅσσα γε δὴ ξύμπαντα θεῶν ἰότητι μόγησα.  
 ἀλλ' ἐμὲ μὲν δορπῆσαι ἐάσατε κηδόμενόν περ· 215  
 οὐ γάρ τι στυγερῇ ἐπὶ γαστέρι κύντερον ἄλλο  
 ἔπλετο, ἢ τ' ἐκέλευσεν ἔο μνήσασθαι ἀνάγκη  
 καὶ μάλα τειρόμενον καὶ ἐνὶ φρεσὶ πένθος ἔχοντα,  
 ὥς καὶ ἐγὼ πένθος μὲν ἔχω φρεσὶν, ἣ δὲ μάλ' αἰεὶ  
 ἐσθήμεναι κέλεται καὶ πινέμεν, ἐκ δέ με πάντων 220  
 ληθάνει ὅσος ἔπαθον, καὶ ἐνιπλήσασθαι ἀνώγει.  
 ὑμεῖς δ' ὀτρύνεσθαι ἅμ' ἡοὶ φαينوμένηφιν,  
 ὥς κ' ἐμὲ τὸν δύστηνον ἐμῆς ἐπιβήσετε πάτρης,  
 καὶ περ πολλὰ παθόντα· ἰδόντα με καὶ λίποι αἰὼν  
 κτῆσιν ἐμὴν, δμῳάς τε καὶ ὑψερεφὲς μέγα δῶμα.' 225

ᾧς ἔφαθ', οἱ δ' ἄρα πάντες ἐπήνεον ἠδ' ἐκέλευον  
 πεμπέμεναι τὸν ξεῖνον, ἐπεὶ κατὰ μοῖραν ἔειπεν.  
 αὐτὰρ ἐπεὶ σπείσαν τ' ἐπιόν θ' ὅσον ἤθελε θυμὸς,  
 οἱ μὲν κακκέιλοντες ἔβαν οἰκόνδε ἕκαστος,  
 αὐτὰρ ὁ ἐν μεγάρῳ ὑπελείπετο δῖος Ὀδυσσεύς, 230  
 παρ δέ οἱ Ἀρήτη τε καὶ Ἀλκίνοος θεοειδῆς  
 ἦσθην· ἀμφίπολοι δ' ἀπεκόσμεον ἔντεα δαιτός.

τοῖσιν δ' Ἀρήτη λευκώλενος ἤρχετο μύθων·  
 ἔγνω γὰρ φᾶρός τε χιτῶνά τε εἴματ' ἰδοῦσα  
 καλὰ, τά ῥ' αὐτὴ τεύξε σὺν ἀμφιπόλοισι γυναιξί· 235  
 καί μιν φωνήσας' ἔπεα πτερόεντα προσηύδα·

*Odysseus tells how he had come to Scheria.*

Ἔεινε, τὸ μὲν σε πρῶτον ἐγὼν εἰρήσομαι αὐτή·  
 τίς πόθεν εἷς ἀνδρῶν; τίς τοι τάδε εἴματ' ἔδωκεν;  
 οὐ δὴ φῆς ἐπὶ πόντον ἀλώμενος ἐνθάδ' ἰκέσθαι;

Τὴν δ' ἀπαμειβόμενος πρῶτέφη πολύμητις Ὀδυσσεύς·

ἄργαλέον, βασιλεία, διηνεκέως ἀγορεύσαι 241

κῆδε', ἐπεὶ μοι πολλὰ δόσαν θεοὶ οὐρανίωνες·

τοῦτο δέ τοι ἔρέω ὃ μ' ἀνείρειαι ἡδὲ μεταλλᾶς.

Ὀγυγίη τις νῆσος ἀπόπροθεν εἰν ἀλὶ κεῖται,  
 ἔνθα μὲν Ἀτλαντος θυγάτηρ, δολόεσσα Καλυψώ, 245

ναίει εὐπλόκαμος, δεινὴ θεός· οὐδέ τις αὐτῇ

μίσγεται οὔτε θεῶν οὔτε θνητῶν ἀνθρώπων.

ἀλλ' ἐμὲ τὸν δύστηνον ἐφέστιον ἤγαγε δαίμων

οἶον, ἐπεὶ μοι νῆα θοὴν ἀργῇτι κεραυνῷ

Ζεὺς ἔλσας ἐκέασσε μέσῳ ἐνὶ οἴνοπι πόντῳ. 250

[ἔνθ' ἄλλοι μὲν πάντες ἀπέφθιθεν ἐσθλοὶ ἑταῖροι,

αὐτὰρ ἐγὼ τρόπιν ἀγκᾶς ἔλὼν νεὸς ἀμφιελίσσης

ἐννῆμαρ φερόμην· δεκάτῃ δέ με νυκτὶ μελαίνῃ

νῆσον ἐς Ὀγυγίην πέλασαν θεοὶ, ἔνθα Καλυψώ

ναίει εὐπλόκαμος, δεινὴ θεός, ἥ με λαβοῦσα 255

ἐνδυκέως ἐφίλει τε καὶ ἔτρεφεν ἡδὲ ἔφασκε

θήσειν ἀθάνατον καὶ ἀγῆρων ἡματα πάντα·

ἀλλ' ἐμὸν οὔ ποτε θυμὸν ἐνὶ στήθεσσιν ἔπειθεν.]

ἔνθα μὲν ἐπτάετες μένον ἔμπεδον, εἴματα δ' αἰεὶ

δάκρυσι δεύεσκον, τά μοι ἄμβροτα δῶκε Καλυψώ· 260

ἀλλ' ὅτε δὴ ὄγδοόν μοι ἐπιπλόμενον ἔτος ἦλθε,

καὶ τότε δὴ μ' ἐκέλευσεν ἐποτρύνουσα νέεσθαι

Ζηνὸς ὑπ' ἀγγελίης, ἣ καὶ νόος ἐτράπετ' αὐτῆς.  
 πέμπε δ' ἐπὶ σχεδίης πολυδέσμου, πολλὰ δ' ἔδωκε,  
 σῖτον καὶ μέθυ ἡδὺν, καὶ ἄμβροτα εἶματα ἔσσειν, 265  
 οὔρου δὲ προέηκεν ἀπήμονά τε λιάρουν τε.  
 ἑπτὰ δὲ καὶ δέκα μὲν πλέον ἥματα ποντοπορεύων,  
 ὀκτωκαιδεκάτῃ δ' ἐφάνη ὄρεα σκιόεντα  
 γαίης ὑμετέρης, γήθησε δέ μοι φίλον ἦτορ  
 δυσμόρῳ· ἦ γὰρ ἔμελλον ἔτι ξυνέσεσθαι οἰζυῖ 270  
 πολλῇ, τήν μοι ἐπῶρσε Ποσειδάων ἐνοσίχθων,  
 ὅς μοι ἐφορμήσας ἀνέμους κατέδησε κέλευθα,  
 ὦρινεν δὲ θάλασσαν ἀθέσφατον, οὐδὲ τι κῦμα  
 εἶα ἐπὶ σχεδίης ἀδινὰ στενάχοντα φέρεσθαι.  
 τὴν μὲν ἔπειτα θύελλα διεσκέδασ'· αὐτὰρ ἐγὼ γε 275  
 νηχόμενος τόδε λαῖτμα διέτμαγον, ὄφρα με γαίῃ  
 ὑμετέρῃ ἐπέλασσε φέρων ἄνεμός τε καὶ ὕδωρ.  
 ἔνθα κέ μ' ἐκβαίνοντα βιήσατο κῦμ' ἐπὶ χέρσου,  
 πέτρης πρὸς μεγάλῃσι βαλὼν καὶ ἀτερπεί χῶρῳ·  
 ἀλλ' ἀναχασσάμενος νῆχον πάλιν, εἶος ἐπῆλθον 280  
 ἐς ποταμὸν, τῇ δὴ μοι ἐείσατο χῶρος ἄριστος,  
 λειὸς πετράων, καὶ ἐπὶ σκέπας ἦν ἀνέμοιο.  
 ἐκ δ' ἔπεσον θυμηγερέων, ἐπὶ δ' ἀμβροσίῃ νυῖ  
 ἦλνθ'. ἐγὼ δ' ἀπάνευθε διυπετέος ποταμοῖο  
 ἐκβὰς ἐν θάμνοισι κατέδραθον, ἀμφὶ δὲ φύλλα 285  
 ἠφυσάμην· ὕπνον δὲ θεὸς κατ' ἀπείρουνα χεῖνεν.  
 ἔνθα μὲν ἐν φύλλοισι, φίλον τετιμημένος ἦτορ,  
 εὖδον παννύχιος καὶ ἐπ' ἡῶ καὶ μέσον ἦμαρ·  
 δύσετό τ' ἡέλιος, καὶ με γλυκὺς ὕπνος ἀνῆκεν.  
 ἀμφιπόλους δ' ἐπὶ θινὶ τεῆς ἐνόησα θυγατρὸς 290  
 παίζούσας, ἐν δ' αὐτῇ ἔην εἰκνῖα θεῇσι.  
 τὴν ἰκέτευς· ἦ δ' οὐ τι νοήματος ἥμβροτεν ἐσθλοῦ,  
 ὥς οὐκ ἂν ἔλποιο νεώτερον ἀντιάσαντα  
 ἐρξέμεν· αἰεὶ γάρ τε νεώτεροι ἀφραδέουσιν.



ἥ μοι σῖτον ἔδωκεν ἄλις ἥδ' αἶθοπα οἶνον, 295  
καὶ λούσ' ἐν ποταμῷ, καὶ μοι τάδε εἶματ' ἔδωκε.  
ταῦτά τοι ἀχνύμενός περ ἀληθείην κατέλεξα.'

Τὸν δ' αὖτ' Ἀλκίνοος ἀπαμείβετο φώνησέν τε  
' ξεῖν', ἦ τοι μὲν τοῦτό γ' ἐναΐσιμον οὐκ ἐνόησε  
παῖς ἐμῇ, οὐνεκά σ' οὔ τι μετ' ἀμφιπόλοισι γυναιξίν 300  
ἦγεν ἐς ἡμέτερον· σὺ δ' ἄρα πρώτην ἰκέτευσας.'

Τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·  
' ἦρως, μή μοι τοῦνεκ' ἀμύνονα νείκεε κούρην·  
ἦ μὲν γάρ μ' ἐκέλευε σὺν ἀμφιπόλοισιν ἔπεισθαι  
ἀλλ' ἐγὼ οὐκ ἔθελον δείσας αἰσχυρόμενός τε, 305  
μή πως καὶ σοὶ θυμὸς ἐπισκύσσαιτο ἰδόντι·  
δύσζηλοι γάρ τ' εἰμὲν ἐπὶ χθονὶ φῦλ' ἀνθρώπων.'

Alcinous promises him his convoy for the morrow,

Τὸν δ' αὖτ' Ἀλκίνοος ἀπαμείβετο φώνησέν τε  
' ξεῖν', οὗ μοι τοιοῦτον ἐνὶ στήθεσσι φίλον κῆρ  
μαψιδίως κεχολῶσθαι· ἀμείνω δ' αἴσιμα πάντα. 310  
αἶ γὰρ, Ζεῦ τε πάτερ καὶ Ἀθηναίῃ καὶ Ἀπολλων,  
τοῖος ἐὼν οἷός ἐσσι, τά τε φρονέων ἃ τ' ἐγὼ περ,  
παῖδά τ' ἐμὴν ἐχέμεν καὶ ἐμὸς γαμβρὸς καλέεσθαι  
αὐθι μένων· οἶκον δέ τ' ἐγὼ καὶ κτήματα δοίην,  
εἴ κ' ἐθέλων γε μένοις· ἀέκοντα δέ σ' οὔ τις ἐρύξει 315  
Φαιήκων· μὴ τοῦτο φίλον Διὶ πατρὶ γένοιτο.  
πομπὴν δ' ἐς τόδ' ἐγὼ τεκμαίρομαι, ὅφρ' εὖ εἰδῆς,  
αὔριον ἐς· τῆμος δὲ σὺ μὲν δεδμημένος ὕπνω  
λέξαι, οἱ δ' ἐλώωσι γαλήνην, ὅφρ' ἂν ἴκηαι  
πατρίδα σὴν καὶ δῶμα, καὶ εἴ πού τοι φίλον ἐστίν, 320  
εἴ περ καὶ μάλα πολλὸν ἐκαστέρω ἔστ' Εὐβοίης,  
τὴν περ τηλοτάτῳ φάσ' ἔμμεναι οἳ μιν ἴδοντο  
λαῶν ἡμετέρων, ὅτε τε ξανθὸν Ῥαδάμανθυν  
ἦγον ἐποψόμενον Τιτυὸν, Γαίηιον υἱόν.

καὶ μὲν οἱ ἔνθ' ἦλθον, καὶ ἄτερ καμάτοιο τέλεσσαν 325  
 ἥματι τῷ αὐτῷ καὶ ἀπήνυσαν οἴκαδ' ὀπίσσω.  
 εἰδήσεις δὲ καὶ αὐτὸς ἐνὶ φρεσὶν ὅσσον ἄρισται  
 νῆες ἐμαὶ καὶ κοῦροι ἀναρρίπτειν ἄλα πηδῶ.'

ἌΩς φάτο, γήθησεν δὲ πολύτλας δῖος Ὀδυσσεὺς,  
 εὐχόμενος δ' ἄρα εἶπεν ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζε· 330

Ἕ Ζεῦ πάτερ, αἶθ' ὅσα εἶπε τελευτήσειεν ἅπαντα  
 Ἀλκίνοος· τοῦ μὲν κεν ἐπὶ ζεῖδωρον ἄρουραν  
 ἄσβεστον κλέος εἴη, ἐγὼ δέ κε πατρίδ' ἰκοίμην.'

and all retire for the night.

ἌΩς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον,  
 κέκλετο δ' Ἀρήτη λευκώλενος ἀμφιπόλοισι 335

δέμνι' ὑπ' αἰθούσῃ θέμεναι καὶ ῥήγεα καλὰ  
 πορφύρε' ἐμβαλέειν, στορέσαι τ' ἐφύπερθε τάπητας,  
 χλαῖνας τ' ἐνθέμεναι οὔλας καθύπερθεν ἔσασθαι.  
 αἱ δ' ἴσαν ἐκ μεγάροιο δάος μετὰ χερσὶν ἔχουσαι·  
 αὐτὰρ ἐπεὶ στόρεσαν πυκινὸν λέχος ἐγκονέουσαι, 340  
 ὦτρυνον Ὀδυσῆα παριστάμεναι ἐπέεσσιν·

Ἕ Ὅρσο κέων, ὦ ξεῖνε· πεποίηται δέ τοι εὐνή·  
 ὥς φάν· τῷ δ' ἀσπαστὸν εἰσατο κοιμηθῆναι.  
 ὥς ὁ μὲν ἔνθα καθεῦδε πολύτλας δῖος Ὀδυσσεὺς  
 τρητοῖς ἐν λεχέεσσιν ὑπ' αἰθούσῃ ἐριδούπῳ· 345  
 Ἀλκίνοος δ' ἄρα λέκτο μυχῷ δόμου ὑψηλοῖο,  
 παρ δὲ γυνὴ δέσποινα λέχος πόρσυνε καὶ εὐνήν.

## ΟΔΥΣΣΕΙΑΣ Θ.

ἽΟδυσσέως σύστασις πρὸς Φαίακας.

Alcinous calls an assembly, and proposes to send  
Odysseus home.

ἽΗμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος ἽΗως,  
ῥρυντ' ἄρ' ἐξ εὐνῆς ἱερὸν μένος ἽΑλκινόοιο,  
ἄν δ' ἄρα διογενῆς ὦρτο πτολίπορθος ἽΟδυσεύς.  
τοῖσιν δ' ἠγεμόνευ' ἱερὸν μένος ἽΑλκινόοιο  
Φαίηκων ἀγορήνδ', ἥ σφιν παρὰ νηυσὶ τέτυκτο.  
ἐλθόντες δὲ καθίζον ἐπὶ ξεστοῖσι λίθοισι  
πλησίον· ἥ δ' ἀνὰ ἄστυ μετώχετο Παλλὰς ἽΑθήνη,  
εἰδομένη κήρυκι δαΐφρονος ἽΑλκινόοιο,  
νόστον ἽΟδυσσῇ μεγαλήτορι μητιόωσα,  
καὶ ῥα ἐκάστω φωτὶ παρισταμένη φάτο μῦθον·

‘ Δεῦτ' ἄγε, Φαίηκων ἠγήτορες ἠδὲ μέδοντες,  
εἰς ἀγορὴν ἰέναι, ὄφρα ξείνοιο πύθησθε,  
ὅς νέον ἽΑλκινόοιο δαΐφρονος ἵκετο δῶμα  
πόντον ἐπιπλαγχθεῖς, δέμας ἀθανάτοισιν ὁμοῖος.’

ἽΩς εἰποῦσ' ὦτρυνε μένος καὶ θυμὸν ἐκάστον.  
καρπαλίμως δ' ἔμπληντο βροτῶν ἀγοραί τε καὶ ἔδραι  
ἀγρομένων· πολλοὶ δ' ἄρα θηήσαντο ἰδόντες  
νῖὸν Λαέρταο δαΐφρονα. τῷ δ' ἄρ' ἽΑθήνη  
θεσπεσίην κατέχευε χάριν κεφαλῇ τε καὶ ὤμοις,  
καὶ μιν μακρότερον καὶ πάσσονα θῆκεν ἰδέσθαι,

ὥς κεν Φαιήκεσσι φίλος πάντεσσι γένοιτο  
 δεινός τ' αἰδοῖός τε, καὶ ἐκτελέσειεν ἀέθλους  
 πολλούς, τοὺς Φαίηκες ἐπειρήσαντ' Ὀδυσῆος.  
 αὐτὰρ ἐπεὶ ῥ' ἤγερθεν ὁμηγερέες τ' ἐγένοντο,  
 τοῖσιν δ' Ἀλκίνοος ἀγορήσατο καὶ μετέειπε· 25

‘Κέκλυτε, Φαιήκων ἡγήτορες ἡδὲ μέδοντες,  
 ὄφρ' εἴπω τά με θυμὸς ἐνὶ στήθεσσι κελεύει.  
 ξείνος ὄδ', οὐκ οἷδ' ὅς τις, ἀλώμενος ἔκετ' ἐμὸν δῶ,  
 ἢ ἐπρὸς ἡοίων ἢ ἐσπερίων ἀνθρώπων·

πομπὴν δ' ὀτρύνει, καὶ λίσσεται ἔμπεδον εἶναι. 30  
 ἡμεῖς δ', ὥς τὸ πάρος περ, ἐποτρυνώμεθα πομπήν.  
 οὐδὲ γὰρ οὐδέ τις ἄλλος, ὅτις κ' ἐμὰ δώμαθ' ἵκηται,  
 ἐνθάδ' ὀδυρόμενος δηρὸν μένει εἵνεκα πομπῆς.

ἀλλ' ἄγε νῆα μέλαιναν ἐρύσσομεν εἰς ἅλα διᾶν  
 πρωτόπλοον, κούρω δὲ δῦω καὶ πεντήκοντα 35  
 κρινάσθων κατὰ δῆμον, ὅσοι πάρος εἰσὶν ἄριστοι.  
 δησάμενοι δ' εὖ πάντες ἐπὶ κληῖσιν ἐρετμὰ  
 ἔκβητ'· αὐτὰρ ἔπειτα θοὴν ἀλεγύνετε δαῖτα  
 ἡμέτερόνδ' ἐλθόντες· ἐγὼ δ' εὖ πᾶσι παρέξω.

κούροισιν μὲν ταῦτ' ἐπιτέλλομαι· αὐτὰρ οἱ ἄλλοι 40  
 σκηπτοῦχοι βασιλῆες ἐμὰ πρὸς δώματα καλὰ  
 ἔρχεσθ', ὄφρα ξείνον ἐνὶ μεγάροισι φιλέωμεν·  
 μηδὲ τις ἀρνεῖσθω· καλέσασθε δὲ θεῖον ἀοιδόν,  
 Δημόδοκον· τῷ γάρ ῥα θεὸς περὶ δῶκεν ἀοιδὴν  
 τέρπειν, ὅππῃ θυμὸς ἐποτρύνῃσιν ἀεΐδειν.’ 45

A ship is manned, and the chieftains meet at the palace

ᾧς ἄρα φωνήσας ἡγήσατο, τοὶ δ' ἅμ' ἔποντο  
 σκηπτοῦχοι· κῆρυξ δὲ μετώχετο θεῖον ἀοιδόν.  
 κούρω δὲ κρινθέντε δῦω καὶ πεντήκοντα  
 βήτην, ὥς ἐκέλευσ', ἐπὶ θῖν' ἁλὸς ἀτρυγέτοιο.  
 αὐτὰρ ἐπεὶ ῥ' ἐπὶ νῆα κατήλυθον ἡδὲ θάλασσαν, 50

νῆα μὲν οἷ γε μέλαιναν ἄλὸς βένθοσδε ἔρυσσαν,  
 ἐν δ' ἱστόν τ' ἐτίθεντο καὶ ἱστία νηὶ μελαίνῃ,  
 ἡρτύναντο δ' ἐρετμὰ τροποῖς ἐν δερματίνοισι,  
 πάντα κατὰ μοῖραν· ἀνά θ' ἱστία λευκὰ πέτασσαν.  
 ὑψοῦ δ' ἐν νοτίῳ τήν γ' ὥρμισαν· αὐτὰρ ἔπειτα 55  
 βάν ῥ' ἴμεν Ἀλκινόοιο δαΐφρονος ἐς μέγα δῶμα.  
 πληντο δ' ἄρ' αἴθουσαι τε καὶ ἔρκεα καὶ δόμοι ἀνδρῶν  
 [ἀγρομένων· πολλοὶ δ' ἄρ' ἔσαν νέοι ἠδὲ παλαιοί].  
 τοῖσιν δ' Ἀλκίνοος δυοκαίδεκα μῆλ' ἰέρευσεν,  
 ὀκτὼ δ' ἀργιόδοντας ὕας, δύο δ' εἰλίποδας βοῦς· 60  
 τοὺς δέρον ἀμφί θ' ἔπον, τετύνκοντό τε δαῖτ' ἐρατεινὴν.

The bard Demodocus is brought in,

Κῆρυξ δ' ἐγγύθεν ἦλθεν ἄγων ἐρίηρον ἀοιδόν,  
 τὸν πέρι μοῦσ' ἐφίλησε, δίδου δ' ἀγαθόν τε κακόν τε·  
 ὀφθαλμῶν μὲν ἄμερσε, δίδου δ' ἠδεῖαν ἀοιδήν,  
 τῷ δ' ἄρα Ποντόνοος θῆκε θρόνον ἀργυρόηλον 65  
 μέσσω δαιτυμόνων, πρὸς κίονα μακρὸν ἐρείσας.  
 κάδ δ' ἐκ πασσαλόφῃ κρέμασεν φόρμιγγα λίγεια  
 αὐτοῦ ὑπὲρ κεφαλῆς καὶ ἐπέφραδε χερσὶν ἐλέσθαι  
 κῆρυξ· παρ δ' ἐτίθει κάνεον καλήν τε τράπεζαν,  
 παρ δὲ δέπας οἴνοιο, πιεῖν ὅτε θυμὸς ἀνώγοι. 70  
 οἱ δ' ἐπ' ὀνείαθ' ἐτοῖμα προκείμενα χεῖρας ἱάλλον.  
 αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,

and sings of the strife of Odysseus and Achilles.

μοῦσ' ἄρ' ἀοιδὸν ἀνῆκεν ἀειδέμεναι κλέα ἀνδρῶν,  
 οἴμης τῆς τότε ἄρα κλέος οὐρανὸν εὐρὺν ἵκανε,  
 νείκος Ὀδυσσῆος καὶ Πηλεΐδew Ἀχιλλῆος, 75  
 ὥς ποτε δηρίσαντο θεῶν ἐν δαιτὶ θαλεῇ  
 ἐκπάγλοις ἐπέεσσιν, ἄναξ δ' ἀνδρῶν Ἀγαμέμνων



χαῖρε νόω, ὅτ' ἄριστοι Ἀχαιῶν δηριώωντο.  
 ὥς γάρ οἱ χреίων μυθήσατο Φοῖβος Ἀπόλλων  
 Πυθοῖ ἐν ἡγαθέῃ, ὅθ' ὑπέρβη λάινον οὐδὸν 80  
 χρησόμενος· τότε γάρ ῥα κυλίνδετο πῆματος ἀρχὴ  
 Τρωσὶ τε καὶ Δαναοῖσι Διὸς μεγάλου διὰ βουλὰς.

The story moves Odysseus to tears.

Ταῦτ' ἄρ' αἰοιδὸς ἄειδε περικλυτός· αὐτὰρ Ὀδυσσεὺς  
 πορφύρεον μέγα φᾶρος ἔλων χερσὶ στιβαρῇσι  
 κακ κεφαλῆς εἷρυσσε, κάλυψε δὲ καλὰ πρόσωπα· 85  
 αἶδετο γὰρ Φαίηκας ὑπ' ὀφρύσι δάκρυα λείβων.  
 ἦ τοι ὅτε λήξειεν αἰείδων θεῖος αἰοιδὸς,  
 δάκρυ' ὁμορξάμενος κεφαλῆς ἀπο φᾶρος ἔλεσκε  
 καὶ δέπας ἀμφικύπελλον ἔλων σπείσασκε θεοῖσιν·  
 αὐτὰρ ὅτ' ἄψ ἄρχοιτο καὶ ὀτρύνειαν αἰεῖδεν 90  
 Φαιήκων οἱ ἄριστοι, ἐπεὶ τέρποντ' ἐπέεσσιν,  
 ἄψ Ὀδυσσεὺς κατὰ κρᾶτα καλυψάμενος γοάασκεν.  
 ἔνθ' ἄλλους μὲν πάντας ἐλάνθανε δάκρυα λείβων,  
 Ἀλκίνοος δέ μιν οἷος ἐπεφράσατ' ἠδ' ἐνόησεν  
 ἥμενος ἄγχ' αὐτοῦ, βαρὺν δὲ στενάχοντος ἄκουσεν. 95  
 αἶψα δὲ Φαιήκεσσι φιληρέτμοισι μετηύδα·

‘Κέκλυτε, Φαιήκων ἡγήτορες ἠδὲ μέδοντες·  
 ἦδη μὲν δαιτὸς κεκορήμεθα θυμὸν εἰσης  
 φόρμιγγός θ', ἦ δαιτὶ συνήορός ἐστι θαλεῖη·  
 νῦν δ' ἐξέλθωμεν καὶ ἀέθλων πειρηθῶμεν 100  
 πάντων, ὥς χ' ὁ ξεῖνος ἐνίσπη οἷσι φίλοισιν,  
 οἴκαδε νοστήσας, ὅσσον περιγιγνόμεθ' ἄλλων  
 πύξ τε παλαισμοσύνη τε καὶ ἄλμασιν ἠδὲ πόδεσσιν.’

The games.

\*Ὡς ἄρα φωνήσας ἡγήσατο, τοὶ δ' ἅμ' ἔποντο.

καὶ δ' ἐκ πασσαλόφι κρέμασεν φόρμιγγα λίγειαν, 105  
 Δημοδόκου δ' ἔλε χεῖρα καὶ ἔξαγεν ἐκ μεγάροιο  
 κήρυξ· ἦρχε δὲ τῷ αὐτὴν ὁδὸν ἦν περ οἱ ἄλλοι  
 Φαιήκων οἱ ἄριστοι, ἀέθλια θαυμανέοντες.

βὰν δ' ἴμεν εἰς ἀγορὴν, ἅμα δ' ἔσπετο πούλῃς ὄμιλος,  
 μυρίοι· ἂν δ' ἴσταντο νέοι πολλοὶ τε καὶ ἔσθλοί· 110

ᾧρτο μὲν Ἀκρόνέως τε καὶ Ὀκύαλος καὶ Ἐλατρεὺς  
 Ναυτεὺς τε Πρυμνεὺς τε καὶ Ἀγχίαλος καὶ Ἐρετμεὺς  
 Ποντεὺς τε Πρωρεὺς τε, Θόων, Ἀναβησίνεως τε  
 Ἀμφιάλός θ', υἱὸς Πολυνήου Τεκτονίδαο·

ἂν δὲ καὶ Εὐρύαλος, βροτολοιγῷ ἴσος Ἄρηι, 115  
 Ναυβολίδης, ὃς ἄριστος ἔην εἰδός τε δέμας τε  
 πάντων Φαιήκων μετ' ἀμύμονα Λαοδάμαντα.

ἂν δ' ἔσταν τρεῖς παῖδες ἀμύμονος Ἀλκινόοιο,  
 Λαοδάμας θ' Ἀλῖός τε καὶ ἀντίθεος Κλυτόνηος·  
 οἱ δ' ἦ τοι πρῶτον μὲν ἐπειρήσαντο πόδεσσι. 120

τοῖσι δ' ἀπὸ νύσσης τέτατο δρόμος· οἱ δ' ἅμα πάντες  
 καρπαλίμως ἐπέτουντο κονίοντες πεδίοιο.

τῶν δὲ θέειν ὄχ' ἄριστος ἔην Κλυτόνηος ἀμύμων·  
 ὅσσον τ' ἐν νειῷ οὔρον πέλει ἡμίονοιιν,  
 τόσσον ὑπεκπροθέων λαοὺς ἵκεθ', οἱ δ' ἐλίποντο. 125

οἱ δὲ παλαιμοσύνης ἀλεγεινῆς πειρήσαντο·  
 τῇ δ' αὖτ' Εὐρύαλος ἀπεκαίνυτο πάντας ἀρίστους.  
 ἄλματι δ' Ἀμφιάλος πάντων προφερέστατος ἦεν·  
 δίσκῳ δ' αὖ πάντων πολὺ φέρτατος ἦεν Ἐλατρεὺς,  
 πῦξ δ' αὖ Λαοδάμας, ἀγαθὸς παῖς Ἀλκινόοιο. 130  
 αὐτὰρ ἐπειδὴ πάντες ἐτέρφθησαν φρέν' ἀέθλοισι,  
 τοῖς ἄρα Λαοδάμας μετέφη παῖς Ἀλκινόοιο·

ἄγε, φίλοι, τὸν ξεῖνον ἐρώμεθα εἴ τι ν' ἄεθλον  
 οἶδέ τε καὶ δεδάηκε· φυὴν γε μὲν οὐ κακὸς ἐστί,  
 μηρούς τε κινήμας τε καὶ ἄμφω χεῖρας ὕπερθευ 135  
 αὐχένα τε στιβαρὸν μέγα τε σθένος· οὐδέ τι ἥβης

δεύεται, ἀλλὰ κακοῖσι συνέρρηκται πολέεσσιν.  
οὐ γὰρ ἐγὼ γέ τί φημι κακώτερον ἄλλο θαλάσσης  
ἄνδρα γε συγχεῖναι, εἰ καὶ μάλα καρτερὸς εἴη.'

Τὸν δ' αὖτ' Εὐρύαλος ἀπαμείβετο φώνησέν τε 140  
'Λαοδάμα, μάλα τοῦτο ἔπος κατὰ μοῖραν ἔειπες.  
αὐτὸς νῦν προκάλεσσαι ἰὼν καὶ πέφραδε μῦθον.'

Αὐτὰρ ἐπεὶ τό γ' ἄκουσ' ἀγαθὸς παῖς Ἀλκινόοιο,  
στῇ ῥ' ἐς μέσσον ἰὼν καὶ Ὀδυσσῆα προσέειπε·

*Laodamas challenges Odysseus to the contest.*

'Δεῦρ' ἄγε καὶ σὺ, ξεῖνε πάτερ, πείρησαι ἀέθλων, 145  
εἷ τινά που δεδάηκας· ἔοικε δέ σ' ἰδμεν ἀέθλους.  
οὐ μὲν γὰρ μείζον κλέος ἀνέρος ὄφρα κεν ᾗσιν,  
ἢ ὅ τι ποσσίν τε ῥέξῃ καὶ χερσὶν ἐῆσιν.  
ἀλλ' ἄγε πείρησαι, σκέδασον δ' ἀπὸ κήδεα θυμοῦ·  
σοὶ δ' ὁδὸς οὐκέτι δηρὸν ἀπέσσεται, ἀλλὰ τοι ἤδη 150  
νηῦς τε κατείρυσται καὶ ἐπαρτέες εἰσὶν ἑταῖροι.'

Τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς  
'Λαοδάμα, τί με ταῦτα κελεύετε κερτομέοντες;  
κήδεά μοι καὶ μᾶλλον ἐνὶ φρεσὶν ἢ περ ἄεθλοι,  
ὅς πρὶν μὲν μάλα πόλλ' ἔπαθον καὶ πόλλ' ἐμόγησα, 155  
νῦν δὲ μεθ' ὑμετέρῃ ἀγορῇ νόστοιο χατίζων  
ἦμαι, λισσόμενος βασιλῆά τε πάντα τε δῆμον.'

*Euryalus taunts him for refusing.*

Τὸν δ' αὖτ' Εὐρύαλος ἀπαμείβετο νείκεσε τ' αὐτην·  
'οὐ γάρ σ' οὐδὲ, ξεῖνε, δαήμονι φωτὶ εἴσκω  
ἄθλων, οἷά τε πολλὰ μετ' ἀνθρώποισι πέλονται, 160  
ἀλλὰ τῷ ὅς θ' ἅμα νηὶ πολυκληῖδι θαμίζων,  
ἀρχὸς ναυτάων οἳ τε πρηκτῆρες ἔασι,  
φόρτου τε μνήμων καὶ ἐπίσκοπος ᾗσιν ὁδαίω  
κερδέων θ' ἀρπαλέων· οὐδ' ἀθλητῆρι ἔοικας.'

Odysseus, in wrath, starts up and hurls the disc beyond  
all the rest,

Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη πολύμητις Ὀδυσσεύς·  
' ξεῖν', οὐ καλὸν ξείπες· ἀτασθάλῳ ἀνδρὶ ἔοικας. 166

οὕτως οὐ πάντεσσι θεοὶ χαρίεντα διδοῦσιν  
ἀνδράσιν, οὔτε φῦν οὔτ' ἄρ φρένας οὔτ' ἀγορητύν.  
ἄλλος μὲν γάρ τ' εἶδος ἀκιδνότερος πέλει ἀνὴρ,  
ἀλλὰ θεὸς μορφήν ἔπεσι στέφει, οἱ δέ τ' ἐς αὐτὸν 170  
τερπόμενοι λεύσσουσιν· ὁ δ' ἀσφαλέως ἀγορεύει  
αἰδοῖ μελιχίῃ, μετὰ δὲ πρέπει ἀγρομένοισιν,  
ἐρχόμενον δ' ἀνὰ ἄστνυ θεὸν ὥς εἰσορόωσιν.

ἄλλος δ' αὖ εἶδος μὲν ἀλίγκιος ἀθανάτοισιν,  
ἄλλ' οὐ οἱ χάρις ἀμφιπεριστεύεται ἐπέεσσιν, 175  
ὥς καὶ σοὶ εἶδος μὲν ἀριπρεπὲς, οὐδὲ κεν ἄλλως  
οὐδὲ θεὸς τεύξειε, νόον δ' ἀποφώλιός ἐστι.

ῥωινάς μοι θυμὸν ἐνὶ στήθεσσι φίλοισιν  
εἰπὼν οὐ κατὰ κόσμον· ἐγὼ δ' οὐ νῆις ἀέθλων,  
ὥς σύ γε μυθεῖαι, ἀλλ' ἐν πρώτοισιν οἶω 180  
ἔμμεναι, ὅφρ' ἥβῃ τε πεποιθέα χερσὶ τ' ἐμῇσι.

νῦν δ' ἔχομαι κακότητι καὶ ἄλγεσι· πολλὰ γὰρ ἔτλην,  
ἀνδρῶν τε πτολέμους ἀλεγεινά τε κύματα πείρων.  
ἀλλὰ καὶ ὥς κακὰ πολλὰ παθὼν πειρήσομ' ἀέθλων·  
θυμοδακῆς γὰρ μῦθος· ἐπώτρυνας δέ με εἰπών.' 185

Ἡ ρὰ καὶ αὐτῷ φάρει ἀναΐξας λάβε δίσκον  
μείζονα καὶ πάχετον, στιβαρώτερον οὐκ ὀλίγον περ  
ἢ οἷω Φαίηκες ἐδίσκεον ἀλλήλοισι.

τόν ρα περιστρέψας ἤκε στιβαρῆς ἀπὸ χειρὸς,  
βόμβησεν δὲ λίθος· κατὰ δ' ἔπηξαν ποτὶ γαίῃ 190  
Φαίηκες δολιχήρετμοι, ναυσίκλυτοι ἄνδρες,  
λᾶος ὑπὸ ρίπῃς· ὁ δ' ὑπέρπτατο σήματα πάντα  
ρίμφα θέων ἀπὸ χειρός· ἔθηκε δὲ τέρματ' Ἀθήνη  
ἀνδρὶ δέμας εἰκυῖα, ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζε·

‘Καί κ’ ἀλαός τοι, ξεῖνε, διακρίνειε τὸ σῆμα 195  
 ἀμφαφῶων· ἐπεὶ οὔ τι μεμιγμένον ἐστὶν ὁμίλῳ,  
 ἀλλὰ πολὺν πρῶτον· σὺ δὲ θάρσει τόνδε γ’ ἄεθλον·  
 οὔ τις Φαιήκων τόδε γ’ ἵξεται οὐδ’ ὑπερήσει.’

ἌΩς φάτο, γήθησεν δὲ πολύτλας δῖος Ὀδυσσεὺς,  
 χαίρων οὐνεχ’ ἐταῖρον ἐνηέα λεῦσσ’ ἐν ἀγῶνι. 200  
 καὶ τότε κουφότερον μετεφώνεε Φαιήκεσσι·

and in his turn challenges all the Phaeacian youth.

‘Τοῦτον νῦν ἀφίκεσθε, νέοι· τάχα δ’ ὕστερον ἄλλον  
 ἦσιν ἢ τοσσοῦτον ὀίομαι ἢ ἔτι μᾶσσον.  
 τῶν δ’ ἄλλων ὅτινα κραδίη θυμός τε κελεύει,  
 δεῦρ’ ἄγε πειρηθήτω, ἐπεὶ μ’ ἐχολώσατε λίην, 205  
 ἢ πῦξ ἢ ἐπάλῃ ἢ καὶ ποσὶν, οὔ τι μεγαίρω,  
 πάντων Φαιήκων πλήν γ’ αὐτοῦ Λαοδάμαντος.  
 ξείνος γάρ μοι ὄδ’ ἐστί· τίς ἂν φιλέοντι μάχοιτο;  
 ἄφρων δὴ κείνός γε καὶ οὐτιδανὸς πέλει ἀνὴρ,  
 ὅστις ξεινοδόκῳ ἔριδα προφέρειται ἀέθλων 210  
 δῆμῳ ἐν ἀλλοδαπῷ· ἔο δ’ αὐτοῦ πάντα κολουέι.  
 τῶν δ’ ἄλλων οὐ πέρ τιν’ ἀναίνομαι οὐδ’ ἀθερίζω,  
 ἀλλ’ ἐθέλω ἴδμεν καὶ πείρηθήμεναι ἄντην.  
 πάντα γὰρ οὐ κακός εἰμι, μετ’ ἀνδράσιν ὅσσοι ἄεθλοι.  
 εἴ μὲν τόξον οἶδα ἐύξοον ἀμφαφάασθαι· 215  
 πρῶτός κ’ ἄνδρα βάλοιμι ὀιστεύσας ἐν ὁμίλῳ  
 ἀνδρῶν δυσμενέων, εἰ καὶ μάλα πολλοὶ ἐταῖροι  
 ἄγχι παρασταῖεν καὶ τοξαζοίατο φωτῶν.  
 οἷος δὴ με Φιλοκτήτης ἀπεκαίνυτο τόξῳ  
 δῆμῳ ἐνὶ Τρώων, ὅτε τοξαζοίμεθ’ Ἀχαιοί. 220  
 τῶν δ’ ἄλλων ἐμέ φημι πολὺν προφερέστερον εἶναι,  
 ὅσσοι νῦν βροτοὶ εἰσιν ἐπὶ χθονὶ σίτον ἔδοντες.  
 ἀνδράσι δὲ προτέροισιν ἐριζέμεν οὐκ ἐθελήσω,  
 οὔθ’ Ἡρακλῆι οὔτ’ Εὐρύτῳ Οἰχालίῃ,



οἷ ῥα καὶ ἀθανάτοισιν ἐρίζεσκον περὶ τόξων. 225  
 τῷ ῥα καὶ αἰψ' ἔθανεν μέγας Εὐρυτος, οὐδ' ἐπὶ γῆρας  
 ἵκετ' ἐνὶ μεγάροισι· χολωσάμενος γὰρ Ἀπόλλων  
 ἔκτανεν, οὐνεκά μιν προκαλίζετο τοξάζεσθαι.  
 δουρὶ δ' ἀκοντίζω ὅσον οὐκ ἄλλος τις οἰστῷ.  
 οἳοισιν δαΐδοικα ποσὶν μή τίς με παρέλθῃ 230  
 Φαιήκων· λίην γὰρ ἀεικελίως ἔδαμάσθην  
 κύμασιν ἐν πολλοῖς, ἐπεὶ οὐ κομιδὴ κατὰ νῆα  
 ἦεν ἐπηετανός· τῷ μοι φίλα γυῖα λέλυνται.'  
 Ὡς ἔφαθ', οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ·  
 Ἀλκίνοος δέ μιν οἶος ἀμειβόμενος προσέειπε. 235

Alcinous shows how well his people can dance.

Ἐεῖν', ἐπεὶ οὐκ ἀχάριστα μεθ' ἡμῖν ταῦτ' ἀγορεύεις,  
 ἀλλ' ἐθέλεις ἀρετὴν σὴν φαινέμεν, ἣ τοι ὀπηδεῖ,  
 χωόμενος ὅτι σ' οὗτος ἀνὴρ ἐν ἀγῶνι παραστὰς  
 νείκεσεν, ὥς ἂν σὴν ἀρετὴν βροτὸς οὗ τις ὄνοιτο  
 ὅστις ἐπίσταιτο ἦσι φρεσὶν ἄρτια βάζειν· 240  
 ἀλλ' ἄγε νῦν ἐμέθεν ξυνίει ἔπος, ὅφρα καὶ ἄλλῃ  
 εἵπῃς ἡρώων, ὅτε κεν σοῖς ἐν μεγάροισι  
 δαινύῃ παρὰ σῇ τ' ἀλόχῳ καὶ σοῖσι τέκεσσιν,  
 ἡμετέρης ἀρετῆς μεμνημένος, οἶα καὶ ἡμῖν  
 Ζεὺς ἐπὶ ἔργα τίθησι διαμπερὲς ἐξέτι πατρῶν. 245  
 οὐ γὰρ πυγμάχοι εἰμὲν ἀμύμονες οὐδὲ παλαισταί,  
 ἀλλὰ ποσὶ κραιπνῶς θέομεν καὶ νηυσὶν ἄριστοι,  
 αἰεὶ δ' ἡμῖν δαῖς τε φίλη κίθαρίς τε χοροὶ τε  
 εἵματά τ' ἐξημοιβὰ λοετρά τε θερμὰ καὶ εὐναί.  
 ἀλλ' ἄγε, Φαιήκων βητάρμονες ὅσσοι ἄριστοι, 250  
 παῖσατε, ὥς χ' ὁ ξεῖνος ἐνίσπη οἷσι φίλοισιν,  
 οἵκαδε νοστήσας, ὅσσον περιγιγνόμεθ' ἄλλων  
 ναυτιλίῃ καὶ ποσσὶ καὶ ὀρχηστνῇ καὶ ἀοιδῇ.  
 Δημοδόκῳ δέ τις αἰψα κίων φόρμιγγα λίγειαν

οἰσέτω, ἥ που κείται ἐν ἡμετέροισι δόμοισιν.' 255

Ὡς ἔφατ' Ἀλκίνοος θεοείκελος, ὦρτο δὲ κῆρυξ  
οἷσων φόρμιγγα γλαφυρὴν δόμον ἐκ βασιλῆος.  
αἰσυμνήται δὲ κριτοὶ ἐννέα πάντες ἀνέστησαν  
δῆμιοι, οἳ κατ' ἀγῶνας ἐν πρήσσεσκον ἕκαστα,  
λείηναν δὲ χορὸν, καλὸν δ' εὖρυναν ἀγῶνα. 260  
κῆρυξ δ' ἐγγύθεν ἦλθε φέρων φόρμιγγα λίγειαν  
Δημοδόκῳ· ὁ δ' ἔπειτα κί' ἐς μέσον· ἀμφὶ δὲ κοῦροι  
πρωθῆβαι ἴσταντο, δαήμονες ὀρχηθμοῖο,  
πέπληγον δὲ χορὸν θεῖον ποσίν. αὐτὰρ Ὀδυσσεὺς  
μαρμαρυγὰς θηεῖτο ποδῶν, θαύμαζε δὲ θυμῷ. 265

Demodocus sings of the loves of Ares and Aphrodite.

Αὐτὰρ ὁ φορμίζων ἀνεβάλλετο καλὸν αἰεῖδεν  
ἀμφ' Ἄρεος φιλότητος ἐυστεφάνου τ' Ἀφροδίτης,  
ὥς τὰ πρῶτα μίγησαν ἐν Ἠφαιστοῖο δόμοισι  
λάθρῃ· πολλὰ δ' ἔδωκε, λέχος δ' ἥσχυνε καὶ εὐνὴν  
Ἠφαιστοῖο ἀνακτος· ἄφαρ δέ οἱ ἄγγελος ἦλθεν 270  
Ἥλιος, ὃ σφ' ἐνόησε μιγαζομένους φιλότῃ.  
Ἠφαιστος δ' ὥς οὔν θυμαλγέα μῦθον ἄκουσε,  
βῆ ῥ' ἵμεν ἐς χαλκεῶνα, κακὰ φρεσὶ βυσσοδομεύων,  
ἐν δ' ἔθετ' ἀκμοθέτῳ μέγαν ἄκμονα, κόπτε δὲ δεσμούς  
ἄρρήκτους ἀλύτους, ὅφρ' ἔμπεδον αὐθι μένοιεν. 275  
αὐτὰρ ἐπεὶ δὴ τεῦξε δόλον κεχολωμένος Ἄρει,  
βῆ ῥ' ἵμεν ἐς θάλαμον, ὅθι οἳ φίλα δέμνι' ἔκειτο,  
ἀμφὶ δ' ἄρ' ἐρμῖσιν χέε δέσματα κύκλῳ ἀπάντῃ·  
πολλὰ δὲ καὶ καθύπερθε μελαθρόφιν ἐξεκέχυντο,  
ἥντ' ἀράχνια λεπτὰ, τά γ' οὐ κέ τις οὐδὲ ἴδοιτο, 280  
οὐδὲ θεῶν μακάρων· περὶ γὰρ δολόεντα τέτυκτο.  
αὐτὰρ ἐπεὶ δὴ πάντα δόλον περὶ δέμνια χεῦεν,  
εἴσατ' ἵμεν ἐς Λῆμνον, ἐνκτίμενον πτολίεθρον,  
ἥ οἳ γαῖάνων πολὺν φιλτάτῃ ἐστὶν ἀπασέων.

οὐδ' ἀλαοσκοπιὴν εἶχε χρυσήνιος Ἕκτορ, 285  
 ὥς ἴδεν Ἕκτορα κλυτοτέχνην νόσφι κεύθεα  
 βῆ δ' ἵμεναι πρὸς δῶμα περικλυτοῦ Ἕκτορος,  
 ἰσχανόων φιλότητος εὐστεφάνου Κρονίωνος.  
 ἦ δὲ νέον παρὰ πατρός ἐρισθενέος Κρονίωνος  
 ἐρχομένη κατ' ἄρ' ἔζεθ'. ὁ δ' εἴσω δώματος ἦει, 290  
 ἐν τ' ἄρα οἱ φῦ χειρὶ ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζε·

‘Δεῦρο, φίλη, λέκτρονδε τραπέομεν εὐνηθέντες·  
 οὐ γὰρ ἔθ' Ἕκτορος μεταδήμιος, ἀλλὰ πον ἦδη  
 οἴχεται ἐς Λῆμνον μετὰ Σίντιας ἀγριοφώνους.’

Ἦντο φάτο, τῇ δ' ἀσπαστὸν εἰσάτο κοιμηθῆναι. 295  
 τὼ δ' ἐς δέμνια βάντε κατέδραθον· ἀμφὶ δὲ δεσμοὶ  
 τεχνήεντες ἔχυντο πολύφρονος Ἕκτορος,  
 οὐδέ τι κινῆσαι μελέων ἦν οὐδ' ἀναεῖραι.  
 καὶ τότε δὴ γίγνωσκον, ὅ τ' οὐκέτι φυκτὰ πέλοντο.  
 ἀγχίμολον δέ σφ' ἦλθε περικλυτὸς ἀμφιγυῖς, 300  
 αὖτις ὑποστρέψας, πρὶν Λῆμνον γαῖαν ἰκέσθαι·  
 Ἥλιος γάρ οἱ σκοπιὴν ἔχεν εἰπέ τε μῦθον.

[βῆ δ' ἵμεναι πρὸς δῶμα, φίλον τετιμῆμενος ἦτορ·]  
 ἔστη δ' ἐν προθύροισι, χόλος δέ μιν ἄγριος ἦρει·  
 σμερδαλέον δ' ἐβόησε, γέγωνέ τε πᾶσι θεοῖσι· 305

‘Ζεῦ πάτερ ἦδ' ἄλλοι μάκαρες θεοὶ αἰὲν ἔοντες,  
 δεῦθ', ἵνα ἔργα γελαστὰ καὶ οὐκ ἐπιεικτὰ ἴδῃσθε,  
 ὥς ἐμὲ χωλὸν ἔοντα Διὸς θυγάτηρ Ἀφροδίτη  
 αἰὲν ἀτιμάζει, φιλέει δ' αἰδῆλον Ἕκτορα,  
 οὐνεχ' ὁ μὲν καλὸς τε καὶ ἀρτίπος, αὐτὰρ ἐγὼ γε 310  
 ἠπεδανὸς γενόμεν· ἀτὰρ οὗ τι μοι αἵτιος ἄλλος,  
 ἀλλὰ τοκῆε δύω, τὼ μὴ γείνασθαι ὄφελον.  
 ἀλλ' ὄψεσθ', ἵνα τῷ γε καθεύδεται ἐν φιλότῃ,  
 εἰς ἐμὰ δέμνια βάντες· ἐγὼ δ' ὀρόων ἀκάχημαι.  
 οὐ μὲν σφεας ἔτ' ἔολπα μίνυνθά γε κειέμεν οὔτω, 315  
 καὶ μάλα περ φιλέοντε· τάχ' οὐκ ἐβελήσετον ἀμφω

εὔδειν· ἀλλὰ σφωε δόλος καὶ δεσμός ἐρύξει,  
 εἰς ὃ κέ μοι μάλα πάντα πατήρ ἀποδώσει ἔεδνα,  
 ὅσσα οἱ ἐγγυάλιξα κυνώπιδος εἵνεκα κούρης,  
 οὔνεκά οἱ καλὴ θυγάτηρ, ἀτὰρ οὐκ ἐχέθυμος. 320

ᾠς ἔφαθ', οἱ δ' ἀγέροντο θεοὶ ποτὶ χαλκοβατὲς δῶ·  
 ἦλθε Ποσειδάων γαιήοχος, ἦλθ' ἐριούνης  
 Ἑρμείας, ἦλθεν δὲ ἄναξ ἐκάεργος Ἀπόλλων.  
 θηλύτεραι δὲ θεαὶ μένον αἰδοῦ οἴκοι ἐκάστη.  
 ἔσταν δ' ἐν προθύροισι θεοὶ, δωτῆρες ἑάων 325  
 ἄσβεστος δ' ἄρ' ἐνῶρτο γέλως μακάρεσσι θεοῖσι  
 τέχνας εἰσορόωσι πολύφρονος Ἥφαιστοιο.  
 ὧδε δέ τις εἶπεςκεν ἰδὼν ἐς πλησίον ἄλλον·

ᾠς ἀρετᾷ κακὰ ἔργα· κιχάνει τοι βραδὺς ὦκυν,  
 ὥς καὶ νῦν Ἥφαιστος ἐὼν βραδὺς εἶλεν Ἄρηα, 330  
 ὠκύτατόν περ ἑόντα θεῶν οἱ Ὀλυμπον ἔχουσι  
 χωλὸς ἐὼν, τέχνησι· τὸ καὶ μοιχάγρι' ὀφέλλει.

ᾠς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον·  
 Ἑρμῆν δὲ προσέειπεν ἄναξ, Διὸς υἱὸς, Ἀπόλλων·

Ἑρμεία, Διὸς υἱέ, διάκτορε, δῶτορ ἑάων, 335  
 ἦ ῥά κεν ἐν δεσμοῖς ἐθέλοις κρατεροῖσι πιεσθεῖς  
 εὔδειν ἐν λέκτροισι παρὰ χρυσῇ Ἀφροδίτῃ;

Τὸν δ' ἡμείβετ' ἔπειτα διάκτορος ἀργειφόντης·  
 αἶ γὰρ τοῦτο γένοιτο, ἄναξ ἐκατηβόλ' Ἀπολλων.  
 δεσμοὶ μὲν τρεῖς τόσσοι ἀπείρονες ἀμφὶς ἔχουσιν, 340  
 ὑμεῖς δ' εἰσορόωτε θεοὶ πᾶσαι τε θέαιναι,  
 αὐτὰρ ἐγὼν εὔδοιμι παρὰ χρυσῇ Ἀφροδίτῃ.

ᾠς ἔφατ', ἐν δὲ γέλως ὦρτ' ἀθανάτοισι θεοῖσιν.  
 οὐδὲ Ποσειδάωνα γέλως ἔχε, λίσσετο δ' αἰεὶ  
 Ἥφαιστον κλυτοεργὸν ὅπως λύσειεν Ἄρηα· 345  
 καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα·  
 Ἀῦσον· ἐγὼ δέ τοι αὐτὸν ὑπὶ σχομαι, ὥς σὺ κελεύεις,  
 τίσειν αἵσιμα πάντα μετ' ἀθανάτοισι θεοῖσι·

Τὸν δ' αὖτε προσέειπε περικλυτὸς ἀμφιγυήεις·  
 'μή με, Ποσειδάον γαιήοχε, τὰυτα κέλευε· 350  
 δειλαί τοι δειλῶν γε καὶ ἐγγύαι ἐγγυάασθαι.

πῶς ἂν ἐγὼ σε δέοιμι μετ' ἀθανάτοισι θεοῖσιν,  
 εἴ κεν Ἄρης οἴχοιτο χρέος καὶ δεσμὸν ἀλύξας·  
 Τὸν δ' αὖτε προσέειπε Ποσειδάων ἐνοσίχθων·  
 'Ἥφαιστ', εἴ περ γάρ κεν Ἄρης χρεῖος ὑπαλύξας 355  
 οἴχεται φεύγων, αὐτὸς τοι ἐγὼ τάδε τίσω.'

Τὸν δ' ἡμέιβετ' ἔπειτα περικλυτὸς ἀμφιγυήεις·  
 'οὐκ ἔστ' οὐδὲ ἔοικε τεδὸν ἔπος ἀρνήσασθαι.'  
 Ὡς εἰπὼν δεσμὸν ἀνίει μένος Ἥφαίστοιο.  
 τὼ δ' ἐπεὶ ἐκ δεσμοῖο λύθεν, κρατεροῦ περ ἐόντος, 360  
 αὐτίκ' ἀναίξαντε ὁ μὲν Θρήκηνδε βεβήκει,  
 ἡ δ' ἄρα Κύπρον ἵκανε φιλομμειδῆς Ἀφροδίτη,  
 εἰς Πάφον· ἔνθα δέ οἱ τέμενος βωμός τε θυήεις.  
 ἔνθα δέ μιν χάριτες λούσαν καὶ χρίσαν ἐλαίῳ  
 ἀμβρότῳ, οἷα θεοὺς ἐπενήνοθεν αἰὲν ἐόντας, 365  
 ἀμφὶ δὲ εἵματα ἔσσαν ἐπήρατα, θαῦμα ἰδέσθαι.

Ταῦτ' ἄρ' αἰοιδὸς ἄειδε περικλυτός· αὐτὰρ Ὀδυσσεὺς  
 τέρπετ' ἐνὶ φρεσὶν ἧσιν ἀκούων ἡδὲ καὶ ἄλλοι  
 Φαίηκες δολιχήρετμοι, ναυσίκλυτοι ἄνδρες.

Halius and Laodamas dance and throw the ball.

Ἀλκίνοος δ' Ἄλιον καὶ Λαοδάμαντα κέλευσε 370  
 μουνὰξ ὀρχήσασθαι, ἐπεὶ σφισιν οὐ τις ἔριζεν.  
 οἱ δ' ἐπεὶ οὖν σφαῖραν καλὴν μετὰ χερσὶν ἔλοντο,  
 πορφυρέην, τήν σφιν Πόλυβος πόλησε δαΐφρων,  
 τὴν ἕτερος ῥίπτασκε ποτὶ νέφεα σκιόεντα  
 ἰδνωθεὶς ὀπίσω· ὁ δ' ἀπὸ χθονὸς ὑψόσ' ἀερθεὶς 375  
 ῥηιδίως μεθέλεσκε, πάρος ποσὶν οὐδας ἰκέσθαι.  
 αὐτὰρ ἐπεὶ δὴ σφαῖρην ἂν' ἰθὺν πειρήσαντο,  
 ὠρχεῖσθην δὴ ἔπειτα ποτὶ χθονὶ πουλυβοτείρῃ



ταρφέ' ἀμειβομένω· κοῦροι δ' ἐπελήκεον ἄλλοι  
 ἐστεῶτες κατ' ἀγῶνα, πολὺς δ' ὑπὸ κόμπος ὀρώρει. 380  
 δὴ τότε ἄρ' Ἀλκίνοον προσεφώνεε διὸς Ὀδυσσεύς·

‘Ἀλκίνοε κρεῖον, πάντων ἀριδείκετε λαῶν,  
 ἡμὲν ἀπείλησας βητάρμονας εἶναι ἀρίστους,  
 ἦδ' ἄρ' ἐτοῖμα τέτυκτο· σέβας μ' ἔχει εἰσορόωντα.’

ᾧ φάτο, γήθησεν δ' ἱερὸν μένος Ἀλκινόοιο, 385  
 αἶψα δὲ Φαιήκεσσι φιληρέτμοισι μετηῦδα·

Presents are made to Odysseus, which he stows in a box,

‘Κέκλυτε, Φαιήκων ἡγήτορες ἠδὲ μέδοντες·  
 ὁ ξεῖνος μάλα μοι δοκῇ πεπνυμένος εἶναι.  
 ἀλλ' ἄγε οἱ δῶμεν ξεινήιον, ὥς ἐπιεικές.

δώδεκα γὰρ κατὰ δῆμον ἀριπρεπέες βασιλῆες 390  
 ἀρχοὶ κραίνουσι, τρισκαιδέκατος δ' ἐγὼ αὐτός·  
 τῶν οἱ ἕκαστος φᾶρος ἐυπλυνὲς ἠδὲ χιτῶνα  
 καὶ χρυσοῖο τάλαντον ἐνείκατε τιμῆεντος.

αἶψα δὲ πάντα φέρωμεν ἀολλέα, ὅφρ' ἐνὶ χερσὶ  
 ξεῖνος ἔχων ἐπὶ δόρπον ἦι χαίρων ἐνὶ θυμῷ. 395

Εὐρύαλος δέ ἐ αὐτὸν ἀρεσσάσθω ἐπέεσσι  
 καὶ δώρῳ, ἐπεὶ οὐ τι ἔπος κατὰ μοῖραν ἔειπεν.’

ᾧ φάθ', οἱ δ' ἄρα πάντες ἐπήνεον ἠδ' ἐκέλευον,  
 δῶρα δ' ἄρ' οἰσέμεναι πρόεσαν κήρυκα ἕκαστος.  
 τὸν δ' αὖτ' Εὐρύαλος ἀπαμείβετο φώνησέν τε· 400

‘Ἀλκίνοε κρεῖον, πάντων ἀριδείκετε λαῶν,  
 τοιγὰρ ἐγὼ τὸν ξεῖνον ἀρέσσομαι, ὥς σὺ κελεύεις.  
 δώσω οἱ τόδ' ἄορ παγχάλκεον, ᾧ ἔπι κῶπη  
 ἀργυρέη, κολεὸν δὲ νεοπρίστου ἐλέφαντος  
 ἀμφιδεδίνηται· πολέος δέ οἱ ἄξιον ἔσται.’ 405

ᾧ φάτο, εἰπὼν ἐν χερσὶ τίθει ξίφος ἀργυρόηλον,  
 καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα·

‘Χαῖρε, πάτερ ᾧ ξεῖνε· ἔπος δ' εἴ πέρ τι βέβακται

δεινὸν, ἄφαρ τὸ φέροιεν ἀναρπάξασαι ἄελλαι.  
 σοὶ δὲ θεοὶ ἄλοχόν τ' ἰδέειν καὶ πατρίδ' ἰκέσθαι 410  
 δοῖεν, ἐπεὶ δὴ δηθὰ φίλων ἄπο πῆματα πάσχεις.'

Τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·  
 'καὶ σὺν, φίλος, μάλα χαῖρε, θεοὶ δέ τοι ὄλβια δοῖεν,  
 μηδέ τί τοι ξίφεός γε ποθὴ μετόπισθε γένοιτο  
 τούτου, ὃ δὴ μοι δώκας, ἀρεσσάμενος ἐπέεσσιν.' 415

Ἡ ῥα καὶ ἀμφ' ὥμοισι θέτο ξίφος ἀργυρόηλον.  
 δύσετό τ' ἥελιος, καὶ τῷ κλυτὰ δῶρα παρήεν·  
 καὶ τὰ γ' ἐς Ἀλκινόοιο φέρον κήρυκες ἀγανοί·  
 δεξάμενοι δ' ἄρα παῖδες ἀμύμονος Ἀλκινόοιο  
 μητρὶ παρ' αἰδοίῃ ἔθεσαν περικαλλέα δῶρα. 420  
 τοῖσιν δ' ἡγεμόνεν ἱερὸν μένος Ἀλκινόοιο,  
 ἐλθόντες δὲ καθίζον ἐν ὑψηλοῖσι θρόνοισι.  
 δὴ ῥα τότε Ἀρήτην προσέφη μένος Ἀλκινόοιο·

'Δεῦρο, γύναι, φέρε χηλὸν ἀριπρεπέ', ἣ τις ἀρίστη·  
 ἐν δ' αὐτῇ θὲς φᾶρος ἐνπλυνὲς ἠδὲ χιτῶνα. 425  
 ἀμφὶ δέ οἱ πυρὶ χαλκὸν ἰήνατε, θέρμετε δ' ὕδωρ,  
 ὄφρα λοεσσάμενός τε ἰδὼν τ' εὖ κείμενα πάντα  
 δῶρα, τὰ οἱ Φαίηκες ἀμύμονες ἐνθάδ' ἔνεικαν,  
 δαιτί τε τέρπηται καὶ ἀοιδῆς ὕμνον ἀκούων.  
 καὶ οἱ ἐγὼ τόδ' ἄλειςον ἐμὸν περικαλλὲς ὀπάσσω, 430  
 χρύσειον, ὄφρ' ἐμέθεν μεμνημένος ἤματα πάντα  
 σπένδῃ ἐνὶ μεγάρῳ Δίί τ' ἄλλοισὶν τε θεοῖσιν.'

ᾧς ἔφατ', Ἀρήτη δὲ μετὰ δμῳῇσιν ἔειπεν  
 ἀμφὶ πυρὶ στήσαι τρίποδα μέγαν ὅττι τάχιστα.  
 αἱ δὲ λοετροχόον τρίποδ' ἴστασαν ἐν πυρὶ κηλέῳ, 435  
 ἐν δ' ἄρ' ὕδωρ ἔχεαν, ὑπὸ δὲ ξύλα δαῖον ἐλοῦσαι.  
 γάστρην μὲν τρίποδος πῦρ ἄμφεπε, θέρμετο δ' ὕδωρ  
 τόφρα δ' ἄρ' Ἀρήτη ξείνῳ περικαλλέα χηλὸν  
 ἐξέφερεν θαλάμοιο, τίθει δ' ἐνὶ κάλλιμα δῶρα,  
 ἐσθῆτα χρυσούν τε, τὰ οἱ Φαίηκες ἔδωκαν 440

ἐν δ' αὐτὴ φᾶρος θῆκεν καλόν τε χιτῶνα,  
καί μιν φωνήσας' ἔπεα πτερόεντα προσηύδα·

‘Αὐτὸς νῦν ἴδε πῶμα, θοῶς δ' ἐπὶ δεσμὸν ἦλον,  
μή τίς τοι καθ' ὁδὸν δηλήσεται, ὅππότε' ἂν αἶτε  
εὖδῃσθα γλυκὺν ὕπνον ἰὼν ἐν νηὶ μελαίνῃ.’ 445

Αὐτὰρ ἐπεὶ τό γ' ἄκουσε πολύτλας δῖος Ὀδυσσεύς,  
αὐτίκ' ἐπήρτυε πῶμα, θοῶς δ' ἐπὶ δεσμὸν ἦλε  
ποικίλον, ὅν ποτέ μιν δέδαε φρεσὶ πότνια Κίρκη,

then he bathes, and, after a kind word to Nausicaa, joins  
the banqueters.

αὐτόδιον δ' ἄρα μιν ταμίη λούσασθαι ἀνώγει  
ἔς ῥ' ἀσάμινθον βάνθ'. ὁ δ' ἄρ' ἀσπασίως ἴδε θυμῷ 450

θερμὰ λοέτρ', ἐπεὶ οὐ τι κομιζόμενός γε θάμιζεν,  
ἐπεὶ δὴ λίπε δῶμα Καλυψοῦς ἠγκόμοιο·

τόφρα δέ οἱ κομιδὴ γε θεῶ ὥς ἔμπεδος ἦεν.  
τὸν δ' ἐπεὶ οὖν δμῳαὶ λούσαν καὶ χρίσαν ἐλαίῳ,  
ἄμφι δέ μιν χλαῖναν καλὴν βάλλον ἥδὲ χιτῶνα, 455

ἔκ ῥ' ἀσαμίνθου βὰς ἄνδρας μέτα οἶνοποτῆρας  
ἦιε· Ναυσικαᾶ δὲ θεῶν ἅπο κάλλος ἔχονσα  
στῇ ῥα παρὰ σταθμὸν τέγεος πύκα ποιητοῖο,  
θαύμαζεν δ' Ὀδυσῆα ἐν ὀφθαλμοῖσιν ὀρώσα,  
καί μιν φωνήσας' ἔπεα πτερόεντα προσηύδα· 460

‘Χαῖρε, ξεῖν', ἵνα καί ποτ' ἐὼν ἐν πατρίδι γαίῃ  
μνήσῃ ἐμεῦ, ὅτι μοι πρώτη ζῳάγρ' ὀφέλλεις.’

Τὴν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·  
‘Ναυσικαᾶ, θύγατερ μεγαλήτορος Ἀλκινόοιο,  
οὕτω νῦν Ζεὺς θεῖη, ἐρίγδουπος πόσις Ἥρης, 465

οἴκαδέ τ' ἐλθέμεναι καὶ νόστιμον ἡμᾶρ ἰδέσθαι·  
τῷ κέν τοι καὶ κέῃθι θεῶ ὥς εὐχετοφώμην  
αἰεὶ ἡματα πάντα· σὺ γάρ μ' ἐβιώσας, κούρη.’

Ἡ ῥα καὶ ἐς θρόνον ἵξε παρ' Ἀλκίνοον βασιλῆα.

οἱ δ' ἤδη μοῖρας τ' ἔνεμον κερώνοντό τε οἶνον. 470  
 κῆρυξ δ' ἐγγύθεν ἦλθεν ἄγων ἐρίηρον ἀοιδόν,  
 Δημόδοκον λαοῖσι τετιμένον· εἶσε δ' ἄρ' αὐτὸν  
 μέσσω δαιτυμόνων, πρὸς κίονα μακρὸν ἐρείσας.  
 δὴ τότε κῆρυκα προσέφη πολύμητις Ὀδυσσεύς,  
 νώτου ἀποπροταμών, ἐπὶ δὲ πλείον ἐλέλειπτο, 475  
 ἀργιόδοντος ὕδς, θαλερὴ δ' ἦν ἀμφὶς ἀλοιφή·

‘Κῆρυξ, τῇ δὴ, τοῦτο πόρε κρέας, ὄφρα φάγησι,  
 Δημοδόκῳ, καὶ μιν προσπτύξομαι, ἀχνύμενός περ.  
 πᾶσι γὰρ ἀνθρώποισιν ἐπιχθονίοισιν ἀοιδοὶ  
 τιμῆς ἔμμοροί εἰσι καὶ αἰδοῦς, οὔνεκ' ἄρα σφέας 480  
 οὔμας μοῦσ' ἐδίδαξε, φίλησε δὲ φῦλον ἀοιδῶν.’

‘Ὡς ἄρ' ἔφη, κῆρυξ δὲ φέρων ἐν χερσὶν ἔθηκεν  
 ἥρῳ Δημοδόκῳ· ὁ δ' ἐδέξατο, χαῖρε δὲ θυμῷ.  
 οἱ δ' ἐπ' ὀνειάθ' ἐτοῖμα προκείμενα χεῖρας ἱαλλον.  
 αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο, 485  
 δὴ τότε Δημόδοκον προσέφη πολύμητις Ὀδυσσεύς.

‘Δημόδοκ', ἔξοχα δὴ σε βροτῶν αἰνίζομ' ἀπάντων·  
 ἦ σέ γε μοῦσ' ἐδίδαξε, Διὸς παῖς, ἦ σέ γ' Ἀπόλλων.  
 λίην γὰρ κατὰ κόσμον Ἀχαιῶν οἶτον αἰεῖδεις,  
 ὅσσοι ἔρξαν τ' ἐπαθόν τε καὶ ὅσσοι ἐμόγησαν Ἀχαιοὶ, 490  
 ὥς τέ που ἦ αὐτὸς παρεὼν ἢ ἄλλου ἀκούσας.

ἀλλ' ἄγε δὴ μετάβηθι καὶ ἵππου κόσμον ἄεισον  
 δουρατέον, τὸν Ἐπειὸς ἐποίησεν σὺν Ἀθήνῃ,  
 ὃν ποτ' ἐς ἀκρόπολιν δόλον ἤγαγε δῖος Ὀδυσσεύς,  
 ἀνδρῶν ἐμπλήσας οἳ ῥ' Ἴλιον ἐξαλάπαξαν. 495

αἶ κεν δὴ μοι ταῦτα κατὰ μοῖραν καταλέξῃς,  
 αὐτίκ' ἐγὼ πᾶσιν μυθήσομαι ἀνθρώποισιν  
 ὥς ἄρα τοι πρόφρων θεὸς ὥπασε θέσπιν ἀοιδήν.’

Demodocus sings of the ‘wooden horse.’

‘Ὡς φάθ', ὁ δ' ὀρμηθεὶς θεοῦ ἤρχετο, φαῖνε δ' ἀοιδήν,

ἔνθεν ἔλων ὥς οἱ μὲν ἐνστέλμων ἐπὶ νηῶν 500  
 βάντες ἀπέπλειον, πῦρ ἐν κλισίῃσι βαλόντες,  
 Ἄργεῖοι, τοὶ δ' ἤδη ἀγακλυτὸν ἀμφ' Ὀδυσῆα  
 εἶατ' ἐνὶ Τρώων ἀγορῇ κεκαλυμμένοι ἵππῳ·  
 αὐτοὶ γάρ μιν Τρῶες ἐς ἀκρόπολιν ἐρύσαντο.  
 ὥς ὁ μὲν ἐστήκει, τοὶ δ' ἄκριτα πόλλ' ἀγόρευον 505  
 ἤμενοι ἀμφ' αὐτόν· τρίχα δέ σφισιν ἦνδανε βουλή,  
 ἥε διαπληῆσαι κοῖλον δόρυ νηλεί χαλκῷ,  
 ἥ κατὰ πετράων βαλέειν ἐρύσαντας ἐπ' ἄκρης,  
 ἥ ἔααν μέγ' ἄγαλμα θεῶν θελκτήριον εἶναι,  
 τῇ περ δὴ καὶ ἔπειτα τελευτήσεσθαι ἔμελλεν· 510  
 αἶσα γὰρ ἦν ἀπολέσθαι, ἐπὴν πόλις ἀμφικαλύψῃ  
 δουράτεον μέγαν ἵππον, ὅθ' εἶατο πάντες ἄριστοι  
 Ἄργείων Τρῶεσσι φόνον καὶ κῆρα φέροντες.  
 ἦειδεν δ' ὥς ἄστυ διέπραθον νῆες Ἀχαιῶν  
 ἱππόθεν ἐκχύμενοι, κοῖλον λόχον ἐκπρολιπόντες. 515  
 ἄλλον δ' ἄλλη ἄειδε πόλιν κεραϊζέμεν αἰπὴν,  
 αὐτὰρ Ὀδυσσῆα προτὶ δῶματα Διηφόβοιο  
 βήμεναι, ἥγ' Ἄρηα, σὺν ἀντιθέῳ Μενελάῳ.  
 κεῖθι δὴ αἰνότατον πόλεμον φάτο τολμήσαντα  
 νικῆσαι καὶ ἔπειτα διὰ μεγάθυμον Ἀθήνην. 520

Odysseus weeps at the story, and Alcinous bids the bard to cease,

Ταῦτ' ἄρ' αἰοῖδός ἄειδε περικλυτός· αὐτὰρ Ὀδυσσεὺς  
 τήκετο, δάκρυ δ' ἔδευεν ὑπὸ βλεφάροισι παρειάς.  
 ὥς δὲ γυνὴ κλαίῃσι φίλον πόσιν ἀμφιπεσοῦσα,  
 ὅς τε ἐῆς πρόσθεν πόλιος λαῶν τε πέσῃσιν,  
 ἄστεϊ καὶ τεκέεσσιν ἀμύνων νηλεὲς ἦμαρ· 525  
 ἣ μὲν τὸν θνήσκοντα καὶ ἀσπαίροντα ἰδοῦσα  
 ἀμφ' αὐτῷ χυμένη λίγα κωκύει· οἱ δέ τ' ὀπισθε  
 κόπτοντες δούρεσσι μετάφρενον ἠδὲ καὶ ὤμους



εἴρερον εἰσανάγουσι, πόνον τ' ἐχέμεν καὶ οἰζύν·  
 τῆς δ' ἐλεεινοτάτῳ ἄχεϊ φθινύθουσι παρειαί· 530  
 ὥς Ὀδυσσεὺς ἐλεεινὸν ὑπ' ὀφρύσι δάκρυον εἵβεν.  
 ἔνθ' ἄλλους μὲν πάντας ἐλάνθανε δάκρυα λείβων,  
 Ἀλκίνοος δέ μιν οἷος ἐπεφράσατ' ἠδ' ἐνόησεν.  
 ἦμενος ἄγχ' αὐτοῦ, βαρὺ δὲ στενάχοντος ἄκουσεν.  
 αἶψα δὲ Φαιήκεσσι φιληρέτμοισι μετηύδα· 535

'Κέκλυτε, Φαιήκων ἡγήτορες ἠδὲ μέδοντες,  
 Δημόδοκος δ' ἤδη σχεθέτω φόρμιγγα λίγειαν·  
 οὐ γάρ πως πάνγεσσι χαριζόμενος τάδ' αἰεῖδει.  
 ἐξ οὗ δορπέομέν τε καὶ ὥρορε θεῖος ἀοιδὸς,  
 ἐκ τοῦδ' οὗ πω παύσατ' οἰζυροῖο γόοιο 540  
 ὁ ξείνος· μάλα πού μιν ἄχος φρένας ἀμφιβέβηκεν.  
 ἀλλ' ἄγ' ὁ μὲν σχεθέτω, ἵν' ὁμῶς τερπώμεθα πάντες  
 ξεινοδόκοι καὶ ξείνος, ἐπεὶ πολὺ κάλλιον οὕτως·  
 εἵνεκα γὰρ ξείνοιο τάδ' αἰδοῖοιο τέτυκται,  
 πομπὴ καὶ φίλα δῶρα, τά οἱ δίδομεν φιλέοντες. 545  
 ἀντὶ κασιγνήτου ξεινός θ' ἱκέτης τε τέτυκται  
 ἀνέρι, ὅς τ' ὀλίγον περ ἐπιψαύῃ πραπίδεςσι.  
 τῷ νῦν μηδὲ σὺ κεῦθε νοήμασι κερδαλέοισιν  
 ὅττι κέ σ' εἴρωμαι· φάσθαι δέ σε κάλλιον ἐστίν.

and questions Odysseus about himself.

εἴπ' ὄνομ' ὅττι σε κείθι κάλεον μήτηρ τε πατήρ τε, 550  
 ἄλλοι θ' οἱ κατὰ ἄστνυ καὶ οἱ περιναϊετάουσιν.  
 οὐ μὲν γάρ τις πάμπαν ἀνώνυμός ἐστ' ἀνθρώπων,  
 οὐ κακὸς οὐδὲ μὲν ἐσθλὸς, ἐπὴν τὰ πρῶτα γένηται,  
 ἀλλ' ἐπὶ πᾶσι τίθενται, ἐπεὶ κε τέκωσι, τοκῆες.  
 εἰπέ δέ μοι γαῖάν τε τεῖν δῆμόν τε πόλιν τε, 555  
 ὄφρα σε τῇ πέμπωσι τιτυσκομέναι φρεσὶ νῆες.  
 οὐ γὰρ Φαιήκεσσι κυβερνητῆρες ἔασιν,  
 οὐδέ τι πηδάλι' ἐστὶ, τά τ' ἄλλαι νῆες ἔχουσιν·

ἀλλ' αὐταὶ ἴσασι νοήματα καὶ φρένας ἀνδρῶν,  
 καὶ πάντων ἴσασι πόλιας καὶ πίονας ἀγροὺς 560  
 ἀνθρώπων, καὶ λαῖτμα τάχισθ' ἄλως ἐκπερώωσιν  
 ἡέρι καὶ νεφέλῃ κεκαλυμμέναι· οὐδέ ποτέ σφιν  
 οὔτε τι πημανθῆναι ἔπι δέος οὔτ' ἀπολέσθαι.  
 ἀλλὰ τόδ' ὥς ποτε πατρὸς ἐγὼν εἰπόντος ἄκουσα  
 Ναυσιθόου, ὃς ἔφασκε Ποσειδάων' ἀγάσασθαι 565  
 ἡμῖν, οὐνεκα πομποὶ ἀπήμονές εἰμεν ἀπάντων.  
 φῆ ποτὲ Φαιήκων ἀνδρῶν εὐεργέα νῆα  
 ἐκ πομπῆς ἀνιούσαν ἐν ἡεροειδέϊ πόντῳ  
 ραϊσέμεναι, μέγα δ' ἡμῖν ὄρος πόλει ἀμφικαλύψειν,  
 ὥς ἀγόρευ' ὁ γέρων· τὰ δέ κεν θεὸς ἢ τελέσειεν, 570  
 ἢ κ' ἀτέλεστ' εἴη, ὥς οἱ φίλον ἔπλετο θυμῷ.  
 ἀλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον,  
 ὅππῃ ἀπεπλάγχθης τε καὶ ἄς τινας ἵκεο χώρας  
 ἀνθρώπων, αὐτοὺς τε πόλιάς τ' εὖ ναιετοώσας,  
 ἡμὲν ὅσοι χαλεποὶ τε καὶ ἄγριοι οὐδὲ δίκαιοι, 575  
 οἳ τε φιλόξενοι, καὶ σφιν νόος ἐστὶ θεουδής.  
 εἰπὲ δ' ὃ τι κλαίεις καὶ ὀδύρεαι ἐνδοθι θυμῷ  
 Ἀργείων Δαναῶν ἠδ' Ἰλίου οἴτον ἀκούων.  
 τὸν δὲ θεοὶ μὲν τεύξαν, ἐπεκλώσαντο δ' ὄλεθρον  
 ἀνθρώποις, ἵνα ᾗσι καὶ ἐσσομένοισιν αἰοιδῇ. 580  
 ἢ τίς τοι καὶ πηρὸς ἀπέφθιτο Ἰλιόθι πρὸ  
 ἐσθλὸς ἐὼν, γαμβρὸς ἢ πενθερὸς, οἳ τε μάλιστα  
 κήδιστοι τελέθουσι μεθ' αἵμά τε καὶ γένος αὐτῶν;  
 ἢ τίς που καὶ ἐταῖρος ἀνὴρ κεχαρισμένα εἰδὼς,  
 ἐσθλός; ἐπεὶ οὐ μὲν τι κασιγνήτοιο χερεῖων 585  
 γίγνεται ὃς κεν ἐταῖρος ἐὼν πεπνυμένα εἰδῇ.'

## ΟΔΥΣΣΕΙΑΣ Ι.

Ἄλκινου ἀπόλογοι. Κυκλώπεια.

Odysseus reveals his name and home.

Τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·

‘Ἄλκινόε κρείον, πάντων ἀριδείκετε λαῶν,  
ἦ τοι μὲν τόδε καλὸν ἀκουέμεν ἔστιν ἀοιδοῦ  
τοιοῦδ' οἶος ὃδ' ἔστι, θεοῖς ἐναλίγκιος αὐδῆν.

οὐ γὰρ ἐγὼ γέ τί φημι τέλος χαριέστερον εἶναι

5

ἦ ὅτ' ἐυφροσύνη μὲν ἔχη κατὰ δῆμον ἅπαντα,

δαιτυμόνες δ' ἀνὰ δώματ' ἀκουάζωνται ἀοιδοῦ

ἤμενοι ἐξείης, παρὰ δὲ πλήθωσι τράπεζαι

σίτου καὶ κρειῶν, μέθυ δ' ἐκ κρητῆρος ἀφύσσων

οἶνοχόος φορέησι καὶ ἐγχείῃ δεπάεσσι·

10

τοῦτό τί μοι κάλλιστον ἐνὶ φρεσὶν εἶδεται εἶναι.

σοὶ δ' ἐμὰ κήδεα θυμὸς ἐπετράπετο στονόεντα

εἴρεσθ', ὅφρ' ἔτι μᾶλλον ὀδυρόμενος στεναχίζω·

τί πρῶτόν τοι ἔπειτα, τί δ' ὑστάτιον καταλέξω;

κήδε' ἐπεὶ μοι πολλὰ δόσαν θεοὶ οὐρανίωνες.

15

νῦν δ' ὄνομα πρῶτον μυθήσομαι, ὅφρα καὶ ὑμεῖς

εἶδεν', ἐγὼ δ' ἂν ἔπειτα φυγὼν ὑπο νηλεὲς ἦμαρ

ὑμῖν ξείνος ἔω καὶ ἀπόπροθι δώματα ναίων.

εἴμ' Ὀδυσσεὺς Λαερτιάδης, ὃς πᾶσι δόλοισιν

ἀνθρώποισι μέλω, καί μεν κλέος οὐρανὸν ἵκει.

20

ναιετάω δ' Ἰθάκην εὐδείελον· ἐν δ' ὄρος αὐτῇ,

Νήριτον εἰνοσίφυλλον ἀριπρεπές· ἀμφὶ δὲ νῆσοι

πολλὰ ναιετάουσι μάλα σχεδὸν ἀλλήλησι,  
 Δουλίχιόν τε Σάμη τε καὶ ὑλήεσσα Ζάκυνθος.  
 αὐτὴ δὲ χθαμαλὴ παννυπερτάτη εἶν ἂν κεῖται 25  
 πρὸς ζόφον, αἱ δέ τ' ἄνευθε πρὸς ἥω τ' ἡέλιόν τε,  
 τρηχεῖ', ἀλλ' ἀγαθὴ κουροτρόφος· οὗ τοι ἐγὼ γε  
 ἦς γαίης δύναμαι γλυκερώτερον ἄλλο ιδέσθαι.  
 ἦ μὲν μ' αὐτόθ' ἔρυκε Καλυψὼ, δῖα θεάων,  
 [ἐν σπέσσι γλαφυροῖσι, λιλαιομένη πόσιν εἶναι.] 30  
 ὥς δ' αὐτὼς Κίρκη κατερήτυεν ἐν μεγάροισιν  
 Αἰαίῃ δολόεσσα, λιλαιομένη πόσιν εἶναι.  
 ἀλλ' ἐμὸν οὗ ποτε θυμὸν ἐνὶ στήθεσσιν ἔπειθον.  
 ὥς οὐδὲν γλύκιον ἦς πατρίδος οὐδὲ τοκῆων  
 γίγνεται, εἴ περ καί τις ἀπόπροθι πίοινα οἴκον 35  
 γαίῃ ἐν ἀλλοδαπῇ ναίει ἀπάνευθε τοκῆων.  
 εἰ δ' ἄγε τοι καὶ νόστον ἐμὸν πολυκηδέ' ἐνίσπω,  
 ὃν μοι Ζεὺς ἐφέηκεν ἀπὸ Τροίηθεν ἰόντι.

Story of the departure from Ilium: sack of Ismarus,  
 and revenge of the Cicones.

Ἴλιόθεν με φέρων ἄνεμος Κικόνεσσι πέλασσευ,  
 Ἴσμάρῳ· ἔνθα δ' ἐγὼ πόλιν ἔπραθον, ὤλεσα δ' αὐτούς· 40  
 ἐκ πόλιος δ' ἀλόχους καὶ κτήματα πολλὰ λαβόντες  
 δασσάμεθ', ὥς μή τίς μοι ἀτεμβόμενος κίοι ἴσης.  
 ἔνθ' ἦ τοι μὲν ἐγὼ διερῶ ποδὶ φευγέμεν ἡμέας  
 ἠνώγεα, τοὶ δὲ μέγα νήπιοι οὐκ ἐπίθοντο.  
 ἔνθα δὲ πολλὸν μὲν μέθυ πίνετο, πολλὰ δὲ μῆλα 45  
 ἔσφαζον παρὰ θῖνα καὶ εἰλίποδας ἔλικας βοῦς.  
 τόφρα δ' ἄρ' οἰχόμενοι Κίκονες Κικόνεσσι γεγώνευν,  
 οἳ σφιν γείτονες ἦσαν ἅμα πλέονες καὶ ἀρείους  
 ἥπειρον ναίοντες, ἐπιστάμενοι μὲν ἀφ' ἵππων  
 ἀνδράσι μάρνασθαι καὶ ὅθι χρὴ πεζὸν ἔοντα. 50  
 ἦλθον ἔπειθ' ὅσα φύλλα καὶ ἄνθεα γίγνεται ὥρη,

ἡέριοι· τότε δὴ ῥα κακὴ Διὸς αἴσα παρέστη  
 ἡμῖν αἰνομόροισιν, ἔν' ἄλγεα πολλὰ πάθοιμεν.  
 στησάμενοι δ' ἐμάχοντο μάχην παρὰ νηυσὶ θοῇσι,  
 βάλλον δ' ἀλλήλους χαλκήρεσιν ἐγχείησιν. 55  
 ὄφρα μὲν ἤως ἦν καὶ ἀέξετο ἱερὸν ἡμαρ,  
 τόφρα δ' ἀλεξόμενοι μένομεν πλεονάς περ ἐόντας·  
 ἦμος δ' ἠέλιος μετενίσσεται βουλυτόνδε,  
 καὶ τότε δὴ Κίκονες κλῖναν δαμάσαντες Ἀχαιοὺς.  
 ἐξ δ' ἀφ' ἐκάστης νηὸς ἐυκνήμιδες ἐταῖροι 60  
 ὦλονθ'· οἱ δ' ἄλλοι φύγομεν θάνατόν τε μόρον τε.

The North-wind drives them on the coast of the  
 Lotophagi.

\*Ενθεν δὲ προτέρω πλέομεν ἀκαχήμενοι ἦτορ,  
 ἄσμενοι ἐκ θανάτοιο, φίλους ὀλέσαντες ἐταίρους.  
 οὐδ' ἄρα μοι προτέρω νῆες κίον ἀμφιέλισσαι,  
 πρὶν τινα τῶν δειλῶν ἐτάρων τρὶς ἕκαστον αὖσαι, 65  
 οἳ θάνον ἐν πεδίῳ Κικόνων ὑπο δηωθέντες.  
 νηυσὶ δ' ἐπῶρσ' ἄνεμον Βορέην νεφεληγερέτα Ζεὺς  
 λαίλαπι θεσπεσίῃ, σὺν δὲ νεφέεσσι κάλυψε  
 γαῖαν ὁμοῦ καὶ πόντον· ὀρώρει δ' οὐρανόθεν νύξ.  
 αἱ μὲν ἔπειτ' ἐφέρουντ' ἐπικάρσαι, ἱστία δέ σφιν 70  
 τριχθὰ τε καὶ τετραχθὰ διέσχισεν ἰς ἀνέμοιο.  
 καὶ τὰ μὲν ἐς νῆας κάθεμεν, δείσαντες ὄλεθρον,  
 αὐτὰς δ' ἐσσυμένως προερύσσαμεν ἥπειρόνδε.  
 ἔνθα δὴ νύκτας δύο τ' ἡμέατα συνεχὲς αἰεὶ  
 κείμεθ', ὁμοῦ καμάτῳ τε καὶ ἄλγεσι θυμὸν ἔδοντες. 75  
 ἀλλ' ὅτε δὴ τρίτον ἡμαρ ἐνπλόκαμος τέλεσ' ἤως,  
 ἱστοὺς στησάμενοι ἀνά θ' ἱστία λεύκ' ἐρύσαντες  
 ἡμεθα· τὰς δ' ἄνεμός τε κυβερνήται τ' ἴθυνον.  
 καὶ νύ κεν ἀσκηθῆς ἰκόμην ἐς πατρίδα γαῖαν,  
 ἀλλὰ με κῆμα ῥόος τε περιγνάμπτοντα Μάλειαν 80



καὶ Βορέης ἀπέωσε, παρέπλαγξεν δὲ Κυθήρων.

Ἐνθεν δ' ἐννήμαρ φερόμην ὀλοοῖς ἀνέμοισι  
 πόντον ἐπ' ἰχθυόεντ'. αὐτὰρ δεκάτῃ ἐπέβημεν  
 γαίης Λωτοφάγων, οἳ τ' ἄνθινον εἶδαρ ἔδουσιν.  
 ἔνθα δ' ἐπ' ἡπείρου βῆμεν καὶ ἀφυσσάμεθ' ὕδωρ, 85  
 αἶψα δὲ δεῖπνον ἔλοντο θεῆς παρὰ νηυσὶν ἑταῖροι.  
 αὐτὰρ ἐπεὶ σίτοιο τ' ἐπασσάμεθ' ἠδὲ ποτῆτος,  
 δὴ τότε ἐγὼν ἐτάρους προΐειν πεύθεσθαι ἰόντας  
 οἳ τινες ἀνέρες εἶεν ἐπὶ χθονὶ σῖτον ἔδουντες,  
 ἄνδρε δύω κρίνας, τρίτατον κήρυχ' ἄμ' ὀπάσσας. 90  
 οἱ δ' αἶψ' οἰχόμενοι μίγεν ἀνδράσι Λωτοφάγοισιν·  
 οὐδ' ἄρα Λωτοφάγοι μῆδονθ' ἐτάροισιν ὀλεθρον  
 ἡμετέροις, ἀλλὰ σφι δόσαν λωτοῖο πάσασθαι.  
 τῶν δ' ὅς τις λωτοῖο φάγοι μελιηδέα καρπὸν,  
 οὐκέτ' ἀπαγγεῖλαι πάλιν ἤθελεν οὐδὲ νέεσθαι, 95  
 ἀλλ' αὐτοῦ βούλοντο μετ' ἀνδράσι Λωτοφάγοισι  
 λωτὸν ἐρεπτόμενοι μενέμεν νόστου τε λαθέσθαι.  
 τοὺς μὲν ἐγὼν ἐπὶ νῆας ἄγον κλαίοντας ἀνάγκη,  
 νηυσὶ δ' ἐνὶ γλαφυρῇσιν ὑπὸ ζυγὰ δῆσα ἐρύσσας.  
 αὐτὰρ τοὺς ἄλλους κελόμην ἐρίηρας ἑταίρους 100  
 σπερχομένους νηῶν ἐπιβαινέμεν ὠκείων,  
 μή πὼς τις λωτοῖο φαγὼν νόστοιο λάθεται.  
 οἱ δ' αἶψ' εἴσβαινον καὶ ἐπὶ κληῖσι καθίζον,  
 ἐξῆς δ' ἐξόμενοι πολὴν ἄλα τύπτουν ἐρετμοῖς.

They land on the uninhabited isle off the coast of  
 the Cyclopes.

Ἐνθεν δὲ προτέρω πλέομεν ἀκαχήμενοι ἦτορ. 105  
 Κυκλώπων δ' ἐς γαῖαν ὑπερφιάλων ἀθεμίστων,  
 ἰκόμεθ', οἳ ῥα θεοῖσι πεποιθότες ἀθανάτοισιν  
 οὔτε φυτεύουσιν χερσὶν φυτὸν οὔτ' ἀρώσιν,  
 ἀλλὰ τά γ' ἄσπαρτα καὶ ἀνιήροτα πάντα φύονται,

πυροὶ καὶ κριθαὶ ἡδ' ἄμπελοι, αἳ τε φέρουσιν 110  
 οἶνον ἐριστάφυλον, καὶ σφιν Διὸς ὄμβρος ἀέξει.  
 τοῖσιν δ' οὔτ' ἀγοραὶ βουλευφόροι οὔτε θέμιστες,  
 ἀλλ' οἳ γ' ὑψηλῶν ὁρέων ναίουσι κάρηνα  
 ἐν σπέσσι γλαφυροῖσι, θεμιστεύει δὲ ἕκαστος  
 παίδων ἡδ' ἀλόχων, οὐδ' ἀλλήλων ἀλέγουσι. 115

Νῆσος ἔπειτα λάχεια παρὲκ λιμένος τετάνυσται  
 γαίης Κυκλώπων οὔτε σχεδὸν οὔτ' ἀποτηλοῦ,  
 ὑλήεσσ'. ἐν δ' αἶγες ἀπειρέσιαι γεγάασιν  
 ἄγριαι· οὐ μὲν γὰρ πάτος ἀνθρώπων ἀπερύκει,  
 οὐδὲ μιν εἰσοιχνεύσι κυνηγέται, οἳ τε καθ' ὕλην 120  
 ἄλγεα πάσχουσιν κορυφὰς ὁρέων ἐφέποντες.  
 οὔτ' ἄρα ποίμνησιν καταΐσχεται οὔτ' ἀρότοισιν,  
 ἀλλ' ἢ γ' ἄσπαρτος καὶ ἀνήροτος ἥματα πάντα  
 ἀνδρῶν χηρεύει, βόσκει δέ τε μηκάδας αἶγας.  
 οὐ γὰρ Κυκλώπεσσι νέες πάρα μιλτοπάρῃοι, 125  
 οὐδ' ἄνδρες νηῶν ἐνὶ τέκτονες, οἳ κε κάμοιεν  
 νῆας ἐυσσέλμους, αἳ κεν τελείοιεν ἕκαστα  
 ἄστε' ἐπ' ἀνθρώπων ἱκνεύμεναι, οἳά τε πολλὰ  
 ἄνδρες ἐπ' ἀλλήλους νηυσὶν περώωσι θάλασσαν·  
 οἳ κέ σφιν καὶ νῆσον ἐνκτιμένην ἐκάμοντο. 130  
 οὐ μὲν γάρ τι κακὴ γε, φέροι δέ κεν ὥρια πάντα·  
 ἐν μὲν γὰρ λειμῶνες ἀλὸς πολιοῖο παρ' ὄχθας  
 ὑδρηλοὶ μαλακοί· μάλα κ' ἀφθίτοι ἄμπελοι εἶεν.  
 ἐν δ' ἄροσις λείη· μάλα κεν βαθὺ λήιον αἰεὶ 135  
 εἰς ὥρας ἀμῶεν, ἐπεὶ μάλα πῖαρ ὑπ' οὔδας.  
 ἐν δὲ λιμὴν εὖορμος, ἣν' οὐ χρεὼ πείσματός ἐστιν,  
 οὔτ' εὐνὰς βαλέειν οὔτε πρυμνήσι' ἀνάψαι,  
 ἀλλ' ἐπικέλσαντας μεῖναι χρόνον εἰς ὃ κε ναυτέων  
 θυμὸς ἐποτρύνῃ καὶ ἐπιπνεύσωσιν ἀήται.  
 αὐτὰρ ἐπὶ κρατὸς λιμένος ῥέει ἀγλαὸν ὕδωρ, 140  
 κρήνη ὑπὸ σπείους· περὶ δ' αἴγειροι πεφύασιν.

ἔνθα κατεπλέομεν, καί τις θεὸς ἡγεμόνευε  
 νύκτα δι' ὀρφναίην, οὐδὲ προὔφαινετ' ἰδέσθαι·  
 ἄηρ γὰρ παρὰ νηυσὶ βαθεῖ' ἦν, οὐδὲ σελήνη  
 οὐρανόθεν προὔφαινε, κατείχετο δὲ νεφέεσσιν. 145  
 ἔνθ' οὐ τις τὴν νῆσον ἐσέδρακεν ὀφθαλμοῖσιν·  
 οὐδ' οὖν κύματα μακρὰ κυλινδόμενα προτὶ χέρσον  
 εἰσίδομεν, πρὶν νῆας εὐσσέλμους ἐπικέλσαι.  
 κελσάσῃσι δὲ νηυσὶ καθείλομεν ἱστία πάντα,  
 ἐκ δὲ καὶ αὐτοὶ βῆμεν ἐπὶ ῥηγμῖνι θαλάσσης· 150  
 ἔνθα δ' ἀποβρίξαντες ἐμείναμεν Ἡῶ δι' αὖν.

Odysseus with twelve comrades sets out for the cave  
where the Cyclops lived.

Ἥμος δ' ἡριγένεια φάνη ῥοδοδάκτυλος Ἡῶς,  
 νῆσον θαυμάζοντες ἐδινεόμεσθα κατ' αὐτήν.  
 ὥρσαν δὲ νύμφαι, κοῦραι Διὸς αἰγιόχοιο,  
 αἶγας ὀρεσκώους, ἵνα δειπνήσειαν ἑταῖροι. 155  
 αὐτίκα καμπύλα τόξα καὶ αἰγανέας δολιχαύλους  
 εἰλόμεθ' ἐκ νηῶν, διὰ δὲ τρίχα κοσμηθέντες  
 βάλλομεν· αἶψα δ' ἔδωκε θεὸς μενοεικέα θήρην.  
 νῆες μὲν μοι ἔποντο δυώδεκα, ἐς δὲ ἐκάστην  
 ἐννέα λάγχανον αἶγες· ἐμοὶ δὲ δέκ' ἔξελον οἴῳ. 160  
 ὥς τότε μὲν πρόπαν ἡμαρ ἐς ἥλιον καταδύντα  
 ἤμεθα δαινύμενοι κρέα τ' ἄσπετα καὶ μέθυ ἡδύ.  
 οὐ γάρ πω νηῶν ἐξέφθιτο οἶνος ἐρυθρὸς,  
 ἀλλ' ἐνέην· πολλὸν γὰρ ἐν ἀμφιφορεῦσιν ἕκαστοι  
 ἠφύσαμεν Κικόνων ἱερὸν πτολίεθρον ἐλόντες. 165  
 Κυκλώπων δ' ἐς γαῖαν ἐλεύσσομεν ἐγγὺς ἐόντων,  
 καπνόν τ' αὐτῶν τε φθογγὴν οἴων τε καὶ αἰγῶν.  
 ἡμος δ' ἥλιος κατέδυν καὶ ἐπὶ κνέφας ἦλθε,  
 δὴ τότε κοιμήθημεν ἐπὶ ῥηγμῖνι θαλάσσης.  
 ἡμος δ' ἡριγένεια φάνη ῥοδοδάκτυλος Ἡῶς, 170

καὶ τότε ἔγων ἀγορὴν θέμενος μετὰ πᾶσιν ἔειπον·

‘Ἄλλοι μὲν νῦν μέμνεν’, ἐμοὶ ἐρήρηες ἐταῖροι·

αὐτὰρ ἐγὼ σὺν νηὶ τ’ ἐμῇ καὶ ἐμοῖς ἐτάροισιν

ἐλθὼν τῶνδ’ ἀνδρῶν πειρήσομαι, οἳ τινὲς εἰσιν,

ἣ ῥ’ οἳ γ’ ὑβρισταί τε καὶ ἄγριοι οὐδὲ δίκαιοι,

ἦε φιλόξενοι, καὶ σφιν νόος ἐστὶ θεουδής.’

175

ἌΩς εἰπὼν ἀνὰ νηὸς ἔβην, ἐκέλευσα δ’ ἐταίρους

αὐτοὺς τ’ ἀμβαίνειν ἀνά τε πρυμνήσια λῦσαι.

οἱ δ’ αἶψ’ εἴσβαινον καὶ ἐπὶ κληῖσι καθίζον,

ἐξῆς δ’ ἐξόμενοι πολὺν ἄλα τύπτουν ἐρετμοῖς.

180

ἀλλ’ ὅτε δὴ τὸν χῶρον ἀφικόμεθ’ ἐγγὺς ἑόντα,

ἔνθα δ’ ἐπ’ ἐσχατῇ σπέος εἶδομεν, ἄγχι θαλάσσης,

ὑψηλὸν, δάφνησι κατηρεφές· ἔνθα δὲ πολλὰ

μῆλ’, οἷές τε καὶ αἶγες λαύεσκον· περὶ δ’ αὐλῇ

ὑψηλῇ δέδμητο κατωρυχέεσσι λίθοισι

185

μακρῆσιν τε πίτυσιν ἰδὲ δρυσὶν ὑψικόμοισιν.

ἔνθα δ’ ἀνὴρ ἐνίαυε πελώριος, ὅς ῥά τε μῆλα

οἷος ποιμαίνεσκεν ἀπόπροθεν· οὐδὲ μετ’ ἄλλους

πωλεῖτ’, ἀλλ’ ἀπάνευθεν ἐὼν ἀθεμίστια ἤδη.

καὶ γὰρ θαῦμ’ ἐτέτυκτο πελώριον, οὐδὲ ἑώκει

190

ἀνδρὶ γε σιτοφάγῳ, ἀλλὰ ρίῳ ὑλήεντι

ὑψηλῶν ὁρέων, ὃ τε φαίνεται οἷον ἀπ’ ἄλλων.

Δὴ τότε τοὺς ἄλλους κελόμην ἐρήρηας ἐταίρους

αὐτοῦ παρ νηὶ τε μένειν καὶ νῆα ἔρυσθαι·

αὐτὰρ ἐγὼ κρίνας ἐτάρων δυοκαίδεκ’ ἀρίστους

195

βῆν· ἀτὰρ αἶγεον ἄσκον ἔχον μέλανος οἴνοιο,

ἠδέος, ὃν μοι ἔδωκε Μάρων, Εὐάνθεος υἱός,

ἱρεὺς Ἀπόλλωνος, ὃς Ἰσμαρον ἀμφιβεβήκει,

οὔνεκά μιν σὺν παιδὶ περισχόμεθ’ ἠδὲ γυναικὶ

ἄζόμενοι· ᾧκει γὰρ ἐν ἄλσεϊ δενδρήεντι

200

Φοῖβου Ἀπόλλωνος. ὁ δέ μοι πόρεν ἀγλαὰ δῶρα·

χρυσοῦ μὲν μοι δῶκ’ εὐεργέος ἑπτὰ τάλαντα,

δῶκε δέ μοι κρητῆρα πανάργυρον, αὐτὰρ ἔπειτα  
 οἶνον ἐν ἀμφιφορεῦσι δυνώδεκα πᾶσιν ἀφύσσας  
 ἡδὺν ἀκηράσιον, θεῖον ποτόν· οὐδέ τις αὐτὸν  
 205 ἡείδῃ δμῶων οὐδ' ἀμφιπόλων ἐνὶ οἴκῳ,  
 ἀλλ' αὐτὸς ἄλοχός τε φίλη ταμὴν τε μί' οἷη.  
 τὸν δ' ὅτε πίνοιεν μελιηδέα οἶνον ἐρῦθρόν,  
 ἐν δέπας ἐμπλήσας ὕδατος ἀνὰ εἵκοσι μέτρα  
 χεῦ', ὁδμῇ δ' ἡδεῖα ἀπὸ κρητῆρος ὁδῶδει,  
 210 θεσπεσίῃ· τὸτ' ἂν οὔ τοι ἀποσχέσθαι φίλον ἦεν.  
 τοῦ φέρον ἐμπλήσας ἀσκὸν μέγαν, ἐν δὲ καὶ ἥια  
 κωρύκῳ· αὐτίκα γάρ μοι οἶσατο θυμὸς ἀγῆνωρ  
 ἄνδρ' ἐπελεύσεσθαι μεγάλην ἐπιειμένον ἀλκὴν,  
 215 ἄγριον, οὔτε δίκας εὔειδότα οὔτε θέμιστας.

They enter the cave and await his return.

Καρπαλίμως δ' εἰς ἄντρον ἀφικόμεθ', οὐδέ μιν ἔνδον  
 εὔρομεν, ἀλλ' ἐνόμει νομὸν κάτα πίονα μῆλα.  
 ἐλθόντες δ' εἰς ἄντρον ἐθηεύμεσθα ἕκαστα·  
 ταρσοὶ μὲν τυρῶν βρίθον, στείνοντο δὲ σηκοὶ  
 ἄρνων ἡδ' ἐρίφων· διακεκριμέναι δὲ ἕκασται  
 220 ἔρχατο, χωρὶς μὲν πρόγονοι, χωρὶς δὲ μέτασσαι,  
 χωρὶς δ' αὖθ' ἔρσαι· ναῖον δ' ὀρῶ ἄγγεα πάντα,  
 γαυλοὶ τε σκαφίδες τε, τετυγμένα, τοῖς ἐνάμελγεν.  
 ἔνθ' ἐμὲ μὲν πρῶτισθ' ἔταροι λίσσοντ' ἐπέεσσι  
 τυρῶν αἰνυμένους ἰέναι πάλιν, αὐτὰρ ἔπειτα  
 225 καρπαλίμως ἐπὶ νῆα θοὴν ἐρίφους τε καὶ ἄρνας  
 σηκῶν ἐξελάσαντας ἐπιπλεῖν ἀλμυρὸν ὕδωρ·  
 ἀλλ' ἐγὼ οὐ πιθόμην, ἧ τ' ἂν πολὺ κέρδιον ἦεν,  
 ὄφρ' αὐτόν τε ἴδοιμι, καὶ εἴ μοι ξείνια δοίῃ.  
 οὐδ' ἄρ' ἔμελλ' ἐτάροισι φανεῖς ἐρατεινὸς ἔσεσθαι.

Ἔνθα δὲ πῦρ κήαντες ἐθύσαμεν ἡδὲ καὶ αὐτοὶ  
 τυρῶν αἰνύμενοι φάγομεν, μένομέν τε μιν ἔνδον



ἤμενοι, εἶος ἐπῆλθε νέμων· φέρε δ' ὄβριμον ἄχθος  
ῥῆγος ἀζαλέης, ἵνα οἱ ποτιδόρπιον εἴη.

ἔντοσθεν δ' ἄντροιο βαλὼν ὀρυμαγδὸν ἔθηκεν· 235

ἡμεῖς δὲ δείσαντες ἀπεσσύμεθ' ἐς μυχὸν ἄντρον.

αὐτὰρ ὃ γ' εἰς εὐρὺ σπέος ἤλασε πῖονα μῆλα,  
πάντα μάλ' ὅσσ' ἤμελγε, τὰ δ' ἄρσενά λείπε θύρηφιν,  
ἄρνειούς τε τράγους τε, βαθείης ἔκτοθεν αὐλῆς.

αὐτὰρ ἔπειτ' ἐπέθηκε θυρεὸν μέγαν ὑψόσ' αἰέρας, 240

ὄβριμον· οὐκ ἂν τόν γε δύω καὶ εἴκοσ' ἅμαξαι  
ἐσθλαὶ τετράκυκλοι ἀπ' οὐδὲος ὀχλίσσειαν·

τόσσην ἠλίβατον πέτρην ἐπέθηκε θύρησιν.

ἑζόμενος δ' ἤμελγεν οἷς καὶ μηκάδας αἶγας,  
πάντα κατὰ μοῖραν, καὶ ὑπ' ἔμβρυνον ἦκεν ἐκάστη. 245

αὐτίκα δ' ἡμισυ μὲν θρέψας λευκοῖο γάλακτος  
πλεκτοῖς ἐν ταλάροισιν ἀμησάμενος κατέθηκεν,  
ἡμισυ δ' αὐτ' ἔστησεν ἐν ἄγγεσιν, ὄφρα οἱ εἴη  
πίνειν αἰνυμένω καὶ οἱ ποτιδόρπιον εἴη.

αὐτὰρ ἐπεὶ δὴ σπεῦσε πονησάμενος τὰ ἃ ἔργα, 250  
καὶ τότε πῦρ ἀνέκαιε καὶ εἴσιδεν, εἶρετο δ' ἡμέας·

Cyclops puts questions which Odysseus parries.

‘ὦ ξεῖνοι, τίνες ἐστέ; πόθεν πλεῖθ' ὑγρὰ κέλευθα;  
ἦ τι κατὰ πρῆξιν ἦ μαψιδίως ἀλάλησθε  
οἰά τε ληιστῆρες ὑπεῖρ ἅλα, τοί τ' ἀλώονται  
ψυχὰς παρθέμενοι, κακὸν ἄλλοδαποῖσι φέροντες;’ 255

‘ὦς ἔφαθ', ἡμῖν δ' αὖτε κατεκλάσθη φίλον ἦτορ  
δεισάντων φθόγγον τε βαρὺν αὐτόν τε πέλωρον.  
ἀλλὰ καὶ ὥς μιν ἔπεσιν ἀμειβόμενος προσέειπον·

‘Ἡμεῖς τοι Τροίηθεν ἀποπλαγχθέντες Ἀχαιοὶ  
παντοίοις ἀνέμοισιν ὑπὲρ μέγα λαῖτμα θαλάσσης, 260  
οἴκαδε ἰέμενοι, ἄλλην ὁδὸν, ἄλλα κέλευθα  
ἦλθομεν· οὐτῶ που Ζεὺς ἤθελε μητίσασθαι.  
λαοὶ δ' Ἀτρεΐδew Ἀγαμέμνονος εὐχόμεθ' εἶναι,

τοῦ δὴ νῦν γε μέγιστον ὑπουράνιον κλέος ἐστί·  
 τόσσην γὰρ διέπερσε πόλιν καὶ ἀπώλεσε λαοὺς 265  
 πολλοὺς· ἡμεῖς δ' αὖτε κιχανόμενοι τὰ σὰ γούνα  
 ἰκόμεθ', εἴ τι πόροις ξεινήιον ἡὲ καὶ ἄλλως  
 δοίης δωτίνην, ἣ τε ξείνων θέμις ἐστίν.  
 ἀλλ' αἰδεῖο, φέριστε, θεοὺς· ἰκέται δέ τοί εἰμεν.  
 Ζεὺς δ' ἐπιτιμήτωρ ἱκετάων τε ξείνων τε, 270  
 ξείνιος, ὃς ξείνοισιν ἅμ' αἰδοίοισιν ὀπηδεῖ.'

Ἔως ἐφάμην, ὃ δέ μ' αὐτίκ' ἀμείβετο νηλέϊ θυμῷ  
 'νῆπιός εἰς, ὦ ξεῖν', ἣ τηλόθεν εἰλήλουθας,  
 ὅς με θεοὺς κέλεαι ἦ δειδίμεν ἦ ἀλέασθαι·  
 οὐ γὰρ Κύκλωπες Διὸς αἰγιοχου ἀλέγουσιν 275  
 οὐδὲ θεῶν μακάρων, ἐπεὶ ἦ πολὺ φέρτεροί εἰμεν.  
 οὐδ' ἂν ἐγὼ Διὸς ἔχθος ἀλευάμενος πεφιδοίμην  
 οὔτε σεῦ οὔθ' ἐτάρων, εἰ μὴ θυμός με κελεύει.  
 ἀλλὰ μοι εἴφ' ὅπη ἔσχες ἰὼν εὐεργέα νῆα,  
 ἣ που ἐπ' ἐσχατιῆς ἦ καὶ σχεδὸν, ὄφρα δαείω.' 280

Ἔως φάτο πειράζων, ἐμὲ δ' οὐ λάθην εἰδότα πολλὰ,  
 ἀλλὰ μιν ἄσφοδρον προσέφην δολίοις ἐπέεσσι·

Ἦέα μὲν μοι κατέαξε Ποσειδάων ἐνοσίχθων,  
 πρὸς πέτρῃσι βαλὼν ὑμῆς ἐπὶ πείρασι γαίης,  
 ἄκρῃ προσπελάσας· ἄνεμος δ' ἐκ πόντου ἔνεικεν· 285  
 αὐτὰρ ἐγὼ σὺν τοῖσδε ὑπέκφυγον αἰπὺν ὄλεθρον.'

Cyclops devours six of the men, two at a time.  
 Odysseus plots revenge.

Ἔως ἐφάμην, ὃ δέ μ' οὐδὲν ἀμείβετο νηλέϊ θυμῷ,  
 ἀλλ' ὅ γ' ἀναίξας ἐτάροις ἐπὶ χεῖρας ἵαλλε,  
 σὺν δὲ δύνω μάρψας ὥς τε σκύλακας ποτὶ γαίῃ  
 κόπτ'. ἐκ δ' ἐγκέφαλος χαμάδις ῥέε, δεῦε δὲ γαῖαν. 290  
 τοὺς δὲ διὰ μελεῖστί ταμῶν ὠπλίσσατο δόρπον·  
 ἦσθιε δ' ὥς τε λέων ὀρεσίτροφος, οὐδ' ἀπέλειπεν,

ἔγκατά τε σάρκας τε καὶ ὀστέα μυελόεντα.  
 ἡμεῖς δὲ κλαίοντες ἀνεσχέθομεν Διὶ χεῖρας,  
 σχέτλια ἔργ' ὀρόωντες· ἀμηχανίῃ δ' ἔχε θυμόν. 295  
 αὐτὰρ ἐπεὶ Κύκλωψ μεγάλην ἐμπλήσατο νηδὺν  
 ἀνδρόμεα κρέ' ἔδων καὶ ἐπ' ἄκρητον γάλα πίνων,  
 κεῖτ' ἔντοσθ' ἄντροιο ταυνοσάμενος διὰ μήλων.  
 τὸν μὲν ἐγὼ βούλευσα κατὰ μεγαλήτορα θυμόν  
 ἄσπον ἰὼν, ξίφος ὃξὺ ἐρυσσάμενος παρὰ μηροῦ, 300  
 οὐτάμεναι πρὸς στήθος, ὅθι φρένες ἦπαρ ἔχουσι,  
 χεῖρ' ἐπιμασσάμενος· ἕτερος δέ με θυμὸς ἔρυκεν.  
 αὐτοῦ γάρ κε καὶ ἄμμες ἀπωλόμεθ' αἰπὺν ὄλεθρον·  
 οὐ γάρ κεν δυνάμεσθα θυράων ὑψηλάων  
 χερσὶν ἀπώσασθαι λίθον ὄβριμον, ὃν προσέθηκεν. 305  
 ὥς τότε μὲν στενάχοντες ἐμείναμεν Ἡῶ δι' ἄν.

Ἦμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἡὼς,  
 καὶ τότε πῦρ ἀνέκαιε καὶ ἤμελγε κλυτὰ μῆλα,  
 πάντα κατὰ μοῖραν, καὶ ὑπ' ἔμβρνον ἦκεν ἐκάστη.  
 αὐτὰρ ἐπεὶ δὴ σπεῦσε πονησάμενος τὰ ἂ ἐργα, 310  
 σὺν δ' ὃ γε δὴ αὖτε δῶμα μάρψας ὠπλίσσατο δεῖπνον.  
 δειπνήσας δ' ἄντρον ἐξήλασε πίονα μῆλα,  
 ῥηιδίως ἀφελὼν θυρεὸν μέγαν· αὐτὰρ ἔπειτα  
 ἄψ' ἐπέθηχ', ὥς εἴ τε φαρέτρη πῶμ' ἐπιθείη.  
 πολλῇ δὲ ροίζῳ πρὸς ὄρος τρέπε πίονα μῆλα 315  
 Κύκλωψ· αὐτὰρ ἐγὼ λιπόμην κακὰ βυσσοδομεύων,  
 εἴ πως τισαίμην, δοίῃ δέ μοι εὖχος Ἀθήνη.  
 ἦδε δέ μοι κατὰ θυμόν ἀρίστη φαίνεται βουλή.  
 Κύκλωπος γὰρ ἔκειτο μέγα ῥόπαλον παρὰ σηκῷ,  
 χλωρὸν ἐλαΐνεον· τὸ μὲν ἔκταμεν, ὅφρα φοροῖη 320  
 αὐανθέν. τὸ μὲν ἄμμες εἰσκομεν εἰσορόωντες  
 ὅσπον θ' ἰστὸν νηὸς ἐεικοσόροιο μελαίνης,  
 φορτίδος εὐρείης, ἥ τ' ἐκπεράα μέγα λαῖτμα·  
 τόσπον ἔην μήκος, τόσπον πάχος εἰσοράασθαι.

τοῦ μὲν ὅσον τ' ὄργυιαν ἐγὼν ἀπέκοψα παραστὰς, 325  
 καὶ παρέθηχ' ἐτάροισιν, ἀποξῦναι δ' ἐκέλευσα·  
 οἱ δ' ὁμαλὸν ποίησαν· ἐγὼ δ' ἐθώωσα παραστὰς  
 ἄκρον, ἄφαρ δὲ λαβὼν ἐπυράκτεον ἐν πυρὶ κηλέῳ.  
 καὶ τὸ μὲν εὖ κατέθηκα κατακρύψας ὑπὸ κόπρῳ,  
 ἣ ῥα κατὰ σπείους κέχυτο μεγάλ' ἥλιθα πολλή· 330  
 αὐτὰρ τοὺς ἄλλους κλήρῳ πεπαλάσθαι ἄνωγον,  
 ὅς τις τολμήσειεν ἐμοὶ σὺν μοχλὸν αἰείρας  
 τρῖψαι ἐν ὀφθαλμῷ, ὅτε τὸν γλυκὺς ὕπνος ἰκάνοι.  
 οἱ δ' ἔλαχον τοὺς ἄν κε καὶ ἤθελον αὐτὸς ἐλέσθαι,  
 τέσσαρες, αὐτὰρ ἐγὼ πέμπτος μετὰ τοῖσιν ἐλέγμην. 335  
 ἐσπέριος δ' ἦλθεν καλλίτριχα μῆλα νομεύων·  
 αὐτίκα δ' εἰς εὐρὺ σπέος ἤλασε πίονα μῆλα,  
 πάντα μάλ', οὐδέ τι λεῖπε βαθείης ἔκτοθεν αὐλῆς,  
 ἣ τι οἰσάμενος, ἣ καὶ θεὸς ὥς ἐκέλευσεν.  
 αὐτὰρ ἔπειτ' ἐπέθηκε θυρεὸν μέγαν ὑψόσ' αἰείρας, 340  
 ἐξόμενος δ' ἤμελγεν οἷς καὶ μηκάδας αἶγας,  
 πάντα κατὰ μοῖραν, καὶ ὑπ' ἔμβρυον ἦκεν ἐκάστη.  
 αὐτὰρ ἐπεὶ δὴ σπεύσε πονησάμενος τὰ ἅ ἔργα,  
 σὺν δ' ὃ γε δὴ αὐτε δύω μάρψας ὠπλίσσατο δόρπον.  
 καὶ τότε ἐγὼ Κύκλωπα προσηύδων ἄγχι παραστὰς, 345  
 κισσύβιον μετὰ χερσὶν ἔχων μέλανος οἴνοιο.

*Odysseus, having made Cyclops drunk, puts out his eye.*

'Κύκλωψ, τῇ, πίε οἶνον, ἐπεὶ φάγες ἀνδρόμεα κρέα,  
 ὄφρ' εἰδῆς οἷόν τι ποτὸν τόδε νηὺς ἐκεκεύθει  
 ἡμετέρῃ· σοὶ δ' αὖ λοιβὴν φέρον, εἴ μ' ἐλεήσας  
 οἴκαδε πέμψειας· σὺ δὲ μαίνειαι οὐκέτ' ἀνεκτῶς. 350  
 σχέτλιε, πῶς κέν τίς σε καὶ ὕστερον ἄλλος ἵκοιτο  
 ἀνθρώπων πολέων; ἐπεὶ οὐ κατὰ μοῖραν ἔρεξας.'

Ὡς ἐφάμην, ὃ δὲ δέκτο καὶ ἔκπιεν· ἦσατο δ' αἰνῶς  
 ἡδὺ ποτὸν πίνων, καί μ' ᾗτεε δεύτερον αὐτίς·

‘ Δός μοι ἔτι πρόφρων, καί μοι τεὸν οὔνομα εἰπὲ 355  
 αὐτίκα νῦν, ἵνα τοι δῶ ξείνιον, ᾧ κε σὺ χαίρης.  
 καὶ γὰρ Κυκλώπεσσι φέρει ζείδωρος ἄρουρα  
 οἶνον ἐριστάφυλον, καὶ σφιν Διὸς ὄμβρος ἀέξει·  
 ἀλλὰ τόδ’ ἀμβροσίης καὶ νέκταρός ἐστιν ἀπορρώξ.’

‘Ὡς φάτ’· ἀτάρ οἱ αὖτις ἐγὼ πόρον αἶθοπα οἶνον· 360  
 τρὶς μὲν ἔδωκα φέρων, τρὶς δ’ ἔκπιεν ἀφραδίῃσιν.  
 αὐτὰρ ἐπεὶ Κύκλωπα περὶ φρένας ἤλυθεν οἶνος,  
 καὶ τότε δὴ μιν ἔπεσσι προσηγύδων μελιχίοισι·

‘ Κύκλωψ, εἰρωτᾷς μ’ ὄνομα κλυτόν; αὐτὰρ ἐγὼ τοι  
 ἐξερέω· σὺ δέ μοι δὸς ξείνιον, ὥς περ ὑπέστης. 365  
 Οὔτις ἐμοί γ’ ὄνομα· Οὔτιν δέ με κικλήσκουσι  
 μήτηρ ἡδὲ πατὴρ ἡδ’ ἄλλοι πάντες ἑταῖροι.’

‘Ὡς ἐφάμην, ὃ δέ μ’ αὐτίκ’ ἀμείβετο νηλεί θυμῷ·  
 ‘Οὔτιν ἐγὼ πύματον ἔδομαι μετὰ οἷς ἐτάροισι,  
 τοὺς δ’ ἄλλους πρόσθεν· τὸ δέ τοι ξεινήιον ἔσται.’ 370

Ἦ καὶ ἀνακλινθεὶς πέσεν ὕπτιος, αὐτὰρ ἔπειτα  
 κεῖτ’ ἀποδοχμώσας παχὺν αὐχένα, καδ δέ μιν ὕπνος  
 ῥῆρι πανδαμάτωρ· φάρυγος δ’ ἐξέσσυτο οἶνος  
 ψωμοί τ’ ἀνδρόμεοι· ὃ δ’ ἐρεύγετο οἰνοβαρείων.  
 καὶ τότε ἐγὼ τὸν μοχλὸν ὑπὸ σποδοῦ ἤλασα πολλῆς, 375  
 εἴως θερμαίνοιτο· ἔπεσσί τε πάντας ἑταῖρους  
 θάρσυνον, μή τίς μοι ὑποδδείσας ἀναδύη.  
 ἀλλ’ ὅτε δὴ τάχ’ ὃ μοχλὸς ἐλάινος ἐν πυρὶ μέλλεν  
 ἀψεσθαι, χλωρός περ ἐὼν, διεφαίνετο δ’ αἰνῶς,  
 καὶ τότε ἐγὼν ἄσσον φέρον ἐκ πυρὸς, ἀμφὶ δ’ ἑταῖροι 380  
 ἴσταντ’· αὐτὰρ θάρσος ἐνέπνευσεν μέγα δαίμων,  
 οἱ μὲν μοχλὸν ἐλόντες ἐλάινον, ὄξυν ἐπ’ ἄκρῳ,  
 ὀφθαλμῷ ἐνέρεισαν· ἐγὼ δ’ ἐφύπερθεν ἀερθεὶς  
 δίνεον, ὥς ὅτε τις τρυπῶ δόρυ νήιον ἀνῆρ  
 τρυπάνῳ, οἱ δέ τ’ ἔνερθεν ὑποσσείουσιν ἱμάντι 385  
 ἀψάμενοι ἐκάτερθε, τὸ δὲ τρέχει ἐμμενὲς αἰεὶ·



ὥς τοῦ ἐν ὀφθαλμῷ πυριήκεα μοχλὸν ἐλόντες  
 δινέομεν, τὸν δ' αἷμα περιόρρεε θερμὸν ἔοντα.  
 πάντα δέ οἱ βλέφαρ' ἀμφὶ καὶ ὀφρύας εὔσεν αὐτμῇ  
 γλήνης καιομένης· σφαραγεῦντο δέ οἱ πυρὶ ρίζαι. 390  
 ὥς δ' ὅτ' ἀνὴρ χαλκεὺς πέλεκυν μέγαν ἤε σκέπαρνον  
 εἰν ὕδατι ψυχρῷ βάπτῃ μεγάλα ἰάχοντα  
 φαρμάσσων· τὸ γὰρ αὖτε σιδήρου γε κράτος ἐστίν·  
 ὥς τοῦ σίζ' ὀφθαλμοὺς ἐλαϊνέῳ περὶ μοχλῷ.  
 σμερδαλέον δὲ μέγ' ὤμωξεν, περὶ δ' ἴαχε πέτρῃ, 395  
 ἡμεῖς δὲ δείσαντες ἀπεσσύμεθ'. αὐτὰρ ὁ μοχλὸν  
 ἐξέρυσ' ὀφθαλμοῖο πεφυρμένον αἷματι πολλῷ.  
 τὸν μὲν ἔπειτ' ἔρριψεν ἀπὸ ἔο χερσὶν ἀλύων,  
 αὐτὰρ ὁ Κύκλωπας μεγάλ' ἤπνεν, οἳ ρά μιν ἀμφὶς  
 ὥκεον ἐν σπήεσσι δι' ἄκριας ἡνεμοέσσας. 400  
 οἱ δὲ βοῆς αἰόντες ἐφοίτων ἄλλοθεν ἄλλος,  
 ἰστάμενοι δ' εἴροντο περὶ σπέος ὅττι ἐ κήδοι·

## The trick of 'No-man.'

‘Τίπτε τόσον, Πολύφημ', ἀρημένος ὦδ' ἐβόησας  
 νύκτα δι' ἀμβροσίην, καὶ ἀύπνους ἄμμε τίθησθα;  
 ἦ μή τίς σευ μῆλα βροτῶν ἀέκοντος ἐλαύνει; 405  
 ἦ μή τίς σ' αὐτὸν κτείνει δόλῳ ἢ βίηφιν;’

Τοὺς δ' αὖτ' ἐξ ἄντρον προσέφη κρατερὸς Πολύφημος·  
 ‘ὦ φίλοι, Οὐτίς με κτείνει δόλῳ, οὐδὲ βίηφιν.’

Οἱ δ' ἀπαμειβόμενοι ἔπεα πτερόεντ' ἀγόρευον·  
 ‘εἰ μὲν δὴ μή τίς σε βιάζεται οἶον ἔοντα, 410  
 νοῦσόν γ' οὗ πως ἔστι Διὸς μεγάλου ἀλέασθαι,  
 ἀλλὰ σύ γ' εὖχεο πατρὶ Ποσειδάωνι ἄνακτι.’

‘Ὡς ἄρ' ἔφαν ἀπιόντες, ἐμὸν δ' ἐγέλασσε φίλον κῆρ,  
 ὥς ὄνομ' ἐξαπάτησεν ἐμὸν καὶ μῆτις ἀμύμων.

## Preparations for escape.

Κύκλωψ δὲ στενάχων τε καὶ ὠδίνων ὀδύνῃσι, 415

χερσὶ ψηλαφόνων, ἀπὸ μὲν λίθον εἴλε θυράων,  
 αὐτὸς δ' εἰνὶ θύρῃσι καθέζετο χεῖρε πετάσσας,  
 εἴ τινα που μετ' ὅεσσι λάβοι στείχοντα θύραζε·  
 οὔτω γάρ πού μ' ἤλπετ' ἐνὶ φρεσὶ νήπιον εἶναι.  
 αὐτὰρ ἐγὼ βούλευον, ὅπως ὅχ' ἄριστα γένοιτο, 420  
 εἴ τιν' ἐταίροισιν θανάτου λύσιν ἦδ' ἐμοὶ αὐτῷ  
 εὐροίμην· πάντας δὲ δόλους καὶ μῆτιν ὕφαινον,  
 ὥς τε περὶ ψυχῆς· μέγα γὰρ κακὸν ἐγγύθεν ἦεν.  
 ἦδε δέ μοι κατὰ θυμὸν ἀρίστη φαίνετο βουλή.  
 ἄρσενες οἷες ἦσαν ἐντρεφέες, δασύμαλλοι, 425  
 καλοί τε μεγάλοι τε, ἰοδυεφῆς εἶρος ἔχοντες·  
 τοὺς ἀκέων συνέεργον ἐυστρεφέεσσι λύγοισι,  
 τῆς ἔπι Κύκλωψ εὔδε πέλωρ, ἀθεμίστια εἰδὼς,  
 σύντρεϊς αἰνύμενος· ὁ μὲν ἐν μέσῳ ἄνδρα φέρεσκε,  
 τὼ δ' ἐτέρῳ ἐκάτερθεν ἵτην σώοντες ἐταίρους. 430  
 τρεῖς δὲ ἕκαστον φῶτ' οἷες φέρον· αὐτὰρ ἐγὼ γε,  
 ἀρνεῖος γὰρ ἦν, μήλων ὅχ' ἄριστος ἀπάντων,  
 τοῦ κατὰ νῶτα λαβὼν, λασίην ὑπὸ γαστέρ' ἔλυσθεις  
 κείμεν· αὐτὰρ χερσὶν ἁώτου θεσπεσίῳ  
 νωλεμέως στρεφθεὶς ἐχόμεν τετληότι θυμῷ. 435  
 ὥς τότε μὲν στενάχοντες ἐμείναμεν Ἡῷ διῖαν.  
 Ἥμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἥως,  
 καὶ τότ' ἔπειτα νομόνδ' ἐξέσσυτο ἄρσενα μῆλα,  
 θήλειαι δ' ἐμέμηκον ἀνήμελκτοι περὶ σηκούς·  
 οὔθата γὰρ σφαραγεῦντο. ἄναξ δ' οὐδύνῃσι κακῇσι 440  
 τειρόμενος πάντων δίῳν ἐπεμαίετο νῶτα  
 ὀρθῶν ἐσταότων· τὸ δὲ νήπιος οὐκ ἐνόησεν,  
 ὥς οἱ ὑπ' εἰροπόκων δίῳν στέρνοισι δέδεντο.  
 ὕστατος ἀρνεῖος μήλων ἔστειχε θύραζε,  
 λάχνῳ στεινόμενος καὶ ἐμοὶ πυκινὰ φρονέοντι. 445  
 τὸν δ' ἐπιμασσάμενος προσέφη κρατερὸς Πολύφημος·

Cyclops talks to his ram.

'Κριὲ πέπον, τί μοι ὦδε διὰ σπέος ἔσσυο μήλων  
 ὕστατος; οὐ τι πάρος γε λελειμμένος ἔρχεται οἴων,  
 ἀλλὰ πολὺ πρῶτος νέμειαι τέρεν' ἄνθεα ποίης  
 μακρὰ βιβὰς, πρῶτος δὲ ῥοὰς ποταμῶν ἀφικάνεις, 450  
 πρῶτος δὲ σταθμόνδε λιλαίειαι ἀπονέεσθαι  
 ἔσπεριος· νῦν αὖτε πανύστατος. ἦ σύ γ' ἄνακτος  
 ὀφθαλμὸν ποθέεις, τὸν ἀνὴρ κακὸς ἐξαλάωσε  
 σὺν λυγροῖς ἐτάροισι, δαμασσάμενος φρένας οἴνω,  
 Οὔτις, ὃν οὐ πῶ φημι πεφυγμένον εἶναι ὄλεθρον. 455  
 εἰ δὴ ὁμοφρονέοις ποτιφωνήεις τε γένοιο  
 εἰπεῖν ὅππῃ κείνος ἐμὸν μένος ἡλασκάξει·  
 τῷ κέ οἱ ἐγκέφαλός γε διὰ σπέος ἄλλυδις ἄλλη  
 θεινομένου ραίοιτο πρὸς οὐδεῖ, καὶ δέ κ' ἐμὸν κῆρ  
 λωφήσειε κακῶν, τὰ μοι οὐτιδανὸς πόρεν Οὔτις.' 460  
 Ὡς εἰπὼν τὸν κριὸν ἀπὸ ἔο πέμπε θύραζε.

Odysseus rescues his comrades, and they gain the shore.

ἐλθόντες δ' ἡβαιὸν ἀπὸ σπείους τε καὶ αὐλῆς  
 πρῶτος ὑπ' ἀρνειοῦ λυόμεν, ὑπέλυσα δ' ἐταίρους.  
 καρπαλίμως δὲ τὰ μῆλα ταναύποδα, πύονα δημῷ,  
 πολλὰ περιτροπέοντες ἐλαύνομεν, ὄφρ' ἐπὶ νῆα 465  
 ἰκόμεθ'· ἀσπάσιοι δὲ φίλοις ἐτάροισι φάνημεν,  
 οἳ φύγομεν θάνατον· τοὺς δὲ στενάχοντο γοῶντες.  
 ἀλλ' ἐγὼ οὐκ εἴων, ἀνὰ δ' ὀφρύσι νεῦον ἐκάστω,  
 κλαίειν· ἀλλ' ἐκέλευσα θοῶς καλλίτριχα μῆλα  
 πόλλ' ἐν νηὶ βαλόντας ἐπιπλεῖν ἄλμυρὸν ὕδωρ. 470  
 οἳ δ' αἰψ' εἰσβαῖνον καὶ ἐπὶ κληῖσι καθίζον·  
 ἐξῆς δ' ἐξόμενοι πολλὴν ἅλα τύπτον ἐρετμοῖς.  
 ἀλλ' ὅτε τόσσον ἀπῆν ὕσσον τε γέγωνε βοήσας,  
 καὶ τότε ἐγὼ Κύκλωπα προσηύδων κερτομίοισι·  
 'Κύκλωψ, οὐκ ἄρ' ἔμελλες ἀνάλκιδος ἀνδρὸς ἐταίρους

ἔδμεναι ἐν σπῇ γλαφυρῷ κρατερῇφι βίηφι. 476  
καὶ λίην σέ γ' ἔμελλε κιχήσεσθαι κακὰ ἔργα,  
σχέτλι', ἐπεὶ ξείνους οὐχ ἄξιο σῶ ἐνὶ οἴκῳ  
ἔσθήμεναι· τῷ σε Ζεὺς τίσατο καὶ θεοὶ ἄλλοι·

Cyclops nearly crushes their ship twice with a huge crag.

ᾠς ἐφάμην, ὁ δ' ἔπειτα χολώσατο κηρόθι μᾶλλον· 480  
ἦκε δ' ἀπορρήξας κορυφὴν ὄρεος μέγалоιο,  
καδ δ' ἔβαλε προπάροιθε νεὸς κυανοπρώροιο  
[τυτθὸν, ἐδεύησεν δ' οἰήιον ἄκρον ἰκέσθαι].  
ἐκλύσθη δὲ θάλασσα κατερχομένης ὑπὸ πέτρης·  
τὴν δ' αἰψ' ἥπειρόνδε παλιρρόθιον φέρε κύμα, 485  
πλημυρὶς ἐκ πόντοιο, θέμωσε δὲ χέρσον ἰκέσθαι.  
αὐτὰρ ἐγὼ χεῖρεσσι λαβὼν περιμήκεα κοντὸν  
ῶσα παρέξ· ἐτάροισι δ' ἐποτρύνας ἐκέλευσα  
ἐμβαλέειν κώπης, ἵν' ὑπ' ἐκ κακότητα φύγοιμεν,  
κρατὶ κατανεύων· οἱ δὲ προπεσόντες ἔρεσσον. 490  
ἀλλ' ὅτε δὴ δις τόσσον ἄλα πρήσσοντες ἀπῆμεν,  
καὶ τότε ἐγὼ Κύκλωπα προσηύδων· ἀμφὶ δ' ἐταῖροι  
μειλιχίοις ἐπέεσσιν ἐρήτυον ἄλλοθεν ἄλλος·

‘Σχέτλιε, τίπτ' ἐθέλεις ἐρεθίζέμεν ἄγριον ἄνδρα;  
ὅς καὶ νῦν πόντονδε βαλὼν βέλος ἤγαγε νῆα 495  
αὐτὶς ἐς ἥπειρον, καὶ δὴ φάμεν αὐτόθ' ὀλέσθαι.  
εἰ δὲ φθεγξαμένου τευ ἢ αὐδῆσαντος ἄκουσε,  
σύν κεν ἄραξ' ἡμέων κεφαλὰς καὶ νῆια δοῦρα  
μαρμάρῳ ὀκριόεντι βαλὼν· τόσσον γὰρ ἴησιν.’

ᾠς φάσαν, ἀλλ' οὐ πείθον ἐμὸν μεγαλήτορα θυμὸν 500  
ἀλλά μιν ἄψορρόον προσέφην κεκοτηότι θυμῷ·

‘Κύκλωψ, αἶ κέν τίς σε καταθυητῶν ἀνθρώπων  
ὀφθαλμοῦ εἴρηται ἀεικελίην ἀλαωτὺν,  
φάσθαι Ὀδυσσῆα πτολιπόρθιον ἐξαλαῶσαι,  
νιὸν Λαέρτεω, Ἰθάκῃ ἐνὶ οἰκί' ἔχοντα.’ 505

ὧς ἐφάμην, ὁ δέ μ' οἰμώξας ἡμείβετο μύθῳ·  
 ὦ πόποι, ἦ μάλα δὴ με παλαίφατα θέσφαθ' ἱκάνει.  
 ἔσκε τις ἐνθάδε μάντις ἀνὴρ ἡὺς τε μέγας τε,  
 Τήλεμος Εὐρυμίδης, ὃς μαντοσύνη ἐκέκαστο  
 καὶ μαντευόμενος κατεγήρα Κυκλώπεςσιν· 510  
 ὃς μοι ἔφη τάδε πάντα τελευτήσεσθαι ὀπίσσω,  
 χειρῶν ἔξ 'Οδυσῆος ἀμαρτήσεσθαι ὀπωπῆς.  
 ἀλλ' αἰεὶ τινα φῶτα μέγαν καὶ καλὸν ἐδέγμην  
 ἐνθάδ' ἐλεύσεσθαι, μεγάλην ἐπιειμένον ἀλκὴν·  
 νῦν δέ μ' ἔων ὀλίγος τε καὶ οὐτιδανὸς καὶ ἄκις 515  
 ὀφθαλμοῦ ἀλάωσεν, ἐπεὶ μ' ἔδαμάσσατο οἶνω.  
 ἀλλ' ἄγε δεῦρ', Ὀδυσεῦ, ἵνα τοι παρ ξείνια θείω,  
 πομπήν τ' ὀτρύνω δόμεναι κλυτὸν ἐννοσίγαιον·  
 τοῦ γὰρ ἐγὼ παῖς εἰμὶ, πατὴρ δ' ἐμὸς εὐχεται εἶναι.  
 αὐτὸς δ', αἶ κ' ἐθέλῃσ', ἰήσεται, οὐδέ τις ἄλλος 520  
 οὔτε θεῶν μακάρων οὔτε θνητῶν ἀνθρώπων.

ὧς ἔφατ', αὐτὰρ ἐγὼ μιν ἀμειβόμενος προσέειπον·  
 αἶ γὰρ δὴ ψυχῆς τε καὶ αἰῶνός σε δυναίμην  
 εἶνιν ποιήσας πέμψαι δόμον Ἀϊδος εἴσω,  
 ὥς οὐκ ὀφθαλμόν γ' ἰήσεται οὐδ' ἐνοσίχθων. 525

ὧς ἐφάμην, ὁ δ' ἔπειτα Ποσειδάωνι ἄνακτι  
 εὔχετο, χεῖρ' ὀρέγων εἰς οὐρανὸν ἀστερόεντα·

ὦ Κλυθι, Ποσειδάον γαίηοχε, κυανοχαῖτα·  
 εἰ ἐτεόν γε σός εἰμι, πατὴρ δ' ἐμὸς εὐχεται εἶναι,  
 δὸς μὴ Ὀδυσσῆα πτολιπόρθιον οἴκαδ' ἰκέσθαι 530  
 [υἱὸν Λαέρτew, Ἰθάκῃ ἐνὶ οἴκῳ ἔχοντα].  
 ἀλλ' εἰ οἱ μοῖρ' ἐστὶ φίλους τ' ἰδέειν καὶ ἰκέσθαι  
 οἶκον ἐκτίμενον καὶ ἐὴν ἐς πατρίδα γαῖαν,  
 ὄψε' κακῶς ἔλθοι, ὀλέσας ἄπο πάντας ἐταίρους,  
 νηὸς ἐπ' ἀλλοτρίης, εὐροὶ δ' ἐν πῆματα οἴκῳ. 535

ὧς ἔφατ' εὐχόμενος, τοῦ δ' ἔκλυε κυανοχαίτης  
 αὐτὰρ ὃ γ' ἐξαυτίς πολὺν μείζονα λᾶαν ἀείρας



ἦκ' ἐπιδινήσας, ἐπέρεισε δὲ ἴν' ἀπέλεθρον,  
 καὶ δ' ἔβαλεν μετόπισθε νεὸς κυανοπρώροιο  
 τυτθὸν, ἐδεύησεν δ' οἰήιον ἄκρον ἰκέσθαι. 540  
 ἐκλύσθη δὲ θάλασσα κατερχομένης ὑπὸ πέτρης·  
 τὴν δὲ πρόσω φέρε κύμα, θέμωσε δὲ χέρσον ἰκέσθαι.

*They rejoin their comrades and resume their voyage.*

ἀλλ' ὅτε δὴ τὴν νῆσον ἀφικόμεθ', ἔνθα περ ἄλλαι  
 νῆες εὖσσελμοι μένον ἀθρόαι, ἀμφὶ δ' ἑταῖροι  
 εἴατ' ὀδυνόμενοι, ἡμέας ποτιδέγμενοι αἰεὶ, 545  
 νῆα μὲν ἔνθ' ἔλθόντες ἐκέλαμεν ἐν ψαμάθοισιν,  
 ἐκ δὲ καὶ αὐτοὶ βῆμεν ἐπὶ ῥηγμῖνι θαλάσσης.  
 μῆλα δὲ Κύκλωπος γλαφυρῆς ἐκ νηὸς ἐλόντες  
 δασσάμεθ', ὥς μή τις μοι ἀτεμβόμενος κίοι ἴσης.  
 ἀρνεῖδ' ὃν ἐμοὶ οἶψ' ἐυκνήμιδες ἑταῖροι 550  
 μῆλων δαιομένων δόσαν ἔξοχα· τὸν δ' ἐπὶ θινὶ  
 Ζηνὶ κελαινεφεί Κρονίδῃ, ὃς πᾶσιν ἀνάσσει,  
 ῥέξας μηρί' ἔκαιον· ὃ δ' οὐκ ἐμπάζετο ἱρῶν,  
 ἀλλ' ἄρα μερμήριζεν ὅπως ἀπολοίατο πᾶσαι  
 νῆες εὖσσελμοι καὶ ἐμοὶ ἐρήηρες ἑταῖροι. 555  
 ὥς τότε μὲν πρόπαν ἡμαρ ἐς ἡέλιον καταδύντα  
 ἡμεθα δαινύμενοι κρέα τ' ἄσπετα καὶ μέθυ ἡδύ·  
 ἡμος δ' ἡέλιος κατέδυν καὶ ἐπὶ κνέφας ἦλθε,  
 δὴ τότε κοιμήθημεν ἐπὶ ῥηγμῖνι θαλάσσης.  
 ἡμος δ' ἡριγένεια φάνη ῥοδοδάκτυλος Ἥως, 560  
 δὴ τότε γῶν ἐτάροισιν ἐποτρύνας ἐκέλευσα  
 αὐτοὺς τ' ἀμβαίνειν ἀνά τε πρυμνήσια λῦσαι.  
 οἱ δ' αἰψ' εἰσβαίνουν καὶ ἐπὶ κληῖσι καθίζον,  
 ἐξῆς δ' ἐξόμενοι πολὴν ἄλα τύπτον ἐρετμοῖς.

Ἔνθεν δὲ προτέρω πλέομεν ἀκαχήμενοι ἦτορ, 565  
 ἄσμενοι ἐκ θανάτοιο, φίλους ὀλέσαντες ἑταίρους.

## ΟΔΥΣΣΕΙΑΣ Κ.

Τὰ περὶ Αἰόλου καὶ Λαιστρυγόνων καὶ Κίρκης.

The floating isle of Aeolus.

Αἰολίην δ' ἐς νῆσον ἀφικόμεθ'· ἔνθα δ' ἔναιεν  
 Αἴολος Ἰπποτάδης, φίλος ἀθανάτοισι θεοῖσι,  
 πλωτῇ ἐνὶ νήσῳ· πᾶσαν δέ τέ μιν πέρι τείχος  
 χάλκεον ἄρρῆκτον, λισσῇ δ' ἀναδέδρομε πέτρη.  
 τοῦ καὶ δώδεκα παῖδες ἐνὶ μεγάροις γεγάασιν, 5  
 ἕξ μὲν θυγατέρες, ἕξ δ' υἱέες ἡβώνοντες.  
 ἔνθ' ὃ γε θυγατέρας πόρεν υἰάσιν εἶναι ἀκόιτις.  
 οἱ δ' αἰεὶ παρὰ πατρὶ φίλῳ καὶ μητέρι κεδνῇ  
 δαίνυνται· παρὰ δέ σφιν ὄνειάτα μυρία κεῖται,  
 κνισῆεν δέ τε δῶμα περιστεναχίζεται αὐλῇ 10  
 ἥματα· νύκτας δ' αὖτε παρ' αἰδοίῃς ἀλόχοισιν  
 εὖδουσ' ἐν τε τάπησι καὶ ἐν τρητοῖσι λέχεσσι.  
 καὶ μὲν τῶν ἰκόμεσθα πόλιν καὶ δώματα καλά.  
 μῆνα δὲ πάντα φίλει με καὶ ἐξερέεινεν ἕκαστα,  
 Ἴλιον Ἀργείων τε νέας καὶ νόστον Ἀχαιῶν 15  
 αὐτὰρ ἐγὼ τῷ πάντα κατὰ μοῖραν κατέλεξα.  
 ἀλλ' ὅτε δὴ καὶ ἐγὼ ὁδὸν ᾗτεον ἥδ' ἐκέλευον  
 πεμπέμεν, οὐδέ τι κείνος ἀνήνατο, τεῦχε δὲ πομπήν.  
 δῶκε δέ μ' ἐκδείρας ἀσκὸν βοὸς ἐννεώροιο,

The winds tied up in a bag.

ἔνθα δὲ βυκτάων ἀνέμων κατέδησε κέλευθα· 20  
 κείνουν γὰρ ταμίνην ἀνέμων ποίησε Κρονίων,  
 ἡμὲν πανέμεναι ἡδ' ὀρνύμεν οὐν κ' ἐθέλῃσι.  
 νηὶ δ' ἐνὶ γλαφυρῇ κατέδει μέρμιθι φαεινῇ  
 ἀργυρῇ, ἵνα μή τι παραπνεύσῃ ὀλίγον περ·  
 αὐτὰρ ἔμοι πνοιὴν Ζεφύρου προέηκεν ἀῆναι, 25  
 ὄφρα φέροι νῆας τε καὶ αὐτούς· οὐδ' ἄρ' ἔμελλεν  
 ἐκτελέειν· αὐτῶν γὰρ ἀπωλόμεθ' ἀφραδίῃσιν.

Ἐννήμαρ μὲν ὁμῶς πλέομεν νύκτας τε καὶ ἡμαρ,  
 τῇ δεκάτῃ δ' ἤδη ἀνεφαίνετο πατρὶς ἄρουρα,  
 καὶ δὴ πυρπολέοντας ἐλεύσσομεν ἐγγὺς ἑόντας. 30  
 ἔνθ' ἐμὲ μὲν γλυκὺς ὕπνος ἐπήλυθε κεκμηῶτα·  
 αἰεὶ γὰρ πόδα νηὶς ἐνώμων, οὐδέ τῳ ἄλλῳ  
 δῶχ' ἐτάρων, ἵνα θᾶσσον ἰκοίμεθα πατρίδα γαῖαν·  
 οἱ δ' ἔταροι ἐπέεσσι πρὸς ἀλλήλους ἀγόρευον,  
 καὶ μ' ἔφασαν χρυσόν τε καὶ ἄργυρον οἴκαδ' ἄγεσθαι, 35  
 δῶρα παρ' Αἰόλου μεγάλητορος Ἴπποτάδαο·  
 ὦδε δέ τις εἶπεςκεν ἰδὼν ἐς πλησίον ἄλλον·

‘ᾧ πόποι, ὥς ὅδε πᾶσι φίλος καὶ τίμιός ἐστιν  
 ἀνθρώποις, ὅτεόν τε πόλιν καὶ γαῖαν ἴκηται.  
 πολλὰ μὲν ἐκ Τροίης ἄγεται κειμήλια καλὰ 40  
 ληΐδος· ἡμεῖς δ' αὖτε ὁμῇν ὁδὸν ἐκτελέσαντες  
 οἴκαδε νισσόμεθα κενεὰς σὺν χεῖρας ἔχοντες.  
 καὶ νῦν οἱ τάδ' ἔδωκε χαριζόμενος φιλότῃτι  
 Αἴολος. ἀλλ' ἄγε θᾶσσον ἰδόμεθα ὅττι τάδ' ἐστίν,  
 ὅσος τις χρυσός τε καὶ ἄργυρος ἀσκῶ ἔνεστιν.’ 45

ᾧ εἶφασαν, βουλὴ δὲ κακὴ νίκησεν ἐταίρων·

The bag is opened by the crew, and the ship blown back to the isle.

ἄσκον μὲν λῦσαν, ἄνεμοι δ' ἐκ πάντες ὄρουσαν,

τοὺς δ' αἶψ' ἀρπάξασα φέρεν πόντονδε θύελλα  
 κλαίοντας, γαίης ἄπο πατρίδος· αὐτὰρ ἐγὼ γε  
 ἐγρόμενος κατὰ θυμὸν ἀμύμονα μερμήριζα 50  
 ἥε πεσὼν ἐκ νηὸς ἀποφθίμην ἐνὶ πόντῳ,  
 ἥ ἀκέων τλαίην καὶ ἔτι ζωῶσι μετεΐην.

ἀλλ' ἔτλην καὶ ἔμεινα, καλυψάμενος δ' ἐνὶ νηὶ  
 κείμην· αἱ δ' ἐφέροντο κακῇ ἀνέμοιο θυέλλῃ  
 αὐτὶς ἐπ' Αἰολίην νῆσον, στενάχοντο δ' ἑταῖροι. 55

Ἐνθα δ' ἐπ' ἠπείρου βῆμεν καὶ ἀφυσσάμεθ' ὕδωρ,  
 αἶψα δὲ δεῖπνον ἔλοντο θεῆς παρὰ νηυσὶν ἑταῖροι.  
 αὐτὰρ ἐπεὶ σίτοιό τ' ἐπασσάμεθ' ἠδὲ ποτῆτος,  
 δὴ τότ' ἐγὼ κήρυκά τ' ὀπασσάμενος καὶ ἑταῖρον,  
 βῆν εἰς Αἰόλου κλυτὰ δώματα· τὸν δ' ἐκίχανον 60  
 δαινύμενον παρὰ ἥ τ' ἀλόχῳ καὶ οἷσι τέκεσσιν.  
 ἐλθόντες δ' ἐς δῶμα παρὰ σταθμοῖσιν ἐπ' οὐδοῦ  
 ἐξόμεθ'· οἱ δ' ἀνὰ θυμὸν ἐθάμβεον ἕκ τ' ἐρέοντο·

‘Πῶς ἦλθες, Ὀδυσσεῦ; τίς τοι κακὸς ἔχραε δαίμων;  
 ἦ μὲν σ' ἐνδυκέως ἀπεπέμπομεν, ὄφρ' ἂν ἴκηαι 65  
 πατρίδα σὴν καὶ δῶμα, καὶ εἴ πού τοι φίλον ἐστίν.’

ᾧ φάσαν· αὐτὰρ ἐγὼ μετεφώνεον ἀχινύμενος κῆρ·  
 ‘ἄσάν μ' ἔταροί τε κακοὶ πρὸς τοῖσί τε ὕπνος  
 σχέτλιος. ἀλλ' ἀκέσασθε, φίλοι· δύναμις γὰρ ἐν ὑμῖν.’

ᾧ φάμεν· ἀφάμεν μαλακοῖσι καθαπτόμενος ἐπέεσσιν· 70  
 οἱ δ' ἄνεω ἐγένοντο· πατὴρ δ' ἡμείβετο μύθῳ·

‘Ἐρρ' ἐκ νήσου θᾶσσον, ἐλέγχιστε ζῶντων·  
 οὐ γάρ μοι θέμις ἐστὶ κομιζέμεν οὐδ' ἀποπέμπειν  
 ἄνδρα τὸν ὅς κε θεοῖσιν ἀπέχθεται μακάρεσσιν.  
 ἔρρ', ἐπεὶ ἀθανάτοισιν ἀπεχθόμενος τόδ' ἰκάνεις.’ 75

ᾧ εἰπὼν ἀπέπεμπε δόμων βαρέα στενάχοντα.  
 ἔνθεν δὲ προτέρῳ πλέομεν ἀκαχήμενοι ἥτορ.  
 τείρετο δ' ἀνδρῶν θυμὸς ὑπ' εἰρεσίης ἀλεγεινῆς  
 ἡμετέρῃ ματίῃ, ἐπεὶ οὐκέτι φαίνεται πομπή.

## The Laestrygones.

Ἐξήμαρ μὲν ὁμῶς πλέομεν νύκτας τε καὶ ἡμαρ· 80  
 ἐβδομάτῃ δ' ἰκόμεσθα Λάμου αἰπὺν πτολίεθρον,  
 Τηλέπυλον Λαιστρυγονίην, ὅθι ποιμένα ποιμὴν  
 ἡπύει εἰσελάων, ὁ δέ τ' ἐξελάων ὑπακούει.  
 ἔνθα κ' ἄνπνος ἀνὴρ δοιοὺς ἐξήρατο μισθοὺς,  
 τὸν μὲν βουκολέων, τὸν δ' ἄργυφα μῆλα νομεύων· 85  
 ἐγγὺς γὰρ νυκτός τε καὶ ἡματός εἰσι κέλευθοι.  
 ἔνθ' ἐπεὶ ἐς λιμένα κλυτὸν ἤλθομεν, δν πέρι πέτρῃ  
 ἡλίβατος τετύχηκε διαμπερὲς ἀμφοτέρωθεν,  
 ἀκταὶ δὲ προβλήτες ἐναντίαι ἀλλήλησιν  
 ἐν στόματι προὔχουσιν, ἀραιὴ δ' εἴσοδος ἐστίν, 90  
 ἔνθ' οἱ γ' εἴσω πάντες ἔχον νέας ἀμφιελίσσας.  
 αἱ μὲν ἄρ' ἔντοσθεν λιμένος κοίλοιο δέδεντο  
 πλησίαι· οὐ μὲν γάρ ποτ' ἀέξετο κῦμά γ' ἐν αὐτῷ,  
 οὔτε μέγ' οὔτ' ὀλίγον, λευκὴ δ' ἦν ἀμφὶ γαλήνῃ.  
 αὐτὰρ ἐγὼν οἶος σχέθον ἔξω νῆα μέλαιναν, 95  
 αὐτοῦ ἐπ' ἐσχατιῇ, πέτρης ἐκ πείσματα δήσας·  
 ἔστην δὲ σκοπιὴν ἐς παιπαλόεσσαν ἀνελθών.  
 ἔνθα μὲν οὔτε βοῶν οὔτ' ἀνδρῶν φαίνεται ἔργα,  
 καπνὸν δ' οἶον ὀρώμεν ἀπὸ χθονὸς αἰσسونτα.  
 δὴ τότε ἐγὼν ἐτάρους προΐειν πεύθεσθαι ἰόντας 100  
 οἱ τινες ἀνέρες εἶεν ἐπὶ χθονὶ σῖτον ἔδουντες,  
 ἄνδρε δύο κρίνας, τρίτατον κήρυχ' ἄμ' ὀπάσσας.  
 οἱ δ' ἴσαν ἐκβάντες λείην ὁδὸν, ἥπερ ἄμαξαι  
 ἄστυδ' ἀφ' ὑψηλῶν ὀρέων καταγίνεον ὕλην.  
 κούρῃ δὲ ξύμβληντο πρὸ ἄστεος ὕδρενούσῃ, 105  
 θυγατέρ' Ἰφθίμῃ Λαιστρυγόνης Ἀντιφάταο.  
 ἡ μὲν ἄρ' ἐς κρήνην κατεβήσετο καλλιρέεθρον  
 Ἄρτακίην· ἔνθεν γὰρ ὕδωρ προτὶ ἄστυ φέρεσκον·  
 οἱ δὲ παριστάμενοι προσεφώνεον, ἔκ τ' ἐρέοντο  
 ὅς τις τῶνδ' εἴη βασιλεὺς καὶ οἷσιν ἀνάσσοι. 110



ἥ δὲ μάλ' αὐτίκα πατρὸς ἐπέφραδεν ὕψερεφές δῶ.  
 οἱ δ' ἐπεὶ εἰσῆλθον κλυτὰ δώματα, τὴν δὲ γυναικα  
 εὖρον ὅσῃν τ' ὄρεος κορυφῇν, κατὰ δ' ἔστυγον αὐτήν.  
 ἥ δ' αἰψ' ἐξ ἀγορῆς ἐκάλει κλυτὸν Ἀντιφατήα,  
 ὃν πόσιν, ὃς δὴ τοῖσιν ἐμήσατο λυγρὸν ὄλεθρον. 115  
 αὐτίχ' ἕνα μάρψας ἐτάρων ὠπλίσσατο δεῖπνον·  
 τὼ δὲ δύ' αἰζαντε φυγῇ ἐπὶ νῆας ἰκέσθην.  
 αὐτὰρ ὁ τεῦχε βοῆν διὰ ἄστεος· οἱ δ' αἰόντες  
 φοίτῳ ἴφθιμοι Λαιστρυγόνες ἄλλοθεν ἄλλος,  
 μυριοί, οὐκ ἄνδρεσσιν ἐοικότες, ἀλλὰ Γίγασιν. 120  
 οἳ ῥ' ἀπὸ πετράων ἀνδραχθέσι χερμαδίοισι  
 βάλλον· ἄφαρ δὲ κακὸς κόναβος κατὰ νῆας ὀρώρει  
 ἀνδρῶν τ' ὀλλυμένων νηῶν θ' ἅμα ἀγνυμενάων·  
 ἰχθῦς δ' ὥς πείρουτες ἀτερπέα δαῖτα φέροντο.  
 ὄφρ' οἱ τοὺς ὄλεκου λιμένος πολυβενθέος ἐντὸς, 125  
 τόφρα δ' ἐγὼ ξίφος ὀξὺ ἐρυσσάμενός παρὰ μηροῦ  
 τῷ ἀπὸ πείσματ' ἔκοψα νεὸς κυανοπρώροιο.  
 αἰψα δ' ἐμοῖς ἐτάροισιν ἐποτρύνας ἐκέλευσα  
 ἐμβαλέειν κώπης, ἵν' ὑπ' ἐκ κακότητα φύγοιμεν·  
 οἱ δ' ἅλα πάντες ἀνέρριψαν, δείσαντες ὄλεθρον. 130  
 ἀσπασίως δ' ἐς πόντον ἐπηρεφέας φύγε πέτρας  
 νηὺς ἐμή· αὐτὰρ αἱ ἄλλαι ἀολλέες αὐτόθ' ὄλοντο.

Aeaea, the isle of Circe.

Ἔνθεν δὲ προτέρω πλέομεν ἀκαχήμενοι ἦτορ,  
 ἄσμενοι ἐκ θανάτοιο, φίλους ὀλέσαντες ἐταίρους.  
 Αἰαῖν δ' ἐς νῆσον ἀφικόμεθ'· ἔνθα δ' ἔναιε 135  
 Κίρκη εὐπλόκαμος, δεινὴ θεὸς αὐδήςεσσα,  
 αὐτοκασιγνήτη ὀλοόφρονος Αἰήταο·  
 ἄμφω δ' ἐκγεγάτην φαεσιμβρότου Ἡελίοιο  
 μητρός τ' ἐκ Πέρσης, τὴν Ὠκεανὸς τέκε παῖδα.  
 ἔνθα δ' ἐπ' ἀκτῆς νηὶ κατηγαγόμεσθα σιωπῇ 140

ναύλοχον ἐς λιμένα, καί τις θεὸς ἡγεμόνευεν.  
 ἔνθα τότ' ἐκβάντες δύο τ' ἥματα καὶ δύο νύκτας  
 κείμεθ', ὁμοῦ καμάτῳ τε καὶ ἄλγεσι θυμὸν ἔδοντες.  
 ἀλλ' ὅτε δὴ τρίτον ἡμαρ ἐνπλόκαμος τέλεσ' Ἡὼς,  
 καὶ τότ' ἐγὼν ἐμὸν ἔγχος ἐλὼν καὶ φάσγανον ὄξϋ 145  
 καρπαλίμως παρὰ νηὸς ἀνήιον ἐς περιωπὴν,  
 εἴ πως ἔργα ἴδοιμι βροτῶν ἐνοπήν τε πυθοίμην.  
 ἔστην δὲ σκοπιῇν ἐς παιπαλόεσσαν ἀνελθὼν,  
 καί μοι εἰσάτο καπνὸς ἀπὸ χθονὸς εὐρυοδείης  
 Κίρκης ἐν μεγάροισι διὰ δρυμὰ πυκνὰ καὶ ὕλην. 150  
 μερμήριξα δ' ἔπειτα κατὰ φρένα καὶ κατὰ θυμὸν  
 ἐλθεῖν ἠδὲ πυθέσθαι, ἐπεὶ ἴδον αἶθοπα καπνόν.  
 ᾧδε δέ μοι φρονέοντι δοάσσατο κέρδιον εἶναι,  
 πρῶτ' ἐλθόντ' ἐπὶ νῆα θοὴν καὶ θίνα θαλάσσης  
 δείπνον ἐταίροισιν δόμεναι προέμεν τε πυθέσθαι. 155

Odysseus slays a huge stag as food for his crew.

ἀλλ' ὅτε δὴ σχεδὸν ἦα κιὼν νεὸς ἀμφιελίσσης,  
 καὶ τότε τίς με θεῶν ὀλοφύρατο μῦνον ἔοντα,  
 ὅς ῥά μοι ὑψίκερων ἔλαφον μέγαν εἰς ὁδὸν αὐτῇν  
 ἦκεν· ὁ μὲν ποταμόνδε κατήιεν ἐκ νομοῦ ὕλης  
 πιόμενος· δὴ γάρ μιν ἔχεν μένος ἠελίοιο. 160  
 τὸν δ' ἐγὼ ἐκβαίνοντα κατ' ἄκνηστιν μέσα νῶτα  
 πληῆξα· τὸ δ' ἀντικρὺ δόρυ χάλκεον ἐξεπέρησε,  
 καὶ δ' ἔπεσ' ἐν κονίησι μακῶν, ἀπὸ δ' ἔπτατο θυμός.  
 τῷ δ' ἐγὼ ἐμβαίνων δόρυ χάλκεον ἐξ ὠτειλῆς  
 εἰρυσάμην· τὸ μὲν αὖθι κατακλίνας ἐπὶ γαίῃ 165  
 εἶασ'· αὐτὰρ ἐγὼ σπασάμην ῥῶπας τε λύγους τε,  
 πείσμα δ', ὅσον τ' ὄργυιαν, ἐυστρεφὲς ἀμφοτέρωθεν  
 πλεξάμενος συνέδησα πόδας δεινοῖο πελῶρου,  
 βῆν δὲ καταλοφάδεια φέρων ἐπὶ νῆα μέλαιναν,  
 ἔγχει ἐρειδόμενος, ἐπεὶ οὐ πως ἦεν ἐπ' ὤμου 170

χειρὶ φέρειν ἑτέρῃ· μάλα γὰρ μέγα θηρίον ἦεν.  
καὶ δ' ἔβαλον προπάροιθε νεὸς, ἀνέγειρα δ' ἑταίρους  
μελιχίοις ἐπέεσσι παρασταδὸν ἄνδρα ἕκαστον·

‘Ω φίλοι, οὐ γάρ πω καταδυσόμεθ', ἀχνύμενοί περ,  
εἰς Ἀίδαο δόμους, πρὶν μόρσιμον ἡμαρ ἐπέλθῃ. 175  
ἀλλ' ἄγετ', ὄφρ' ἐν νηὶ θεῇ βρώσις τε πόσις τε,  
μνησόμεθα βρώμενης μηδὲ τρυχώμεθα λιμῶ.’

‘Ὡς ἐφάμην, οἱ δ' ὦκα ἐμοῖς ἐπέεσσι πίθοντο·  
ἐκ δὲ καλυψάμενοι παρὰ θιν' ἄλὸς ἀτρυγέτοιο  
θηήσαντ' ἔλαφον· μάλα γὰρ μέγα θηρίον ἦεν. 180  
αὐτὰρ ἐπεὶ τάρπησαν ὀρώμενοι ὀφθαλμοῖσι,  
χεῖρας νυψάμενοι τεύχοντ' ἐρικυδέα दाῖτα.  
ὥς τότε μὲν πρόπαν ἡμαρ ἐς ἥλιον καταδύντα  
ἡμεθα δαινύμενοι κρέα τ' ἄσπετα καὶ μέθυ ἡδύ·  
ἡμος δ' ἥελιός κατέδυ καὶ ἐπὶ κνέφας ἦλθε, 185  
δὴ τότε κοιμήθημεν ἐπὶ ῥηγμῖνι θαλάσσης.  
ἡμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἥως,  
καὶ τότ' ἐγὼν ἀγορὴν θέμενος μετὰ πᾶσιν ἔειπον·

‘[Κέκλυτέ μεν μύθων, κακά περ πάσχοντες ἑταῖροι.]  
ὦ φίλοι, οὐ γάρ τ' ἴδμεν ὅπῃ ζόφος οὐδ' ὅπῃ ἡὼς, 190  
οὐδ' ὅπῃ ἥελιος φαεσίμβροτος εἶσ' ὑπὸ γαίαν  
οὐδ' ὅπῃ ἀννείται· ἀλλὰ φραζώμεθα θάσσον  
εἴ τις ἔτ' ἔσται μῆτις· ἐγὼ δ' οὐκ οἶομαι εἶναι.  
εἶδον γὰρ σκοπιῇν ἐς παιπαλόεσσαν ἀνελθὼν  
νῆσον, τὴν πέρι πόντος ἀπείριτος ἐστεφάνωται· 195  
αὕτῃ δὲ χθαμαλὴ κεῖται· καπνὸν δ' ἐνὶ μέσση  
ἔδρακον ὀφθαλμοῖσι διὰ δρυμὰ πυκνὰ καὶ ὕλην.’

‘Ὡς ἐφάμην, τοῖσιν δὲ κατεκλάσθη φίλον ἦτορ  
μνησασμένοις ἔργων Λαιστρυγόνος Ἀντιφάταο  
Κύκλωπός τε βίης μεγαλήτορος, ἀνδροφάγοιο. 200  
κλαῖον δὲ λιγέως, θαλερὸν κατὰ δάκρυ χέοντες·  
ἀλλ' οὐ γάρ τις πρῆξις ἐγίγνετο μυρομένοισιν.

Eurylochus is sent forward with twenty-two men,  
who are turned into swine by Circe.

Αὐτὰρ ἐγὼ δίχα πάντας ἐυκνήμιδας ἑταίρους  
 ἡρίθμεον, ἀρχὸν δὲ μετ' ἀμφοτέροισιν ὄπασσα·  
 τῶν μὲν ἐγὼν ἦρχον, τῶν δ' Εὐρύλοχος θεοειδής. 205  
 κλήρους δ' ἐν κυνέῃ χαλκήρεϊ πάλλομεν ὦκα·  
 ἐκ δ' ἔθορε κλήρος μεγαλήτορος Εὐρυλόχοιο.  
 βῆ δ' ἰέναι, ἅμα τῷ γε δύω καὶ εἴκοσ' ἑταῖροι  
 κλαίοντες· κατὰ δ' ἅμμε λίπον γοόοντας ὀπισθεν.  
 εὖρον δ' ἐν βήσσησι τετυγμένα δώματα Κίρκης 210  
 ξεστοῖσιν λάεσσι, περισκέπτῳ ἐνὶ χώρῳ.  
 ἀμφὶ δέ μιν λύκοι ἦσαν ὀρέστεροι ἢ δὲ λέοντες,  
 τοὺς αὐτὴ κατέβελξεν, ἐπεὶ κακὰ φάρμακ' ἔδωκεν.  
 οὐδ' οἷ γ' ὠρμήθησαν ἐπ' ἀνδράσιν, ἀλλ' ἄρα τοί γε  
 οὐρῇσιν μακρῇσι περισσαίνοντες ἀνέσταν. 215  
 ὥς δ' ὅτ' ἂν ἀμφὶ ἀνακτα κύνες δαίτηθεν ἰόντα  
 σαίνωσ'· αἰεὶ γάρ τε φέρει μειλίγματα θυμοῦ·  
 ὥς τοὺς ἀμφὶ λύκοι κρατερώνυχες ἢ δὲ λέοντες  
 σαίνον· τοὶ δ' ἔδδειςαν, ἐπεὶ ἴδον αἰνὰ πέλωρα.  
 ἔσταν δ' ἐν προθύροισι θεᾶς καλλιπλοκάμοιο, 220  
 Κίρκης δ' ἔνδον ἄκουον ἀειδούσης ὅπῃ καλῇ,  
 ἱστὸν ἐποιχομένης μέγαν ἄμβροτον, οἷα θεάων  
 λεπτά τε καὶ χαρίεντα καὶ ἀγλαὰ ἔργα πέλονται.  
 τοῖσι δὲ μύθων ἦρχε Πολίτης, ὄρχαμος ἀνδρῶν,  
 ὅς μοι κήδιστος ἐτάρων ἦν κεδνότατός τε· 225  
 'ὦ φίλοι, ἔνδον γάρ τις ἐποιχομένη μέγαν ἱστὸν  
 καλὸν ἀοιδιάει, δάπεδον δ' ἅπαν ἀμφιμένυκεν,  
 ἢ θεὸς ἢ ἐ γυνή· ἀλλὰ φθεγγώμεθα θάσσουν.'  
 ὣς ἄρ' ἐφώνησεν, τοὶ δ' ἐφθέγγοντο καλεῦντες.  
 ἢ δ' αἰψ' ἐξελθοῦσα θύρας ὤϊξε φαεινὰς 230  
 καὶ κάλει· οἱ δ' ἅμα πάντες αἰδρεῖνσιν ἔποντο·



Εὐρύλοχος δ' ὑπέμεινεν, οἰσάμενος δόλον εἶναι.  
 εἶσεν δ' εἰσαγαγοῦσα κατὰ κλισμούς τε θρόνους τε,  
 ἐν δέ σφιν τυρόν τε καὶ ἄλφιτα καὶ μέλι χλωρόν  
 οἴνω Πραμνείῳ ἐκύκα· ἀνέμισγε δὲ σίτῳ 235  
 φάρμακα λύγρ', ἵνα πάγχυ λαθοίαιτο πατρίδος αἷης.  
 αὐτὰρ ἐπεὶ δῶκέν τε καὶ ἔκπιον, αὐτίκ' ἔπειτα  
 ῥάβδῳ πεπληγυῖα κατὰ συφεοῖσιν ἔεργυν.  
 οἱ δὲ συῶν μὲν ἔχον κεφαλὰς φωνήν τε τρίχας τε  
 καὶ δέμας, αὐτὰρ νοῦς ἦν ἔμπεδος ὡς τὸ πάρος περ. 240  
 ὥς οἱ μὲν κλαίοντες ἔέρχατο· τοῖσι δὲ Κίρκη  
 πᾶρ ῥ' ἄκυλον βάλανόν τ' ἔβαλεν καρπὸν τε κρανείης  
 ἔδμεναι, οἷα σῦες χαμαιευνάδες αἰὲν ἔδουσιν.

*Eurylochus brings the bad news to Odysseus.*

Εὐρύλοχος δ' ἄψ ἦλθε θοὴν ἐπὶ νῆα μέλαιναν,  
 ἀγγελίην ἐτάρων ἐρέων καὶ ἀδευκέα πότμον. 245  
 οὐδέ τι ἐκφάσθαι δύνατο ἔπος, ἰέμενός περ,  
 κῆρ ἄχεϊ μεγάλῳ βεβολημένος· ἐν δέ οἱ ὅσσε  
 δακρυόφιν πίμπλαντο, γόον δ' ὠίετο θυμός.  
 ἀλλ' ὅτε δὴ μιν πάντες ἀγασσάμεθ' ἐξερέοντες,  
 καὶ τότε τῶν ἄλλων ἐτάρων κατέλεξεν ὄλεθρον· 250  
 'Ἥιομεν, ὡς ἐκέλευες ἀνὰ δρυμὰ, φαίδιμ' Ὀδυσσεῦ·  
 εὖρομεν ἐν βήσσησι τετυγμένα δώματα καλὰ  
 [ξέστοιόσιν λάεσσι, περισκέπτῳ ἐνὶ χώρῳ].  
 ἔνθα δέ τις μέγαν ἱστὸν ἐποιχομένην λίγ' αἶειδεν  
 ἢ θεὸς ἢ ἐ γυνή· τοὶ δ' ἐφθέγγοντο καλεῦντες. 255  
 ἢ δ' αἰψ' ἐξελθοῦσα θύρας ὤϊξε φαεινὰς  
 καὶ κάλει· οἱ δ' ἅμα πάντες αἰδρεῖν σιν ἔποντο·  
 αὐτὰρ ἐγὼν ὑπέμεινα, οἰσάμενος δόλον εἶναι.  
 οἱ δ' ἅμ' αἰστώθησαν ἀολλέες, οὐδέ τις αὐτῶν  
 ἐξεφάνη· δηρὸν δὲ καθήμενος ἐσκοπίαζον. 260  
 'Ὡς ἔφατ', αὐτὰρ ἐγὼ περὶ μὲν ξίφος ἀργυρόηλον



ᾧμοιιν βαλόμην, μέγα χάλκεον, ἀμφὶ δὲ τόξα·  
 τὸν δ' ἅψ ἠνώγεα αὐτὴν ὁδὸν ἠγήσασθαι.  
 αὐτὰρ ὃ γ' ἀμφοτέρησι λαβὼν ἐλλίσσετο γούνων  
 [καὶ μ' ὀλοφυρόμενος ἔπεα πτερόεντα προσηύδα]· 265

‘Μή μ' ἄγε κείσ' ἀέκοντα, διοτρεφεές, ἀλλὰ λίπ' αὐτοῦ·  
 οἶδα γὰρ ὥς οὔτ' αὐτὸς ἐλεύσεαι οὔτε τιν' ἄλλον  
 ἄξεις σὼν ἐτάρων· ἀλλὰ ξὺν τοῖσδεσι θᾶσσον  
 φεύγωμεν· ἔτι γάρ κεν ἀλύξαιμεν κακὸν ἡμαρ.’

‘Ὡς ἔφατ', αὐτὰρ ἐγὼ μιν ἀμειβόμενος προσέειπον· 270  
 ‘Εὐρύλοχ', ἦ τοι μὲν σὺ μέν' αὐτοῦ τῶδ' ἐνὶ χώρῳ  
 ἔσθων καὶ πίνων, κοίλῃ παρὰ νηὶ μελαίνῃ·  
 αὐτὰρ ἐγὼν εἴμι· κρατερὴ δέ μοι ἔπλετ' ἀνάγκη.’

Odysseus goes alone to Circe's house.

‘Ὡς εἰπὼν παρὰ νηὸς ἀνήιον ἠδὲ θαλάσσης.  
 ἀλλ' ὅτε δὴ ἄρ' ἔμελλον ἰὼν ἱερὰς ἀνὰ βήστας 275  
 Κίρκης ἴξεσθαι πολυφαρμάκου ἐς μέγα δῶμα,  
 ἔνθα μοι Ἑρμείας χρυσόρραπισ ἀντεβόλησεν  
 ἐρχομένῳ πρὸς δῶμα, νεηνίῃ ἀνδρὶ ἑοικώς,  
 πρῶτον ὑπηνήτη, τοῦ περ χαριεστάτῃ ἦβῃ·  
 ἔν τ' ἄρα μοι φῦ χειρὶ ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζε· 280

Hermes meets him and gives an antidote against  
 Circe's spells.

‘Πῇ δὴ αὖτ', ὦ δύστηνε, δι' ἄκριας ἔρχεαι οἶος,  
 χώρου αἰδρις ἑών; ἔταροι δέ τοι οἷδ' ἐνὶ Κίρκης  
 ἔρχεται, ὥστε σύες, πυκινούς κευθμῶνας ἔχοντες.  
 ἦ τοὺς λυσόμενος δεῦρ' ἔρχεαι; οὐδέ σέ φημι  
 αὐτὸν νοστήσειν, μενέεις δὲ σύ γ' ἔνθα περ ἄλλοι. 285  
 ἀλλ' ἄγε δὴ σε κακῶν ἐκλύσομαι ἠδὲ σαώσω·  
 τῇ, τόδε φάρμακον ἐσθλὸν ἔχων ἐς δώματα Κίρκης  
 ἔρχευ, ὃ κέν τοι κρατὸς ἀλάλκησιν κακὸν ἡμαρ.

πάντα δέ τοι ἐρέω ὀλοφώϊα δῆνεα Κίρκης.  
 τεύξει τοι κυκεῶ, βαλέει δ' ἐν φάρμακα σίτῳ· 290  
 ἀλλ' οὐδ' ὥς θέλξει σε δυνήσεται· οὐ γὰρ ἔασει  
 φάρμακον ἐσθλόν, ὃ τοι δώσω, ἐρέω δὲ ἕκαστα.  
 ὅπποτε κεν Κίρκη σ' ἐλάσῃ περιμήκει ῥάβδῳ,  
 δὴ τότε σὺ ξίφος ὄξυ ἐρυσσάμενος παρὰ μηροῦ  
 Κίρκῃ ἐπαίξαι ὥς τε κτάμεναι μενεαίνων. 295  
 ἦ δέ σ' ὑποδδείσασα κελήσεται εὐνηθῆναι·  
 ἔνθα σὺ μηκέτ' ἔπειτ' ἀπανήνασθαι θεοῦ εὐνὴν,  
 ὄφρα κέ τοι λύσῃ θ' ἐτάρους αὐτόν τε κομίσῃ·  
 ἀλλὰ κέλεσθαί μιν μακάρων μέγαν ὄρκον ὁμόσσαι  
 μή τί τοι αὐτῷ πῆμα κακὸν βουλευσέμεν ἄλλο, 300  
 μή σ' ἀπογυμνωθέντα κακὸν καὶ ἀνήνορα θῆῃ.  
 Ὡς ἄρα φωνήσας πόρε φάρμακον ἀργειφύνης  
 ἐκ γαίης ἐρύσας, καί μοι φύσιν αὐτοῦ ἔδειξε.  
 ῥίζῃ μὲν μέλαν ἔσκε, γάλακτι δὲ εἵκελον ἄνθος·  
 μῶλυ δέ μιν καλέουσι θεοί· χαλεπὸν δέ τ' ὀρύσσειν 305  
 ἀνδράσι γε θνητοῖσι· θεοὶ δέ τε πάντα δύνανται.  
 Ἑρμείας μὲν ἔπειτ' ἀπέβη πρὸς μακρὸν Ὀλυμπον  
 νῆσον ἀν' ὑλήεσσαν, ἐγὼ δ' ἐς δώματα Κίρκης  
 ἦια· πολλὰ δέ μοι κραδίη πόρφυρε κιόντι.  
 ἔστην δ' εἰνὶ θύρῃσι θεῆς καλλιπλοκάμοιο· 310  
 ἔνθα στὰς ἐβόησα, θεὰ δέ μεν ἔκλυεν αὐδῆς.  
 ἦ δ' αἶψ' ἐξελθοῦσα θύρας ὦιξε φαεινὰς  
 καὶ κάλει· αὐτὰρ ἐγὼν ἐπόμεν ἀκαχήμενος ἦτορ.  
 εἶσε δέ μ' εἰσαγαγοῦσα ἐπὶ θρόνου ἀργυροῦλου,  
 καλοῦ δαιδαλέου· ὑπὸ δὲ θρήνης ποσὶν ἦεν· 315  
 τεύξε δέ μοι κυκεῶ χρυσέῳ δέπα, ὄφρα πίοιμι,  
 ἐν δέ τε φάρμακον ἦκε, κακὰ φρονέουσ' ἐνὶ θυμῷ.  
 αὐτὰρ ἐπεὶ δῶκέν τε καὶ ἔκπιον οὐδέ μ' ἔθελξε,  
 ῥάβδῳ πεπληγυῖα ἔπος τ' ἔφατ' ἐκ τ' ὀνόμαζεν·

Circe's spell fails.

‘Ἐρχεο νῦν συφεόνδε, μετ’ ἄλλων λέξο ἑταίρων.’ 320  
ὥς φάτ’, ἐγὼ δ’ ἄορ ὀξὺν ἐρυσσάμενος παρὰ μηροῦ  
Κίρκῃ ἐπήριξα ὥς τε κτάμεναι μενεαίνων.

ἡ δὲ μέγα ἰάχουσα ὑπέδραμε καὶ λάβε γούνων,  
καὶ μ’ ὀλοφυρομένη ἔπεα πτερόεντα προσηύδα·

‘Τίς πόθεν εἰς ἀνδρῶν; πόθι τοι πόλις ἡδὲ τοκῆς;  
θαῦμά μ’ ἔχει ὥς οὔ τι πιὼν τάδε φάρμακ’ ἐθέλχθης. 326  
οὐδὲ γὰρ οὐδέ τις ἄλλος ἀνὴρ τάδε φάρμακ’ ἀνέτλη,  
ὅς κε πῆλ καὶ πρῶτον ἀμείψεται ἔρκος ὀδόντων.

[σοὶ δέ τις ἐν στήθεσσι ἀκήλητος νόος ἐστίν.]  
ἡ σύ γ’ Ὀδυσσεύς ἐσσι πολύτροπος, ὃν τέ μοι αἰεὶ 330  
φάσκειν ἐλεύσεσθαι χρυσόρραπις ἀργειφόντης,  
ἐκ Τροίης ἀνιόντα θοῇ σὺν νηὶ μελαίνῃ.

ἀλλ’ ἄγε δὴ κολεῶ μὲν ἄορ θεό, νῶϊ δ’ ἔπειτα  
εὐνῆς ἡμετέρης ἐπιβείομεν, ὄφρα μιγέντε  
εὐνῇ καὶ φιλότῃ πεποιθόμεν ἀλλήλοισιν.’ 335

‘Ὡς ἔφατ’, αὐτὰρ ἐγὼ μιν ἀμειβόμενος προσέειπον·  
‘ὦ Κίρκῃ, πῶς γάρ με κέλεαι σοὶ ἥπιον εἶναι,  
ἡ μοι σῦς μὲν ἔθηκας ἐνὶ μεγάροισιν ἑταίρους,  
αὐτὸν δ’ ἐνθάδ’ ἔχουσα δολοφρονέουσα κελεύεις  
ἐς θάλαμόν τ’ ἵεναι καὶ σῆς ἐπιβήμεναι εὐνῆς, 340  
ὄφρα με γυμνωθέντα κακὸν καὶ ἀνήνορα θείης.  
οὐδ’ ἂν ἐγὼ γ’ ἐθέλοιμι τεῆς ἐπιβήμεναι εὐνῆς,  
εἰ μή μοι τλαίης γε, θεὰ, μέγαν ὄρκον ὁμόσσαι  
μή τί μοι αὐτῷ πῆμα κακὸν βουλευσέμεν ἄλλο.’

‘Ὡς ἐφάμην, ἡ δ’ αὐτίκ’ ἀπώμνυνεν ὥς ἐκέλευον. 345  
αὐτὰρ ἐπεὶ ῥ’ ὁμοσέν τε τελεύτησέν τε τὸν ὄρκον,  
καὶ τότ’ ἐγὼ Κίρκης ἐπέβην περικαλλέος εὐνῆς.

‘Ἀμφίπολοι δ’ ἄρα τέως μὲν ἐνὶ μεγάροισι πένοντο  
τέσσαρες, αἳ οἱ δῶμα κάτα δρήσκειν ἔασι.  
γίγνονται δ’ ἄρα ταί γ’ ἐκ τε κρηνέων ἀπὸ τ’ ἁλσέων 350

ἔκ θ' ἱερῶν ποταμῶν, οἳ τ' εἰς ἅλαδε προρέουσι.  
 τάων ἢ μὲν ἔβαλλε θρόνοισι ἐνὶ ῥήγεα καλὰ,  
 πορφύρεα καθύπερθ', ὑπένερθε δὲ λίθ' ὑπέβαλλεν·  
 ἢ δ' ἐτέρη προπάροιθε θρόνων ἐτίταινε τραπέζας  
 ἀργυρέας, ἐπὶ δέ σφι τίθει χρύσεια κάνεια· 355  
 ἢ δὲ τρίτῃ κρητῇρι μελίφρονα οἶνον ἐκίρνα  
 ἡδὺν ἐν ἀργυρέῳ, νέμε δὲ χρύσεια κύπελλα·  
 ἢ δὲ τετάρτῃ ὕδωρ ἐφόρει καὶ πῦρ ἀνέκαιε  
 πολλὸν ὑπὸ τρίποδι μεγάλῳ· ἰαίνετο δ' ὕδωρ.  
 αὐτὰρ ἐπεὶ δὴ ζέσσειν ὕδωρ ἐνὶ ἥνοπι χαλκῷ, 360  
 ἔς ῥ' ἀσάμινθον ἔσασα λό' ἐκ τρίποδος μέγαλοιο,  
 θυμῆρες κεράσασα κατὰ κρατὸς τε καὶ ὤμων,  
 ὄφρα μοι ἐκ κάματος θυμοφθόρον εἴλετο γυνίων.  
 αὐτὰρ ἐπεὶ λουσέν τε καὶ ἔχρισεν λίπ' ἐλαίῳ,  
 ἀμφὶ δέ με χλαῖναν καλὴν βάλεν ἡδὲ χιτῶνα, 365  
 εἶσε δέ μ' εἰσαγαγοῦσα ἐπὶ θρόνου ἀργυροήλου,  
 καλοῦ δαιδαλέου· ὑπὸ δὲ θρήνυς ποσὶν ἦεν·  
 [χέρνιβα δ' ἀμφίπολος προχόῳ ἐπέχευε φέρουσα  
 καλῇ, χρυσεῖῃ, ὑπὲρ ἀργυρέοιο λέβητος,  
 νῖψασθαι· παρὰ δὲ ξεστὴν ἐτάνυσσε τράπεζαν. 370  
 σῆτον δ' αἰδοίῃ ταμὴι παρέθηκε φέρουσα,  
 εἶδατα πόλλ' ἐπιθείσα, χαριζομένη παρεόντων·]  
 ἐσθέμεναι δ' ἐκέλευεν· ἐμῷ δ' οὐχ ἥνδανε θυμῷ,  
 ἀλλ' ἤμην ἀλλοφρονέων, κακὰ δ' ὄσσετο θυμός.  
 Κίρκη δ' ὥς ἐνόησεν ἔμ' ἤμενον οὐδ' ἐπὶ σίτῳ 375  
 χεῖρας ἰάλλοντα, κρατερὸν δέ με πένθος ἔχοντα,  
 ἄγχι παρισταμένη ἔπεα πτερόεντα προσηύδα·  
 'Τίφθ' οὕτως, Ὀδυσσεῦ, κατ' ἄρ' ἔξαι ἴσος ἀναύδῳ,  
 θυμὸν ἔδωκ, βρώμης δ' οὐχ ἄπτεαι οὐδὲ ποτῆτος;  
 ἢ τινά που δόλον ἄλλον ὀίεαι· οὐδέ τί σε χρὴ 380  
 δειδόμεν· ἦδη γάρ τοι ἀπώμοσα καρτερὸν ὄρκον.'  
 'Ὡς ἔφατ', αὐτὰρ ἐγὼ μιν ἀμειβόμενος προσέειπον·

‘ὦ Κίρκη, τίς γάρ κεν ἀνὴρ, ὃς ἐναΐσιμος εἴη,  
 πρὶν τλαίῃ πάσασθαι ἐδητύος ἡδὲ ποτῆτος,  
 πρὶν λύσασθ’ ἐτάρους καὶ ἐν ὀφθαλμοῖσιν ἰδέσθαι; 385  
 ἀλλ’ εἰ δὴ πρόφρασσα πιεῖν φαγέμεν τε κελεύεις,  
 λῦσον, ἵν’ ὀφθαλμοῖσιν ἴδω ἐρίηρας ἐταίρους.’

‘Ὡς ἐφάμην, Κίρκη δὲ δι’ ἐκ μεγάροιο βεβήκει  
 ῥάβδον ἔχουσ’ ἐν χειρὶ, θύρας δ’ ἀνέωξε συφειοῦ,  
 ἐκ δ’ ἔλασεν σιάλοισιν ἑοικότας ἐννεώροισιν. 390  
 οἱ μὲν ἔπειτ’ ἔστησαν ἐναντίοι, ἡ δὲ δι’ αὐτῶν  
 ἐρχομένη προσάλειφεν ἐκάστῳ φάρμακον ἄλλο.

The comrades of Odysseus resume their human shape.

τῶν δ’ ἐκ μὲν μελέων τρίχες ἔρρεον, ὃς πρὶν ἔφυνε  
 φάρμακον οὐλόμενον, τό σφιν πόρε πότνια Κίρκη·  
 ἄνδρες δ’ ἄψ’ ἐγένοντο νεώτεροι ἢ πάρος ἦσαν 395  
 καὶ πολὺ καλλίους καὶ μείζους εἰσοράασθαι.  
 ἔγνωσαν δ’ ἐμὲ κείνοι, ἔφυν τ’ ἐν χερσὶν ἕκαστος.  
 πᾶσιν δ’ ἱμερόεις ὑπέδν γόος, ἀμφὶ δὲ δῶμα  
 σμερδαλέον κανάχιζε· θεὰ δ’ ἐλέαιρε καὶ αὐτή.  
 ἡ δὲ μεν ἄγχι στᾶσα προσηύδα διὰ θεάων· 400

‘Διογενὲς Λαερτιάδη, πολυμήχαν’ Ὀδυσσεῦ,  
 ἔρχεο νῦν ἐπὶ νῆα θοὴν καὶ θῖνα θαλάσσης.  
 νῆα μὲν ἄρ’ ἀμπρωτον ἐρύσσετε ἡπειρόνδε,  
 κτήματα δ’ ἐν σπῆεσσι πελάσσετε ὅπλα τε πάντα·  
 αὐτὸς δ’ ἄψ’ ἵεναι καὶ ἄγειν ἐρίηρας ἐταίρους.’ 405

Odysseus brings the rest of his comrades to Circe’s palace.

‘Ὡς ἔφατ’, αὐτὰρ ἐμοί γ’ ἐπεπείθετο θυμὸς ἀγῆνωρ,  
 βῆν δ’ ἵεναι ἐπὶ νῆα θοὴν καὶ θῖνα θαλάσσης.  
 εὖρον ἔπειτ’ ἐπὶ νηὶ θοῇ ἐρίηρας ἐταίρους  
 οἴκτρ’ ὀλοφυρομένους, θαλερὸν κατὰ δάκρυ χέοντας.



ὥς δ' ὅτ' ἂν ἄγραυλοι πόριες περὶ βοῦς ἀγελαίας, 410  
 ἐλθούσας ἐς κόπρον, ἐπὴν βοτάνης κορέσωνται,  
 πᾶσαι ἅμα σκαίρουσιν ἐναντίαι· οὐδ' ἔτι σηκοὶ  
 ἴσχουσ', ἀλλ' ἀδινὸν μυκώμεναι ἀμφιθέουσι  
 μητέρας· ὥς ἐμὲ κείνοι, ἐπεὶ ἴδον ὀφθαλμοῖσι,  
 δακρύνοντες ἔχυντο· δόκησε δ' ἄρα σφίσι θυμὸς 415  
 ὥς ἔμεν ὥς εἰ πατρίδ' ἰκοίατο καὶ πόλιν αὐτὴν  
 τρηχεῖς Ἰθάκης, ἵνα τ' ἔτραφεν ἠδ' ἐγένοντο·  
 καὶ μ' ὀλοφυρόμενοι ἔπεα πτερόεντα προσηύδων·

‘Σοὶ μὲν νοστήσαντι, διοτρεφές, ὥς ἐχάρημεν,  
 ὥς εἴ τ' εἰς Ἰθάκην ἀφικοίμεθα πατρίδα γαῖαν· 420  
 ἀλλ' ἄγε, τῶν ἄλλων ἐτάρων κατάλεξον ὄλεθρον.’

ἌΩς ἔφαν, αὐτὰρ ἐγὼ προσέφην μαλακοῖς ἐπέεσσιν·  
 ‘νῆα μὲν ἄρ πάμπρωτον ἐρύσσομεν ἠπειρόνδε,  
 κτήματα δὲ σπήεσσι πελάσσομεν ὄπλα τε πάντα·  
 αὐτοὶ δ' ὀτρύνεσθε, ἐμοὶ ἅμα πάντες ἔπεσθαι, 425  
 ὄφρα ἴδῃθ' ἐτάρους ἱεροῖς ἐν δώμασι Κίρκης  
 πίνοντας καὶ ἔδοντας· ἐπηετανὸν γὰρ ἔχουσιν.’

ἌΩς ἐφάμην, οἱ δ' ὦκα ἐμοῖς ἐπέεσσιν πίθοντο·  
 Εὐρύλοχος δέ μοι οἷος ἐρύκανε πάντας ἐταίρους·  
 [καὶ σφεας φωνήσας ἔπεα πτερόεντα προσηύδα·] 430

‘Ἄ δειλοὶ, πόσ' ἔμεν; τί κακῶν ἱμείρετε τούτων,  
 Κίρκης ἐς μέγαρον καταβήμεναι, ἣ κεν ἅπαντας  
 ἦ σὺς ἠὲ λύκους ποιήσεται ἠὲ λέοντας,  
 οἳ κέν οἱ μέγα δῶμα φυλάσσοιμεν καὶ ἀνάγκη,  
 ὥς περ Κύκλωψ ἔρξ', ὅτε οἱ μέσσανλον ἴκοντο 435  
 ἡμέτεροι ἔταροι, σὺν δ' ὁ θρασὺς εἶπετ' Ὀδυσσεύς·  
 τούτου γὰρ καὶ κείνοι ἀτασθαλίῃσιν ὄλοντο.’

ἌΩς ἔφατ', αὐτὰρ ἐγὼ γε μετὰ φρεσὶ μερμήριξα,  
 σπασσάμενος τανύηκες ἄορ παχέος παρὰ μηροῦ,  
 τῷ οἱ ἀποτμήξας κεφαλὴν οὐδ' ἄσδε πελάσσαι, 440  
 καὶ πηῶ περ ἑόντι μάλα σχεδόν· ἀλλὰ μ' ἐταῖροι

μειλιχίοις ἐπέεσσιν ἐρήτυον ἄλλοθεν ἄλλος·

‘Διογενὲς, τοῦτον μὲν ἔασομεν, εἰ σὺ κελεύεις,  
αὐτοῦ παρ νηὶ τε μένειν καὶ νῆα ἔρυσθαι·  
ἡμῖν δ’ ἡγεμόνευ’ ἱερὰ πρὸς δώματα Κίρκης.’

445

‘Ὡς φάμενοι παρὰ νηὸς ἀνήιον ἠδὲ θαλάσσης.  
οὐδὲ μὲν Εὐρύλοχος κοίλῃ παρὰ νηὶ λέλειπτο,  
ἀλλ’ ἔπετ’· ἔδδεισεν γὰρ ἐμὴν ἔκπαγλον ἐνιπὴν.

Τόφρα δὲ τοὺς ἄλλους ἐτάρους ἐν δώμασι Κίρκῃ  
ἐνδυνκέως λοῦσέν τε καὶ ἔχρισεν λίπ’ ἐλαίῳ,  
ἀμφὶ δ’ ἄρα χλαῖνας οὐλας βάλεν ἠδὲ χιτῶνας·  
δαινυμένους δ’ εὖ πάντας ἐφεύρομεν ἐν μεγάροισιν.  
οἱ δ’ ἐπεὶ ἀλλήλους εἶδον φράσσαντό τ’ ἐσάντα,  
κλαῖον ὀδυρόμενοι, περὶ δὲ στεναχίζετο δῶμα.

450

ἡ δέ μεν ἄγχι στᾶσα προσηύδα διὰ θεῶων·

455

‘[Διογενὲς Λαερτιάδῃ, πολυμήχαν’ Ὀδυσσεῦ,]  
μηκέτι νῦν θαλερὸν γόον ὄρνυτε· οἶδα καὶ αὐτὴ  
ἡμὲν ὅσ’ ἐν πόντῳ πάθετ’ ἄλγεα ἰχθυόεντι,  
ἠδ’ ὅσ’ ἀνάρσιοι ἄνδρες ἐδηλήσαντ’ ἐπὶ χέρσῳ.

ἀλλ’ ἄγετ’ ἐσθίετε βρώμην καὶ πίνετε οἶνον,

460

εἰς ὃ κεν αὖτις θυμὸν ἐνὶ στήθεσσι λάβητε,

οἷον ὅτε πρῶτιστον ἐλείπετε πατρίδα γαῖαν

τρηχεῖης Ἰθάκης· νῦν δ’ ἀσκελέες καὶ ἄθυμοι,

αἰὲν ἄλλης χαλεπῆς μεμνημένοι· οὐδέ ποθ’ ὑμῖν

θυμὸς ἐν εὐφροσύνῃ, ἐπεὶ ἦ μάλα πολλὰ πέποσθε.’

465

‘Ὡς ἔφαθ’, ἡμῖν δ’ αὖτ’ ἐπεπείθετο θυμὸς ἀγῆνωρ.

ἔνθα μὲν ἥματα πάντα τελεσφόρον εἰς ἐνιαυτὸν

ἥμεθα, δαινυμένοι κρέα τ’ ἄσπετα καὶ μέθυ ἠδύ·

ἀλλ’ ὅτε δὴ ῥ’ ἐνιαυτὸς ἔην, περὶ δ’ ἔτραπον ὥραι,

[μηνῶν φθινόντων, περὶ δ’ ἥματα μακρὰ τελέσθη,]

470

καὶ τότε μ’ ἐκκαλέσαντες ἔφαν ἐρίηρες ἐταῖροι·

‘Δαιμόνι’, ἤδη νῦν μιμνήσκειο πατρίδος αἴης,

εἴ τοι θέσφατόν ἐστι σαωθῆναι καὶ ἰκέσθαι

οἶκον ἐνκτίμενον καὶ σὴν ἐς πατρίδα γαῖαν·

[Ὡς ἔφαν, αὐτὰρ ἐμοί γ' ἐπεπείθετο θυμὸς ἀγῆνωρ.  
ὥς τότε μὲν πρόπαν ἡμαρ ἐς ἥλιον καταδύντα 476  
ἡμεθα, δαινύμενοι κρέα τ' ἄσπετα καὶ μέθυ ἡδύ.  
ἡμος δ' ἥελιος κατέδυ καὶ ἐπὶ κνέφας ἦλθεν,  
οἱ μὲν κοιμήσαντο κατὰ μέγαρα σκιόεντα.]

Αὐτὰρ ἐγὼ Κίρκης ἐπιβὰς περικαλλέος εὐνῆς 480  
γούνων ἐλλιτάνευσα, θεὰ δέ μεν ἔκλυεν αὐδῆς·  
[καί μιν φωνήσας ἔπεα πτερόεντα προσηύδων·]

Odysseus is fain to depart, and Circe tells him of his  
voyage to the land of Hades.

ᾠ Κίρκη, τέλεσόν μοι ὑπόσχεσιν ἦν περ ὑπέστης,  
οἵκαδε πεμψέμεναι· θυμὸς δέ μοι ἔσσυται ἤδη,  
ἦδ' ἄλλων ἐτάρων, οἳ μεν φθινύθουσι φίλον κῆρ 485  
ἀμφ' ἔμ' ὀδυνρόμενοι, ὅτε που σύ γε νόσφι γένηαι·

Ὡς ἐφάμην, ἣ δ' αὐτίκ' ἀμείβετο δῖα θεάων·  
Ἰογενὲς Λαερτιάδη, πολυμήχαν' Ὀδυσσεῦ,  
μηκέτι νῦν ἀέκοντες ἐμῷ ἐνὶ μίμνετε οἴκῳ·  
ἀλλ' ἄλλην χρὴ πρῶτον ὁδὸν τελέσαι καὶ ἰκέσθαι 490  
εἰς Ἀῖδαο δόμους καὶ ἐπαινῆς Περσεφονείης,  
ψυχῇ χρησομένους Θηβαίου Τειρεσίαο,  
μάντης ἀλαοῦ, τοῦ τε φρένες ἔμπεδοί εἰσι·  
τῷ καὶ τεθνηῶτι νόον πόρε Περσεφόνεια  
οἷω πεπνῦσθαι· τοὶ δὲ σκιαὶ αἰσσοσιν· 495

Ὡς ἔφατ', αὐτὰρ ἐμοί γε κατεκλάσθη φίλον ἦτορ·  
κλαῖον δ' ἐν λεχέεσσι καθήμενος, οὐδέ τι θυμὸς  
ἦθελ' ἔτι ζῶειν καὶ ὄραν φάος ἡελίοιο.  
αὐτὰρ ἐπεὶ κλαίων τε κυλινδόμενός τ' ἐκορέσθην,  
καὶ τότε δῆ μιν ἔπεσιν ἀμειβόμενος προσέειπον· 500

ᾠ Κίρκη, τίς γὰρ ταύτην ὁδὸν ἡγεμονεύσει ;  
εἰς Ἀῖδος δ' οὐ πῶ τις ἀφίκετο νηὶ μελαίνῃ·

ὦς ἐφάμην, ἥ δ' αὐτίκ' ἀμείβετο διὰ θεάων  
 ' Διογενὲς Λαερτιάδη, πολυμήχαν' Ὀδυσσεῦ,  
 μή τί τοι ἡγεμόνος γε ποθὴ παρὰ νηὶ μελέσθω, 505  
 ἱστὸν δὲ στήσας ἀνά θ' ἱστία λευκὰ πετάσσας  
 ἦσθαι· τὴν δέ κέ τοι πνοιὴ Βορέας φέρησιν.  
 ἀλλ' ὁπότε ἂν δὴ νηὶ δι' Ὀκεανοῖο περήσης,  
 ἔνθ' ἀκτὴ τε λάχεια καὶ ἄλσέα Περσεφονείης,  
 μακραί τ' αἶγειροι καὶ ἱτέαι ὠλεσίκαρποι, 510  
 νῆα μὲν αὐτοῦ κέλσαι ἐπ' Ὀκεανῷ βαθυδίνῃ,  
 αὐτὸς δ' εἰς Ἀἶδω ἰέναι δόμον εὐρώεντα.  
 ἔνθα μὲν εἰς Ἀχέροντα Πυριφλεγέθων τε ῥέουσι  
 Κώκυτός θ', ὅς δὴ Στυγὸς ὕδατός ἐστιν ἀπορρῶξ,  
 πέτρῃ τε ξύνεσις τε δύο ποταμῶν ἐριδούπων· 515  
 ἔνθα δ' ἔπειθ', ἥρως, χριμφθεὶς πέλας, ὥς σε κελεύω,  
 βόθρον ὀρύξαι ὅσον τε πυγούσιον ἔνθα καὶ ἔνθα,  
 ἀμφ' αὐτῷ δὲ χοὴν χεῖσθαι πᾶσιν νεκύεσσι,  
 πρῶτα μελικρήτῳ, μετέπειτα δὲ ἡδέϊ οἴνῳ,  
 τὸ τρίτον αὖθ' ὕδατι· ἐπὶ δ' ἄλφιστα λευκὰ παλύνειν. 520  
 πολλὰ δὲ γουνοῦσθαι νεκύων ἀμειννὰ κάρηνα,  
 ἔλθων εἰς Ἰθάκην στεῖραν βοῦν, ἥ τις ἀρίστη,  
 ῥέξειν ἐν μεγάροισι πυρὴν τ' ἐμπλησέμεν ἐσθλῶν,  
 Τειρεσίῃ δ' ἀπάνευθεν οἶν ἱερυσέμεν οἶῳ  
 παμμέλαν', ὅς μήλοισι μεταπρέπει ὑμετέροισιν. 525  
 αὐτὰρ ἐπὴν εὐχῇσι λίσσῃ κλυτὰ ἔθνεα νεκρῶν,  
 ἔνθ' οἶν ἀρνειὸν ῥέξειν θῆλυν τε μέλαιναν  
 εἰς Ἑρεβὸς στρέψας, αὐτὸς δ' ἀπονόσφι τραπέσθαι  
 ἰέμενος ποταμοῖο ῥοάων· ἔνθα δὲ πολλαὶ  
 ψυχαὶ ἐλεύσονται νεκύων κατατεθνηώτων. 530  
 δὴ τότε ἔπειθ' ἐτάροισιν ἐποτρῦναι καὶ ἀνῶξαι  
 μῆλα, τὰ δὴ κατάκειτ' ἐσφαγμένα νηλεί χαλκῷ,  
 δείραντας κατακῆαι, ἐπέύξασθαι δὲ θεοῖσιν,  
 ἰφθίμῳ τ' Αἰδῇ καὶ ἐπαινῇ Περσεφονείῃ·



αὐτὸς δὲ ξίφος ὁξὺ ἐρυσσάμενος παρὰ μηροῦ  
 ῥῆσθαι, μηδὲ ἔαν νεκύων ἀμενηνὰ κάρηνα  
 αἵματος ἄσπον ἵμεν πρὶν Τειρεσίαο πυθέσθαι.  
 ἔνθα τοι αὐτίκα μάντις ἐλεύσεται, ὄρχαμε λαῶν,  
 ὅς κέν τοι εἴπησιν ὁδὸν καὶ μέτρα κελεύθου  
 νόστον θ', ὥς ἐπὶ πόντον ἐλεύσεαι ἰχθυόοντα.' 540

ἌΩς ἔφατ', αὐτίκα δὲ χρυσόθρονος ἤλυθεν Ἡώς.  
 ἀμφὶ δέ με χλαῖνάν τε χιτῶνά τε εἵματα ἔσσειν  
 αὐτὴ δ' ἀργύφειον φᾶρος μέγα ἔννυτο νύμφη,  
 λεπτὸν καὶ χαρίεν, περὶ δὲ ζώνην βάλετ' ἱξυῖ  
 καλὴν χρυσεῖν, κεφαλῇ δ' ἐπέθηκε καλύπτρην. 545  
 αὐτὰρ ἐγὼ διὰ δώματ' ἰὼν ὤτρυνον ἑταίρους  
 μειλιχίοις ἐπέεσσι παρασταδὸν ἄνδρα ἕκαστον·

Ἐμκέτι νῦν εὖδοντες ἀωτέϊτε γλυκὺν ὕπνον,  
 ἀλλ' ἴομεν· δὴ γάρ μοι ἐπέφραδε πότνια Κίρκη.'

ἌΩς ἐφάμην, τοῖσιν δ' ἐπεπείθετο θυμὸς ἀγήνωρ. 550  
 οὐδὲ μὲν οὐδ' ἔνθεν περ ἀπήμονας ἦγον ἑταίρους.

Ἐλπήνωρ δέ τις ἔσκε νεώτατος, οὔτε τι λήην  
 ἄλκιμος ἐν πολέμῳ οὔτε φρεσὶν ῥῆσιν ἀρρηδώς,  
 ὅς μοι ἄνευθ' ἐτάρων ἱεροῖς ἐν δώμασι Κίρκης,  
 ψυχῆος ἱμείρων, κατελέξατο οἰνοβαρείων· 555

κινυμένων δ' ἐτάρων ὄμαδον καὶ δοῦπον ἀκούσας  
 ἐξαπίνης ἀνόρουσε καὶ ἐκλάθετο φρεσὶν ῥῆσιν  
 ἄψορρόν καταβῆναι ἰὼν ἐς κλίμακα μακρὴν,  
 ἀλλὰ καταντικρὺ τέγεος πέσεν· ἐκ δέ οἱ αὐχὴν  
 ἀστραγάλων ἑάγη, ψυχὴ δ' Ἀϊδόσδε κατῆλθεν. 560  
 ἐρχομένοισι δὲ τοῖσιν ἐγὼ μετὰ μῦθον ἔειπον·

ἘΦάσθε νύ που οἰκόνδε φίλην ἐς πατρίδα γαίαν  
 ἔρχεσθ'· ἄλλην δ' ἡμῖν ὁδὸν τεκμήρατο Κίρκη  
 εἰς Ἀΐδαο δόμους καὶ ἐπαινῆς Περσεφονείης  
 [ψυχῇ χρησομένους Θηβαίου Τειρεσίαο']. 565

ἌΩς ἐφάμην, τοῖσιν δὲ κατεκλάσθη φίλον ἦτορ,



έζόμενοι δὲ κατ' αὐθι γόων τίλλοντό τε χαίτας·  
 ἀλλ' οὐ γάρ τις πρῆξις ἐγίγνετο μυρομένοισιν.

Ἄλλ' ὅτε δὴ ῥ' ἐπὶ νῆα θοὴν καὶ θίνα θαλάσσης  
 ῥομεν ἀχνύμενοι, θαλερὸν κατὰ δάκρυ χέοντες,  
 τόφρα δ' ἄρ' οἰχομένη Κίρκη παρὰ νηὶ μελαίνῃ  
 ἀρνεῖδον κατέδησεν ὄιν θῆλύν τε μέλαιναν,  
 ῥεῖα παρεξελθοῦσα· τίς ἂν θεὸν οὐκ ἐθέλοντα  
 ὀφθαλμοῖσιν ἴδοιτ' ἢ ἔνθ' ἢ ἔνθα κiónτα;

## Ο ΔΥΣΣΕΙΑΣ Α.

### Νέκυια.

The fair wind brings them to the Cimmerians' land.

Αὐτὰρ ἐπεὶ ῥ' ἐπὶ νῆα κατήλθομεν ἡδὲ θάλασσαν,  
νῆα μὲν ἄρ' ἀμπρωτον ἐρύσσαμεν εἰς ἅλα δῖαν,  
ἐν δ' ἰστὸν τιθέμεσθα καὶ ἰστία νηὶ μελαίνῃ,  
ἐν δὲ τὰ μῆλα λαβόντες ἐβήσαμεν, ἂν δὲ καὶ αὐτοὶ  
βαίνομεν ἀχνύμενοι, θαλερὸν κατὰ δάκρυ χέοντες. 5

ἡμῖν δ' αὖ μετόπισθε νεὸς κυανοπῥώροιο  
ἵκμενον οὖρον ἴει πλησίστιον, ἐσθλὸν ἑταῖρον,  
Κίρκη ἐυπλόκαμος, δεινὴ θεὸς αὐδῆεσσα.  
ἡμεῖς δ' ὄπλα ἕκαστα πονησάμενοι κατὰ νῆα  
ἤμεθα· τὴν δ' ἄνεμός τε κυβερνήτης τ' ἴθυνε. 10  
τῆς δὲ πανημερίης τέταθ' ἰστία ποντοπορούσης·  
δύσετό τ' ἥελιος, σκιάωντό τε πᾶσαι ἀγυιαί.

Ἥ δ' ἐς πείραθ' ἵκανε βαθυρῥόου Ὠκεανοῖο.  
ἔνθα δὲ Κιμμερίων ἀνδρῶν δῆμός τε πόλις τε,  
ἥερι καὶ νεφέλῃ κεκαλυμμένοι· οὐδέ ποτ' αὐτοὺς 15  
Ἥελιος φαέθων καταδέρκεται ἀκτίνεσσιν,  
οὔθ' ὁπότ' ἂν στείχῃσι πρὸς οὐρανὸν ἀστερόεντα,  
οὔθ' ὅτ' ἂν ἀψ' ἐπὶ γαῖαν ἀπ' οὐρανόθεν προτράπηται,  
ἀλλ' ἐπὶ νύξ' ὀλοή τέταται δειλοῖσι βροτοῖσι.  
νῆα μὲν ἔνθ' ἐλθόντες ἐκέλσαμεν, ἐκ δὲ τὰ μῆλα 20  
εἰλόμεθ'· αὐτοὶ δ' αὖτε παρὰ ῥόον Ὠκεανοῖο  
ῥομεν, ὅφρ' ἐς χῶρον ἀφικόμεθ' ὃν φράσε Κίρκη.

The ghosts come up from Hades to drink the blood  
of the victims.

Ἐνθ' ἱερήια μὲν Περιμήδης Εὐρύλοχός τε  
ἔσχον· ἐγὼ δ' ἄορ ὁξὺν ἐρυσσάμενος παρὰ μηροῦ  
βόθρον ὄρνυ' ὅσπον τε πυγούσιον ἔνθα καὶ ἔνθα, 25  
ἀμφ' αὐτῷ δὲ χοῆν χεόμην πᾶσιν νεκύεσσι,  
πρῶτα μελικρήτῳ, μετέπειτα δὲ ἡδέϊ οἴνῳ,  
τὸ τρίτον αὖθ' ὕδατι· ἐπὶ δ' ἄλφιστα λευκὰ πάλυνον.  
πολλὰ δὲ γουνούμην νεκύων ἀμενηνὰ κάρηνα,  
ἐλθὼν εἰς Ἰθάκην στείραν βοῦν, ἥ τις ἀρίστη, 30  
ῥέξειν ἐν μεγάροισι πυρὴν τ' ἐμπλησέμεν ἐσθλῶν,  
Τειρεσίῃ δ' ἀπάνευθεν οἶν ἱερεισέμεν οἶψ  
παμμέλαν', ὃς μήλοισι μεταπρέπει ἡμετέροισι.  
τοὺς δ' ἐπεὶ εὐχωλῆσι λιτῆσί τε, ἔθνεα νεκρῶν,  
ἐλλισάμην, τὰ δὲ μῆλα λαβὼν ἀπεδειροτόμησα 35  
ἐς βόθρον, ῥέε δ' αἷμα κελαινεφές· αἱ δ' ἀγέροντο  
ψυχαὶ ὑπ' ἐξ Ἑρέβους νεκύων κατατεθνήτων.  
[νύμφαι τ' ἠἰθεοὶ τε πολύτλητοί τε γέροντες  
παρθενικαί τ' ἀταλαὶ νεοπενθέα θυμὸν ἔχουσαι·  
πολλοὶ δ' οὐτάμενοι χαλκήρεσιν ἐγχείησιν, 40  
ἄνδρες ἀρηίφατοι βεβροτωμένα τεύχε' ἔχοντες·  
οἱ πολλοὶ περὶ βόθρον ἐφοίτων ἄλλοθεν ἄλλος  
θεσπεσίῃ ἰαχῇ· ἐμὲ δὲ χλωρὸν δέος ἦρει.]  
δὴ τότε' ἔπειθ' ἐτάροισιν ἐποτρύννας ἐκέλευσα  
μῆλα, τὰ δὴ κατέκειτ' ἐσφαγμένα νηλεί χαλκῷ, 45  
δείραντας κατακῆαι, ἐπεύξασθαι δὲ θεοῖσιν,  
ἰφθίμῳ τ' Αἰδῷ καὶ ἐπαινῇ Περσεφονείῃ·  
αὐτὸς δὲ ξίφος ὁξὺν ἐρυσσάμενος παρὰ μηροῦ  
ἤμην, οὐδ' εἶων νεκύων ἀμενηνὰ κάρηνα  
αἵματος ἄσπον ἵμεν, πρὶν Τειρεσίαο πυθέσθαι. 50

## The ghost of Elpenor.

Πρώτη δὲ ψυχὴ Ἑλπήνορος ἦλθεν ἑταίρου  
οὐ γάρ πω ἐτέθαπτο ὑπὸ χθονὸς εὐρυοδείης·  
σῶμα γὰρ ἐν Κίρκης μεγάρῳ κατελείπομεν ἡμεῖς  
ἄκλαντον καὶ ἄθαπτον, ἐπεὶ πόνος ἄλλος ἔπειγε.  
τὸν μὲν ἐγὼ δάκρυσα ἰδὼν ἐλέησά τε θυμῷ, 55  
καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδων·

‘Ἑλπήνορ, πῶς ἦλθες ὑπὸ ζόφον ἡερόεντα ;  
ἐφθης πεζὸς ἰὼν ἢ ἐγὼ σὺν νηὶ μελαίνῃ.’

‘Ὡς ἐφάμην, ὃ δέ μ’ οἰμώξας ἡμείβετο μύθῳ·  
‘[διογενὲς Λαερτιάδῃ, πολυμήχαν’ Ὀδυσσεῦ,] 60  
ἄσέ με δαίμονος αἴσα κακὴ καὶ ἀθέσφατος οἶνος·  
Κίρκης δ’ ἐν μεγάρῳ καταλέγμενος οὐκ ἐνόησα  
ἄψορρον καταβῆναι ἰὼν ἐς κλίμακα μακρὴν,  
ἀλλὰ καταντικρὺ τέγεος πέσον· ἐκ δέ μοι αὐχὴν  
ἀστραγάλων ἐάγη, ψυχὴ δ’ Αἰδόσδε κατῆλθε. 65

νῦν δέ σε τῶν ὄπιθεν γουνάζομαι, οὐ παρεόντων,  
πρὸς τ’ ἀλόχου καὶ πατρὸς, ὃ σ’ ἔτρεφε τυτθὸν ἑόντα,  
Τηλεμάχου θ’, ὃν μούνον ἐνὶ μεγάροισιν ἔλειπες·  
οἶδα γὰρ ὥς ἐνθένδε κιὼν δόμον ἐξ Αἰδαο  
νῆσον ἐς Αἰαίην σχήσεις εὐεργέα νῆα· 70

ἔνθα σ’ ἔπειτα, ἄναξ, κέλομαι μνησασθαι ἐμεῖο·  
μή μ’ ἄκλαντον, ἄθαπτον, ἰὼν ὄπιθεν καταλείπειν,  
νοσφισθεῖς, μή τοί τι θεῶν μήνιμα γένωμαι,  
ἀλλὰ με κακῆραι σὺν τεύχεσιν, ἄσσα μοί ἐστι,  
σῆμά τέ μοι χεῦναι πολίης ἐπὶ θινὶ θαλάσσης, 75  
ἀνδρὸς δυστήνοιο, καὶ ἐσσομένοισι πυθέσθαι·  
ταῦτά τέ μοι τελέσαι πῆξαί τ’ ἐπὶ τύμβῳ ἑρετμόν,  
τῷ καὶ ζωὸς ἔρεσσον ἐὼν μετ’ ἐμοῖς ἐτάροισιν.’

‘Ὡς ἔφατ’, αὐτὰρ ἐγὼ μιν ἀμειβόμενος προσέειπον·  
‘ταῦτά τοι, ὦ δύστηνε, τελευτήσω τε καὶ ἔρξω.’ 80

Νῶι μὲν ὥς ἐπέεσσιν ἀμειβομένῳ στυγεροῖσιν

ἤμεθ', ἐγὼ μὲν ἄνευθεν ἔφ' αἵματι φάσγανον ἴσχων,  
εἶδωλον δ' ἐτέρωθεν ἑταίρου πόλλ' ἀγόρευεν.

Ἦλθε δ' ἐπὶ ψυχὴ μητρὸς κατατεθνηυῖς,  
Αὐτολύκου θυγάτηρ μεγαλήτορος Ἀντίκλεια, 85  
τὴν ζῶην κατέλειπον ἰὼν εἰς Ἴλιον ἱρήν.  
τὴν μὲν ἐγὼ δάκρυσα ἰδὼν ἐλέησά τε θυμῷ·  
ἀλλ' οὐδ' ὧς εἶων προτέρην, πυκινόν περ ἀχεύων,  
αἵματος ἄσπον ἵμεν, πρὶν Τειρεσίαο πυθέσθαι.

The ghost of Teiresias reveals to Odysseus his further trials and the manner of his death.

Ἦλθε δ' ἐπὶ ψυχὴ Θηβαίου Τειρεσίαο, 90  
χρύσειον σκῆπτρον ἔχων, ἐμὲ δ' ἔγνω καὶ προσέειπε·  
‘[Διογενὲς Λαερτιάδη, πολυμήχαν' Ὀδυσσεῦ,]  
τίπτ' αὐτ', ὦ δύστηνε, λιπὼν φάος ἡελίοιο  
ἤλυθες, ὄφρα ἴδῃ νέκυας καὶ ἀτερπέα χῶρον;  
ἀλλ' ἀποχάζεο βόθρου, ἄπισχε δὲ φάσγανον ὄξυ, 95  
αἵματος ὄφρα πίω καὶ τοι νημερτέα εἶπω.’

‘Ὡς φάτ', ἐγὼ δ' ἀναχασσάμενος ξίφος ἀργυρόηλον  
κουλεῷ ἐγκατέπηξ'. ὁ δ' ἐπεὶ πῖεν αἷμα κελαινόν,  
καὶ τότε δὴ μ' ἐπέεσσι προσηύδα μάντις ἀμύμων·

‘Νόστον δίξῃαι μελιθεά, φαίδιμ' Ὀδυσσεῦ· 100  
τὸν δέ τοι ἀργαλέον θήσει θεός· οὐ γὰρ οἶω  
λήσειν ἐννοσίγαιον, ὃ τοι κότον ἔνθετο θυμῷ,  
χωόμενος ὅτι οἱ υἱὸν φίλον ἐξαλάωσας.  
ἀλλ' ἔτι μὲν κε καὶ ὧς κακά περ πάσχοντες ἴκοισθε,  
αἱ κ' ἐθέλης σὸν θυμὸν ἐρυκακέειν καὶ ἑταίρων, 105  
ὁππότε κε πρῶτον πελάσῃς εὐεργέα νῆα  
Θρινακίῃ νήσῳ, προφυγὼν ἰοειδέα πόντον,  
βοσκομένας δ' εὖρητε βόας καὶ ἵφια μῆλα  
Ἥελιου, ὃς πάντ' ἐφορᾷ καὶ πάντ' ἐπακούει.  
τὰς εἰ μὲν κ' ἀσινέας ἐάας νόστον τε μέδῃαι, 110



καί κεν ἔτ' εἰς Ἰθάκην κακά περ πάσχοντες ἵκοισθε·  
 εἰ δέ κε σίνηαι, τότε τοι τεκμαίρομ' ὄλεθρον  
 νηί τε καὶ ἐτάροις· αὐτὸς δ' εἴ πέρ κεν ἀλύξῃς,  
 ὄψ' ἐ κακῶς νείαι, ὀλέσας ἅπο πάντας ἐταίρους,  
 νηὸς ἐπ' ἀλλοτρίης· δῆεις δ' ἐν πῆματα οἴκῳ, 115  
 ἄνδρας ὑπερφιάλους, οἳ τοι βίοτον κατέδουσι  
 μνώμενοι ἀντιθέην ἄλοχον καὶ ἔδνα διδόντες.  
 ἀλλ' ἦ τοι κείνων γε βίας ἀποτίσσαι ἐλθών·  
 αὐτὰρ ἐπὴν μνηστῆρας ἐνὶ μεγάροισι τεοῖσι  
 κτείνῃς ἢ δόλῳ ἢ ἀμφιδὸν ὀξείῃ χαλκῷ, 120  
 ἔρχεσθαι δὴ ἔπειτα, λαβὼν εὐήρες ἔρετμόν,  
 εἰς ὃ κε τοὺς ἀφίκηαι οἳ οὐκ ἴσασι θάλασσαν  
 ἀνέρες, οὐδέ θ' ἄλεσσι μεμιγμένον εἴδαρ ἔδουσιν·  
 οὐδ' ἄρα τοί γ' ἴσασι νέας φοινικοπαρήους,  
 οὐδ' εὐήρε' ἔρετμὰ, τὰ τε πτερὰ νηυσὶ πέλονται. 125  
 σῆμα δέ τοι ἐρέω μάλ' ἀριφραδὲς, οὐδέ σε λήσει·  
 ὁππότε κεν δὴ τοι ξυμβλήμενος ἄλλος ὁδίτης  
 φῆῃ ἀθηρηλοιγὸν ἔχειν ἀνὰ φαιδίμῳ ὦμῳ,  
 καὶ τότε δὴ γαίῃ πῆξας εὐήρες ἔρετμόν,  
 ῥέξας ἱερὰ καλὰ Ποσειδάωνι ἄνακτι, 130  
 ἄρνειόν ταυρόν τε συῶν τ' ἐπιβήτορα κάπρον,  
 οἴκαδ' ἀποστείχειν ἔρδειν θ' ἱερὰς ἐκατόμβας  
 ἀθανάτοισι θεοῖσι, τοὶ οὐρανὸν εὐρὺν ἔχουσι,  
 πᾶσι μάλ' ἐξείῃς· θάνατος δέ τοι ἐξ ἁλὸς αὐτῷ  
 ἀβληχρὸς μάλα τοῖος ἐλεύσεται, ὅς κέ σε πέφνη 135  
 γήρα ὑπο λιπαρῷ ἀρημένον· ἀμφὶ δὲ λαοὶ  
 ὄλβιοι ἔσσονται· τὰ δέ τοι νημερτέα εἴρω·

ᾧ ὥς ἔφατ', αὐτὰρ ἐγὼ μιν ἀμειβόμενος προσέειπον·  
 'Τειρεσίη, τὰ μὲν ἄρ' που ἐπέκλωσαν θεοὶ αὐτοί.  
 ἀλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον· 140  
 μητρὸς τήνδ' ὀρώω ψυχὴν κατατεθνηυῖης·  
 ἣ δ' ἀκέουσ' ἦσται σχεδὸν αἵματος, οὐδ' ἐὼν υἱὸν

ἔτλη ἐσάντα ἰδεῖν οὐδὲ προτιμυθήσασθαι. *Just in the face*  
εἰπὲ, ἄναξ, πῶς κέν με ἀναγνοίῃ τὸν ἐόντα ;'

ἌΩς ἐφάμην, ὁ δέ μ' αὐτίκ' ἀμειβόμενος προσέειπε·  
' ῥήϊδιόν τοι ἔπος ἐρέω καὶ ἐνὶ φρεσὶ θήσω· 146

ὄν τινα μέν κεν ἑᾶς νεκύων κατατεθνηώτων  
αἵματος ἄσπον ἵμεν, ὁ δέ τοι νημερτὲς ἐνίψει·  
ὧ δέ κ' ἐπιφθονέοις, ὁ δέ τοι πάλιν εἴσιν ὀπίσσω.'

ἌΩς φαμένη ψυχὴ μὲν ἔβη δόμον Ἀϊδὸς εἶσω 150  
Τειρεσίαο ἄνακτος, ἐπεὶ κατὰ θέσφατ' ἔλεξεν·

Next comes the ghost of Anticleia, mother of Odysseus.

αὐτὰρ ἐγὼν αὐτοῦ μένον ἔμπεδον, ὄφρ' ἐπὶ μήτηρ  
ἦλυθε καὶ πῖεν αἷμα κελαινεφές· αὐτίκα δ' ἔγνων,  
καί μ' ὀλοφυρομένη ἔπεα πτερόεντα προσηύδα·

' Τέκνον ἐμὸν, πῶς ἦλθες ὑπὸ ζόφον ἡερόεντα 155  
ζῶδς ἐών ; χαλεπὸν δὲ τάδε ζωοῖσιν ὀρᾶσθαι.

[μέσσω γὰρ μεγάλοι ποταμοὶ καὶ δεινὰ ῥέεθρα,

ᾧ κεανὸς μὲν πρῶτα, τὸν οὗ πως ἔστι περῆσαι

πεζὸν ἐόντ', ἦν μή τις ἔχῃ εὐεργέα νῆα.]

ἦ νῦν δὴ Τροίηθεν ἀλώμενος ἐνθάδ' ἰκάνεις 160

νηί τε καὶ ἐτάροισι πολὺν χρόνον ; οὐδέ πω ἦλθες  
εἰς Ἰθάκην, οὐδ' εἶδες ἐνὶ μεγάροισι γυναῖκα ;'

ἌΩς ἔφατ', αὐτὰρ ἐγὼ μιν ἀμειβόμενος προσέειπον·

' μήτηρ ἐμὴ, χρειώ με κατήγαγεν εἰς Ἀῖδαο

ψυχῇ χρησόμενον Θηβαίου Τειρεσίαο· 165

οὐ γάρ πω σχεδὸν ἦλθον Ἀχαιῖδος, οὐδέ πω ἀμῆς

γῆς ἐπέβην, ἀλλ' αἰὲν ἔχων ἀλάλημαι οἰζύν,

ἐξ οὗ τὰ πρότισθ' ἐπόμην Ἀγαμέμνονι δῖῳ

Ἴλιον εἰς εὐπωλον, ἵνα Τρώεσσι μαχοίμην.

ἀλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον· 170

τίς νύ σε κῆρ ἐδάμασσε τανηλεγέος θανάτοιο ;

ἦ δολιχὴ νοῦσος ; ἦ Ἄρτεμις ἰοχέαιρα

οἷς ἀγανοῖς βελέεσσιν ἐποιχομένη κατέπεφνεν ;  
 εἰπὲ δέ μοι πατρός τε καὶ υἱέος, ὃν κατέλειπον,  
 ἧ ἔτι παρ κείνοισιν ἐμὸν γέρας, ἧέ τις ἦδη 175  
 ἀνδρῶν ἄλλος ἔχει, ἐμὲ δ' οὐκέτι φασὶ νέεσθαι.  
 εἰπὲ δέ μοι μνηστῆς ἀλόχου βουλήν τε νόον τε,  
 ἧέ μένει παρὰ παιδὶ καὶ ἔμπεδα πάντα φυλάσσει  
 ἧ ἦδη μιν ἔγημεν Ἀχαιῶν ὅς τις ἄριστος.'

ᾧ ὡς ἐφάμην, ἧ δ' αὐτίκ' ἀμείβετο πότνια μήτηρ· 180  
 ' καὶ λῆν κείνη γε μένει τετληότι θυμῷ  
 σοῖσιν ἐνὶ μεγάροισιν· διζυραὶ δέ οἱ αἰεὶ  
 φθίνουσιν νύκτες τε καὶ ἡμέατα δακρυχεοῦση.  
 σὸν δ' οὗ πώ τις ἔχει καλὸν γέρας, ἀλλὰ ἔκηλος  
 Τηλέμαχος τεμένεα νέμεται καὶ δαῖτας εἴσας 185  
 δαίνυται, ἃς ἐπέοικε δίκασπόλον ἄνδρ' ἀλεγύνειν·  
 πάντες γὰρ καλέουσι. πατὴρ δὲ σὸς αὐτόθι μῖμνει  
 ἀγρῷ, οὐδὲ πόλινδε κατέρχεται· οὐδέ οἱ εὐναὶ  
 δέμνια καὶ χλαῖναι καὶ ῥήγεα σιγαλόεντα,  
 ἀλλ' ὅ γε χεῖμα μὲν εὖδει ὅθι δμῶες ἐνὶ οἴκῳ 190  
 ἐν κόνι ἄγχι πυρὸς, κακὰ δὲ χροῦ εἴματα εἴται·  
 αὐτὰρ ἐπὴν ἔλθῃσι θέρος τεθαλυῖά τ' ὀπώρη,  
 πάντῃ οἱ κατὰ γουνὸν ἀλωῆς οἰνοπέδοιο  
 φύλλων κεκλιμένων χθαμαλαὶ βεβλήαται εὐναί·  
 ἔνθ' ὅ γε κείτ' ἀχέων, μέγα δὲ φρεσὶ πένθος ἀέξει 195  
 σὸν νόστον ποθέων· χαλεπὸν δ' ἐπὶ γῆρας ἱκάνει.  
 οὕτω γὰρ καὶ ἐγὼν ὀλόμην καὶ πότμον ἐπέσπον·  
 οὗτ' ἐμέ γ' ἐν μεγάροισιν εὐσκοπος ἰοχέαιρα  
 οἷς ἀγανοῖς βελέεσσιν ἐποιχομένη κατέπεφνεν,  
 οὔτε τις οὖν μοι νοῦσος ἐπήλυθεν, ἧ τε μάλιστα 200  
 τηκεδόνι στυγερῇ μελέων ἐξείλετο θυμόν·  
 ἀλλὰ με σὸς τε πόθος σά τε μήδεα φαίδιμ' Ὀδυσσεῦ,  
 σὴ τ' ἀγανοφροσύνη μελιθεῖα θυμὸν ἀπηύρα.'

ᾧ ὡς ἔφατ', αὐτὰρ ἐγὼ γ' ἔθελον φρεσὶ μερμηρίζας

μητρὸς ἐμῆς ψυχὴν ἐλέειν κατατεθνηυῖης. 205  
 τρὶς μὲν ἐφωρμήθην, ἐλέειν τέ με θυμὸς ἀνώγει,  
 τρὶς δέ μοι ἐκ χειρῶν σκιῇ εἵκελον ἦ καὶ ὀνείρῳ  
 ἔπτατ'· ἐμοὶ δ' ἄχος ὅξ' ὕ γενέσκειτο κηρόθι μᾶλλον,  
 καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδων·

‘Μῆτερ ἐμῇ, τί νύ μ' οὐ μίμνεις ἐλέειν μεμαῶτα, 210  
 ὄφρα καὶ εἰν Ἀίδαο φίλας περὶ χεῖρε βαλόντε  
 ἀμφοτέρῳ κρυεροῖο τεταρπώμεσθα γόοιο;  
 ἦ τί μοι εἶδωλον τόδ' ἀγανὴ Περσεφόνεια  
 ὦτρυν', ὄφρ' ἔτι μᾶλλον ὀδυρόμενος στεναχίζω;’

‘Ὡς ἐφάμην, ἡ δ' αὐτίκ' ἀμείβετο πότνια μήτηρ· 215  
 ‘ὦ μοι, τέκνον ἐμὸν, περὶ πάντων κάμμορε φωτῶν,  
 οὐ τί σε Περσεφόνεια, Διὸς θυγάτηρ, ἀπαφίσκει,  
 ἀλλ' αὕτη δίκη ἐστὶ βροτῶν, ὅτε τίς κε θάνησιν·  
 οὐ γὰρ ἔτι σάρκας τε καὶ ὀστέα ἴνες ἔχουσιν,  
 ἀλλὰ τὰ μὲν τε πυρὸς κρατερὸν μένος αἰθομένοιο 220  
 δαμνᾷ, ἐπεὶ κε πρῶτα λίπη λεύκ' ὀστέα θυμὸς,  
 ψυχὴ δ' ἡύτ' ὄνειρος ἀποπταμένη πεπότηται.  
 ἀλλὰ φόωσδε τάχιστα λιλαίεο· ταῦτα δὲ πάντα  
 ἴσθ', ἵνα καὶ μετόπισθε τεῇ εἴπῃσθα γυναικί.’

The ghosts of famous women, wives and daughters  
 of heroes.

Νῶι μὲν ὥς ἐπέεσσιν ἀμειβόμεθ', αἱ δὲ γυναῖκες 225  
 ἤλυθον, ὦτρυνεν γὰρ ἀγανὴ Περσεφόνεια,  
 ὅσσαι ἀριστῆων ἄλοχοι ἔσαν ἠδὲ θύγατρες.  
 αἱ δ' ἀμφ' αἶμα κελαινὸν ἀολλέες ἠγερέθοντο,  
 αὐτὰρ ἐγὼ βούλευον ὅπως ἐρέοιμι ἐκάστην.  
 ἦδε δέ μοι κατὰ θυμὸν ἀρίστη φαίνεται βουλή· 230  
 σπασσάμενος ταυνύκης ἄορ παχέος παρὰ μηροῦ  
 οὐκ εἶων πιέειν ἅμα πάσας αἶμα κελαινόν.  
 αἱ δὲ προμνηστῖναι ἐπήισαν, ἠδὲ ἐκάστη  
 ὃν γόνον ἐξαγόρευεν· ἐγὼ δ' ἐρέεινον ἀπάσας.



## Τυτο.

Ἐνθ' ἣ τοι πρώτην Τυρὼ ἴδον εὐπατέρειαν, 235  
 ἣ φάτο Σαλμωνῆος ἀμύμονος ἔκγονος εἶναι,  
 φῆ δὲ Κρηθῆος γυνὴ ἔμμεναι Αἰολίδαο·  
 ἣ ποταμοῦ ἠράσσατ', Ἐνιπῆος θείοιο,  
 ὃς πολὺν κάλλιστος ποταμῶν ἐπὶ γαῖαν ἴησι,  
 καί ῥ' ἐπ' Ἐνιπῆος πωλέσκετο καλὰ ῥέεθρα. 240  
 τῷ δ' ἄρ' εἰσιάμενος γαιήοχος ἐννοσίγαιος  
 ἐν προχοῇς ποταμοῦ παρελέξατο δινήεντος·  
 πορφύρεον δ' ἄρα κῦμα περιστάθη, οὔρεϊ ἴσον,  
 κυρτωθὲν, κρύψεν δὲ θεὸν θνητὴν τε γυναιῖκα.  
 [λῦσε δὲ παρθενίην ζώνην, κατὰ δ' ὕπνον ἔχευεν.] 245  
 αὐτὰρ ἐπεὶ ῥ' ἐτέλεσσε θεὸς φιλοτήσια ἔργα,  
 ἐν τ' ἄρα οἱ φῦ χειρὶ ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζε·  
 'Χαῖρε, γύναι, φιλότῃτι, περιπλομένου δ' ἐνιαυτοῦ  
 τέξεαι ἀγλαὰ τέκνα, ἐπεὶ οὐκ ἀποφώλιοι εἶναι  
 ἀθανάτων· σὺ δὲ τοὺς κομέειν ἀτιταλλέμεναί τε. 250  
 νῦν δ' ἔρχεν πρὸς δῶμα, καὶ ἴσχεο μηδ' ὀνομήνης·  
 αὐτὰρ ἐγὼ τοί εἰμι Ποσειδάων ἐνοσίχθων·  
 Ὡς εἰπὼν ὑπὸ πόντον ἐδύσετο κυμαίνοντα.  
 ἣ δ' ὑποκυσαμένη Πελίην τέκε καὶ Νηλῆα,  
 τὼ κρατερῷ θεράποντε Διὸς μέγαλοιο γενέσθην 255  
 ἀμφοτέρω· Πελὴς μὲν ἐν εὐρυχόρῳ Ἰαωλκῷ  
 ναῖε πολὺρῥηνος, ὃ δ' ἄρ' ἐν Πύλῳ ἡμαθόεντι.  
 τοὺς δ' ἐτέροισι Κρηθῆι τέκεν βασιλεία γυναικῶν.  
 Αἴσονά τ' ἠδὲ Φέρητ' Ἀμυθιάονά θ' ἱππιοχάρμην.

## Antiope.

Τὴν δὲ μέτ' Ἀντιόπην ἴδον, Ἀσωποῖο θύγατρα, 260  
 ἣ δὴ καὶ Διὸς εὐχετ' ἐν ἀγκοίνῃσιν ἰαῦσαι,  
 καί ῥ' ἔτεκεν δύο παῖδ', Ἀμφιόνά τε Ζῆθόν τε,  
 οἳ πρῶτοι Θήβης ἔδος ἔκτισαν ἑπταπύλοιο,



πύργωσάν τ', ἐπεὶ οὐ μὲν ἀπύργωτόν γ' ἐδύναντο  
 ναιέμεν εὐρύχορον Θήβην, κρατερῷ περ ἔόντε.

265

## Alcmena and Megara.

Τὴν δὲ μέτ' Ἀλκμήνην ἴδον, Ἀμφιτρύωνος ἄκοιτιν,  
 ἣ ῥ' Ἑρακλῆα θρασυμένονα θυμολέοντα  
 γείνατ' ἐν ἀγκοίνῃσι Διὸς μέγαλοιο μιγείσας·  
 καὶ Μεγάρην, Κρείοντος ὑπερθύμοιο θύγατρα,  
 τὴν ἔχεν Ἀμφιτρύωνος υἱὸς μένος αἰὲν ἀτειρής.

270

## Epicasta.

Μητέρα τ' Οἰδιπόδαο ἴδον, καλὴν Ἐπικάστην,  
 ἣ μέγα ἔργον ἔρεξεν αἰδρεΐῃσι νόοιο,  
 γημαμένη ᾧ νῦν· ὁ δ' ὄν πατέρ' ἐξεναρίζας  
 γῆμεν· ἄφαρ δ' ἀνάπυστα θεοὶ θέσαν ἀνθρώποισιν.  
 ἀλλ' ὁ μὲν ἐν Θήβῃ πολυηράτῳ ἄλγεα πάσχων  
 Καδμείων ἦνασσε θεῶν ὀλοὰς διὰ βουλὰς·  
 ἣ δ' ἔβη εἰς Αἶδαο πυλάρταο κρατεροῖο,  
 ἀψαμένη βρόχον αἰπὺν ἀφ' ὑψηλοῖο μελάθρου,  
 ᾧ ἄχεϊ σχομένη· τῷ δ' ἄλγεα κάλλιπ' ὀπίσσω  
 πολλὰ μάλ', ὅσσα τε μητρὸς Ἐρινυὺς ἐκτελέουσι.

275

280

## Chloris.

Καὶ Χλῶριν εἶδον περικαλλέα, τὴν ποτε Νηλεὺς  
 γῆμεν ἔδον διὰ κάλλος, ἐπεὶ πόρε μυρία ἔδνα,  
 ὅπλοτάτην κούρην Ἀμφίωνος Ἰασίδας,  
 ὅς ποτ' ἐν Ὀρχομενῷ Μινυεῖῳ ἱφί ἄνασεν·  
 ἣ δὲ Πύλου βασίλευε, τέκεν δὲ οἱ ἀγλαὰ τέκνα,  
 Νέστορά τε Χρομίον τε Περικλύμενόν τ' ἀγέρωχον.  
 τοῖσι δ' ἐπ' ἰφθίμην Πηρῷ τέκε, θαῦμα βροτοῖσι,  
 τὴν πάντες μνῶντο περικτίται· οὐδέ τι Νηλεὺς  
 τῷ ἐδίδου ὅς μὴ ἔλικας βόας εὐρυμετώπους  
 ἐκ Φυλάκης ἐλάσειε βίης Ἰφικληΐης

285

290

ἀργαλέας· τὰς δ' οἷος ὑπέσχετο μάντις ἀμύμων  
 ἐξελάαν· χαλεπή δὲ θεοῦ κατὰ μοῖρα πέδησε,  
 δεσμοί τ' ἀργαλέοι καὶ βουκόλοι ἀγροιώται.  
 ἀλλ' ὅτε δὴ μῆνές τε καὶ ἡμέραι ἐξετελεῦντο  
 ἄψ περιτελλομένου ἔτεος καὶ ἐπήλυθον ὥραι, 295  
 καὶ τότε δὴ μιν ἔλυσε βίη Ἴφικληΐη,  
 θέσφατα πάντ' εἰπόντα· Διὸς δ' ἐτελείετο βουλή.

Leda, Iphimedeia and many others.

Καὶ Λήδην εἶδον, τὴν Τυνδαρέου παράκοιτιν,  
 ἣ ῥ' ὑπὸ Τυνδαρέῳ κρατερόφρονε γείνατο παῖδε,  
 Κάστορά θ' ἱππόδαμον καὶ πύξ ἀγαθὸν Πολυδεύκεα, 300  
 τοὺς ἄμφω ζῶους κατέχει φυσίζοος αἶα·  
 οἳ καὶ νέρθεν γῆς τιμὴν πρὸς Ζηνὸς ἔχοντες  
 ἄλλοτε μὲν ζῶουσ' ἑτερήμεροι, ἄλλοτε δ' αὖτε  
 τεθνῶσιν· τιμὴν δὲ λελόγχασιν ἴσα θεοῖσι.

Τὴν δὲ μέτ' Ἴφιμέδειαν, Ἀλωῆος παράκοιτιν, 305  
 εἴσιδον, ἣ δὴ φάσκε Ποσειδάωνι μιγῆναι,  
 καὶ ῥ' ἔτεκεν δύο παῖδε, μινυνθαδίῳ δὲ γενέσθην,  
 Ὡτόν τ' ἀντίθεον τηλεκλειτόν τ' Ἐφιάλτην,  
 οὓς δὴ μηκίστους θρέψε ζεῖδωρος ἄρουρα  
 καὶ πολὺ καλλίστους μετὰ γε κλυτὸν Ὠρίωνα· 310  
 ἐννέωροι γὰρ τοί γε καὶ ἐννεαπήχεες ἦσαν  
 εὖρος, ἀτὰρ μῆκός γε γενέσθην ἐννεόργυιοι.  
 οἳ ῥα καὶ ἀθανάτοισιν ἀπειλήτην ἐν Ὀλύμπῳ  
 φυλόπιδα στήσειν πολυάικος πολέμοιο. 314

Ὅσσαν ἐπ' Οὐλύμπῳ μέμασαν θέμεν, αὐτὰρ ἐπ' Ὅσση  
 Πήλιον εἰνοσίφυλλον, ἔν' οὐρανὸς ἀμβατὸς εἶη.  
 καὶ νύ κεν ἐξετέλεσσαν, εἰ ἥβης μέτρον ἴκοντο·  
 ἀλλ' ὄλεσεν Διὸς υἱὸς, ὃν ἡύκομος τέκε Λητώ,  
 ἀμφοτέρῳ, πρίν σφωιν ὑπὸ κροτάφοισιν ἰούλους  
 ἀνθῆσαι πυκάσαι τε γένυς εὐανθεί λάχνη. 320

Φαίδρην τε Πρόκριν τε ἴδον καλήν τ' Ἀριάδνην,  
 κούρην Μίνως ὀλοόφρονος, ἣν ποτε Θησεὺς  
 ἐκ Κρήτης ἐς γουνὸν Ἀθηνάων ἱεράων  
 ἦγε μὲν, οὐδ' ἀπόνητο· πάρος δέ μιν Ἄρτεμις ἔκτα  
 Δίῃ ἐν ἀμφιρύτῃ Διονύσου μαρτυρήσι. 325

Μαῖράν τε Κλυμένην τε ἴδον στυγερήν τ' Ἐριφύλην,  
 ἥ χρυσὸν φίλου ἀνδρὸς ἐδέξατο τιμήντα.  
 πάσας δ' οὐκ ἂν ἐγὼ μυθήσομαι οὐδ' ὀνομήνω,  
 ὅσας ἡρώων ἀλόχους ἴδον ἠδὲ θύγατρας·  
 πρὶν γάρ κεν καὶ νύξ φθῖτ' ἄμβροτος. ἀλλὰ καὶ ὥρη 330  
 εὖδειν, ἣ ἐπὶ νῆα θοὴν ἐλθόντ' ἐς ἐταίρους  
 ἦ αὐτοῦ· πομπὴ δὲ θεοῖς ὑμῖν τε μελήσει.'

Ὡς ἔφαθ', οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ,  
 κληηθμῶ δ' ἔσχοντο κατὰ μέγαρα σκιόεντα.  
 τοῖσιν δ' Ἀρήτη λευκώλενος ἤρχετο μύθων· 335

Ῥαίηκες, πῶς ὑμῖν ἀνὴρ ὅδε φαίνεται εἶναι  
 εἰδός τε μέγεθός τε ἰδὲ φρένας ἔνδον εἰσας;  
 ξεῖνος δ' αὖτ' ἐμός ἐστιν, ἕκαστος δ' ἔμμορε τιμῆς·  
 τῷ μὴ ἐπειγόμενοι ἀποπέμπετε, μηδὲ τὰ δῶρα  
 οὕτω χρηρίζοντι κολούετε· πολλὰ γὰρ ὑμῖν 340  
 κτήματ' ἐνὶ μεγάροισι θεῶν ἰότητι κέονται.'

Τοῖσι δὲ καὶ μετέειπε γέρων ἥρως Ἐχένης,  
 [ὅς δὴ Φαιήκων ἀνδρῶν προγενέστερος ἦεν·]

ὦ φίλοι, οὐ μὰν ἡμῖν ἀπὸ σκοποῦ οὐδ' ἀπὸ δόξης  
 μυθεῖται βασιλεια περίφρων· ἀλλὰ πίθεσθε. 345  
 Ἀλκινόου δ' ἐκ τοῦδ' ἔχεται ἔργον τε ἔπος τε.'

Τὸν δ' αὖτ' Ἀλκίνοος ἀπαμείβετο φώνησέν τε·  
 'τοῦτο μὲν οὕτω δὴ ἔσται ἔπος, αἶ κεν ἐγὼ γε  
 ζωὸς Φαιήκεσσι φιληρέτμοισιν ἀνάσσω·  
 ξεῖνος δὲ τλήτω, μάλα περ νόστοιο χατίζων, 350  
 ἔμπης οὖν ἐπιμείναι ἐς αὔριον, εἰς ὃ κε πᾶσαν  
 δωτίνην τελέσω· πομπὴ δ' ἀνδρεσσι μελήσει

πάσι, μάλιστα δ' ἐμοί· τοῦ γὰρ κράτος ἔστ' ἐνὶ δήμῳ·

Τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·  
 'Ἀλκίνοε κρείον, πάντων ἀριδείκετε λαῶν, 355  
 εἴ με καὶ εἰς ἐνιαυτὸν ἀνώγοιτ' αὐτόθι μίμνειν,  
 πομπήν τ' ὀτρύνετε καὶ ἀγλαὰ δῶρα διδοίτε,  
 καί κε τὸ βουλοίμην, καί κεν πολὺ κέρδιον εἴη,  
 πλειοτέρῃ σὺν χειρὶ φίλην ἐς πατρίδ' ἰκέσθαι·  
 καί κ' αἰδοιότερος καὶ φίλτερος ἀνδράσιν εἴην 360  
 πᾶσιν, ὅσοι μ' Ἰθάκῃνδε ἰδοίαιτο νοστήσαντα.'

Τὸν δ' αὖτ' Ἀλκίνοος ἀπαμείβετο φώνησέν τε·

Alcinous asks if the ghosts of the Trojan heroes appeared.

ᾧ Ὀδυσσεῦ, τὸ μὲν οὐ τί σ' εἰσκόμεν εἰσορόωντες  
 ἡπεροπήν τ' ἔμεν καὶ ἐπὶ κλοπον, οἷά τε πολλοὺς  
 βόσκει γαῖα μέλαινα πολυσπερέας ἀνθρώπους 365  
 ψεύδεά τ' ἀρτύνοντας, ὅθεν κέ τις οὐδὲ ἴδοιτο·  
 σοὶ δ' ἔπι μὲν μορφὴ ἐπέων, ἐνὶ δὲ φρένες ἐσθλαί,  
 μῦθον δ' ὥς ὅτ' ἀοιδὸς ἐπισταμένως κατέλεξας,  
 πάντων τ' Ἀργείων σέο τ' αὐτοῦ κήδεα λυγρά.  
 ἀλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον, 370  
 εἴ τινας ἀντιθέων ἐτάρων ἴδες, οἳ τοι ἅμ' αὐτῷ  
 Ἴλιον εἰς ἅμ' ἔποντο καὶ αὐτοῦ πότμον ἐπέσπον.  
 νῦν δ' ἦδε μάλα μακρὴ ἀθέσφατος· οὐδέ πω ὥρη  
 εὖδειν ἐν μεγάρῳ· σὺ δέ μοι λέγε θέσκελα ἔργα.  
 καί κεν ἐς ἡῶ διαν ἀνασχοίμην, ὅτε μοι σὺ 375  
 τλαίης ἐν μεγάρῳ τὰ σὰ κήδεα μυθήσασθαι.'

Τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·  
 'Ἀλκίνοε κρείον, πάντων ἀριδείκετε λαῶν,  
 ὥρη μὲν πολέων μύθων, ὥρη δὲ καὶ ὕπνου·  
 εἰ δ' ἔτ' ἀκουόμεναί γε λιλαίεαι, οὐκ ἂν ἐγώ γε 380  
 τούτων σοι φθονέοιμι καὶ οἰκτρότερ' ἄλλ' ἀγορεύσαι,  
 κήδε' ἐμῶν ἐτάρων, οἳ δὴ μετόπισθεν ὄλοντο,

οἱ Τρώων μὲν ὑπεξέφυγον στονούεσσαν αὐτὴν,  
ἐν νόστῳ δ' ἀπόλουντο κακῆς ἰότητι γυναικός.

Odysseus tells how he saw Agamemnon and learned  
his fate.

Αὐτὰρ ἐπεὶ ψυχὰς μὲν ἀπεσκέδασ' ἄλλυδις ἄλλην 385  
ἄγνῃ Περσεφόνεια γυναικῶν θηλυτεράων,  
ἦλθε δ' ἐπὶ ψυχὴ 'Αγαμέμνωνος 'Ατρείδαι  
ἄχτυμένη· περὶ δ' ἄλλαι ἀγηγέραθ', ὅσσοι ἄμ' αὐτῷ  
οἴκῳ ἐν Αἰγίσθοιο θάνον καὶ πότμον ἐπέσπον.  
ἔγνω δ' αἰψ' ἐμὲ κείνος, ἐπεὶ πῖεν αἷμα κελαινόν· 390  
κλαῖε δ' ὅ γε λιγέως, θαλερὸν κατὰ δάκρυον εἴβων,  
πιτυὰς εἰς ἐμὲ χεῖρας, ὀρέξασθαι μενεαίνων·  
ἀλλ' οὐ γάρ οἱ ἔτ' ἦν ἰς ἔμπεδος οὐδέ τι κῖκυσ,  
οἷη περ πάρος ἔσκεν ἐνὶ γναμπτοῖσι μέλεσσι.  
τὸν μὲν ἐγὼ δάκρυσα ἰδὼν ἐλέησά τε θυμῷ, 395  
καί μιν φωνήσας ἔπεα πτερόεντα προσηύδων·

'Ατρεΐδῃ κύδιστε, ἄναξ ἀνδρῶν, 'Αγάμεμνον,  
τίς νύ σε κῆρ ἐδάμασσε ταυηλεγέος θανάτοιο ;  
ἦέ σέ γ' ἐν νήεσσι Ποσειδάων ἐδάμασσειν  
ὄρσας ἀργαλέων ἀνέμων ἀμέγαρτον αὐτμῆν, 400  
ἦέ σ' ἀνάρσιοι ἄνδρες ἐδηλήσαντ' ἐπὶ χέρσου  
βοῦς περιταμνόμενον ἠδ' οἴων πώεα καλὰ,  
ἦέ περὶ πτόλιος μαχεούμενον ἠδὲ γυναικῶν ;'

Ὡς ἐφάμην, ὁ δέ μ' αὐτίκ' ἀμειβόμενος προσέειπε·  
'διογενὲς Λαερτιάδῃ, πολυμήχαν' Ὀδυσσεῦ, 405  
οὔτ' ἐμέ γ' ἐν νήεσσι Ποσειδάων ἐδάμασσειν,  
ὄρσας ἀργαλέων ἀνέμων ἀμέγαρτον αὐτμῆν,  
οὔτε μ' ἀνάρσιοι ἄνδρες ἐδηλήσαντ' ἐπὶ χέρσου,  
ἀλλὰ μοι Αἰγισθος τεύξας θανάτόν τε μόρον τε  
ἔκτα σὺν οὖλομένη ἁλόχῳ, οἰκόνδε καλέσσας, 410  
δειπνίσσας, ὥς τίς τε κατέκτανε βoῦν ἐπὶ φάτῃ.



ὥς θάνον οἰκτίστῳ θανάτῳ· περὶ δ' ἄλλοι ἐταῖροι  
 νωλεμέως κτείνονται, σύες ὥς ἀργιόδοντες,  
 οἳ ῥά τ' ἐν ἀφνειοῦ ἀνδρὸς μέγα δυναμένοιο  
 ἦ γάμῳ ἦ ἐράνῳ ἦ εἰλαπίνῃ τεθαλυῖη. 415

ἤδη μὲν πολέων φόνῳ ἀνδρῶν ἀντεβόλησας,  
 μουνᾶξ κτεινομένων καὶ ἐνὶ κρατερῇ ὕσμίνῃ·  
 ἀλλὰ κε κεῖνα μάλιστα ἰδὼν ὀλοφύραο θυμῷ,  
 ὥς ἀμφὶ κρητῆρα τραπέζας τε πληθούσας  
 κείμεθ' ἐνὶ μεγάρῳ, δάπεδον δ' ἅπαν αἵματι θῦεν. 420

οἰκτροτάτην δ' ἤκουσα ὅπα Πριάμοιο θυγατρὸς,  
 Κασσάνδρης, τὴν κτεῖνε Κλυταιμνήστρη δολόμητις  
 ἀμφ' ἐμοί· αὐτὰρ ἐγὼ ποτὶ γαίῃ χεῖρας ἀείρων  
 βάλλον ἀποθυήσκων περὶ φασγάνῳ· ἥ δὲ κυνῶπις  
 νοσφίσασ', οὐδέ μοι ἔτλη ἰόντι περ εἰς Ἀΐδαο 425

χερσὶ κατ' ὀφθαλμοὺς ἐλέειν σὺν τε στόμ' ἐρείσαι.  
 ὥς οὐκ αἰνότερον καὶ κύντερον ἄλλο γυναικὸς  
 [ἦ τις δὴ τοιαῦτα μετὰ φρεσὶν ἔργα βάλῃται]·  
 οἶον δὴ καὶ κέλῃ ἐμήσατο ἔργον ἀεικὲς,  
 κουριδίῳ τεύξασα πόσει φόνον. ἦ τοι ἔφην γε 430  
 ἀσπᾶσιος παίδεσσιν ἰδὲ δμῶεσσιν ἐμοῖσιν  
 οἴκαδ' ἐλεύσεσθαι· ἥ δ' ἔξοχα λυγρὰ ἰδυῖα  
 οἳ τε κατ' αἰσχος ἔχευε καὶ ἐσσομένησιν ὀπίσσω  
 θηλυτέρησι γυναιξὶ, καὶ ἦ κ' εὐεργὸς ἔησιν.'

ἌΩς ἔφατ', αὐτὰρ ἐγὼ μιν ἀμειβόμενος προσέειπον· 435  
 'ὦ πόποι, ἦ μάλα δὴ γόνον Ἀτρείος εὐρύοπα Ζεὺς  
 ἐκπάγλως ἤχθηρε γυναικείας διὰ βουλὰς  
 ἐξ ἀρχῆς· Ἑλένης μὲν ἀπωλόμεθ' εἵνεκα πολλοί,  
 σοὶ δὲ Κλυταιμνήστρη δόλον ἤρτυε τηλόθ' ἑόντι.'

ἌΩς ἐφάμην, ὃ δέ μ' αὐτίκ' ἀμειβόμενος προσέειπε·  
 'τῷ νῦν μήποτε καὶ σὺ γυναικί περ ἥπιος εἶναι· 441  
 μηδ' οἱ μῦθον ἅπαντα πιφασκέμεν, ὅν κ' ἐν εἰδῆς,  
 ἀλλὰ τὸ μὲν φάσθαι, τὸ δὲ καὶ κεκρυμμένον εἶναι.

ἀλλ' οὐ σοί γ', Ὀδυσσεῦ, φόνος ἔσσεται ἔκ γε γυναικός·  
 λήην γὰρ πινυτή τε καὶ εὖ φρεσὶ μῆδεα οἶδε 445  
 κούρη Ἰκαρίοιο, περίφρων Πηνελόπεια.

ἥ μὲν μιν νύμφην γε νέην κατελείπομεν ἡμεῖς  
 ἐρχόμενοι πόλεμόνδε· πάις δέ οἱ ἦν ἐπὶ μαζῶ  
 νήπιος, ὅς που νῦν γε μετ' ἀνδρῶν ἵζει ἀριθμῶ,  
 ὄλβιος· ἥ γὰρ τόν γε πατὴρ φίλος ὄψεται ἐλθὼν, 450  
 καὶ κείνος πατέρα προσπτύσσεται, ἥ θέμις ἐστίν.

ἥ δ' ἐμὴ οὐδέ περ υἱὸς ἐνιπλησθῆναι ἄκοιτις  
 ὀφθαλμοῖσιν ἔασε· πάρος δέ με πέφνε καὶ αὐτόν.  
 [ἄλλο δέ τοι ἔρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῆσι·  
 κρύβδην, μῆδ' ἀναφανδὰ, φίλην ἐς πατρίδα γαίαν 455  
 νῆα κατισχέμεναι· ἐπεὶ οὐκέτι πιστὰ γυναιξίν.]

ἀλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον,  
 εἴ που ἔτι ζώντος ἀκούετε παιδὸς ἐμοῖο,  
 ἥ που ἐν Ὀρχομένῳ, ἥ ἐν Πύλῳ ἡμαθόεντι,  
 ἥ που παρ Μενελάῳ ἐνὶ Σπάρτῃ εὐρείῃ· 460  
 οὐ γάρ πω τέθνηκεν ἐπὶ χθονὶ δῖος Ὀρέστης·

ᾧ ὥς ἔφατ', αὐτὰρ ἐγὼ μιν ἀμειβόμενος προσέειπον·  
 ' Ἀτρεΐδῃ, τί με ταῦτα διείρεαι; οὐδέ τι οἶδα,  
 ζῶει ὃ γ' ἥ τέθνηκε· κακὸν δ' ἀνεμώλια βάζειν.'

Νῶι μὲν ὥς ἐπέεσσιν ἀμειβομένῳ στυγεροῖσιν 465  
 ἔσταμεν ἀχνύμενοι, θαλερὸν κατὰ δάκρυ χέοντες·  
 ἦλθε δ' ἐπὶ ψυχῇ Πηληιάδῳ Ἀχιλλῆος  
 καὶ Πατροκλῆος καὶ ἀμύμονος Ἀντιλόχοιο  
 Αἴαντός θ', ὅς ᾗριστος ἔην εἰδός τε δέμας τε  
 τῶν ἄλλων Δαναῶν μετ' ἀμύμονα Πηλείωνα. 470

Odysseus talks with the ghost of Achilles.

ἔγνω δὲ ψυχῇ με ποδώκεος Αἰακίδαο,  
 καὶ ῥ' ὀλοφυρομένη ἔπεα πτερόεντα προσηύδα·  
 ' Διογενὲς Λαερτιάδῃ, πολυμήχαν' Ὀδυσσεῦ,

σχέτλιε, τίπτ' ἔτι μείζον ἐνὶ φρεσὶ μήσσαι ἔργον;  
 πῶς ἔτλης Ἀιδόσδε κατελθέμεν, ἔνθα τε νεκροὶ 475  
 ἀφραδέες ναίουσι, βροτῶν εἶδωλα καμώντων;

ᾧ Ως ἔφατ', αὐτὰρ ἐγὼ μιν ἀμειβόμενος προσέειπον·  
 ᾧ Ἀχιλεῦ, Πηλέος υἱέ, μέγα φέρτατ' Ἀχαιῶν,  
 ἦλθον Τειρεσίαο κατὰ χρέος, εἴ τινα βουλήν  
 εἴποι, ὅπως Ἰθάκην ἐς παιπαλόεσσιν ἰκοίμην· 480  
 οὐ γάρ πω σχεδὸν ἦλθον Ἀχαιῖδος, οὐδέ πω ἀμῆς  
 γῆς ἐπέβην, ἀλλ' αἶεν ἔχω κακά· σείο δ', Ἀχιλλεῦ,  
 οὗ τις ἀνὴρ προπάροιθε μακάρτατος οὔτ' ἄρ' ὀπίσσω.  
 πρὶν μὲν γάρ σε ζῶν ἐτίομεν ἴσα θεοῖσιν  
 Ἀργεῖοι, νῦν αὖτε μέγα κρατέεις νεκύεσσιν 485  
 ἐνθάδ' ἐών· τῷ μὴ τι θανῶν ἀκαχίζεν, Ἀχιλλεῦ.'

ᾧ Ως ἐφάμην, ὁ δέ μ' αὐτίκ' ἀμειβόμενος προσέειπε·  
 'μὴ δὴ μοι θανάτὸν γε παραύδα, φαίδιμ' Ὀδυσσεῦ.  
 βουλοίμην κ' ἐπάουρος ἐὼν θητευέμεν ἄλλῳ,  
 ἀνδρὶ παρ' ἀκλήρῳ, ᾧ μὴ βίोटος πολὺς εἴη, 490  
 ἢ πᾶσιν νεκύεσσι καταφθιμένοισιν ἀνάσσειν.  
 ἀλλ' ἄγε μοι τοῦ παιδὸς ἀγανοῦ μῦθον ἐνίσπες,  
 ἢ ἔπειτ' ἐς πόλεμον πρόμος ἔμμεναι ἦε καὶ οὐκί.  
 εἰπὲ δέ μοι, Πηλῆος ἀμύμονος εἴ τι πέπυσσαι,  
 ἢ ἔτ' ἔχει τιμὴν πολέσιν μετὰ Μυρμιδόνεσσιν, 495  
 ἢ μιν ἀτιμάζουσιν ἂν Ἑλλάδα τε Φθίην τε,  
 οὐνεκά μιν κατὰ γῆρας ἔχει χεῖράς τε πόδας τε.  
 οὐ γὰρ ἐγὼν ἐπαρωγὸς ὑπ' αὐγὰς ἡελίοιο,  
 τοῖος ἐὼν οἷός ποτ' ἐνὶ Τροίῃ εὐρείῃ  
 πέφνον λαὸν ἄριστον, ἀμύνων Ἀργεῖοισιν. 500  
 εἰ τοιόσδ' ἔλθοιμι μίνυνθά περ ἐς πατέρος δῶ,  
 τῷ κέ τεω στύξαιμι μένος καὶ χεῖρας ἀάπτους,  
 οἳ κείνον βιόωνται ἔέργουσιν τ' ἀπὸ τιμῆς.'

ᾧ Ως ἔφατ', αὐτὰρ ἐγὼ μιν ἀμειβόμενος προσέειπον·  
 'ἦ τοι μὲν Πηλῆος ἀμύμονος οὐ τι πέπυσμαι, 505

αὐτὰρ τοι παιδὸς γε Νεοπτολέμοιο φίλοιο  
 πᾶσαν ἀληθείην μυθήσομαι, ὥς με κελεύεις·  
 αὐτὸς γάρ μιν ἐγὼ κοίλῃς ἐπὶ νηὸς εἴσης  
 ἦγαγον ἐκ Σκύρου μετ' ἐυκνήμιδας Ἀχαιοὺς.  
 ἦ τοι ὅτ' ἀμφὶ πόλιν Τροίην φραζοίμεθα βουλὰς, 510  
 αἰεὶ πρῶτος ἔβαζε καὶ οὐχ ἡμάρτανε μύθων·  
 Νέστωρ τ' ἀντίθεος καὶ ἐγὼ νικάσκομεν οἶω.  
 αὐτὰρ ὅτ' ἐν πεδίῳ Τρώων μαρνοίμεθα χαλκῷ,  
 οὔ ποτ' ἐνὶ πληθυῖ μένεν ἀνδρῶν οὐδ' ἐν ὁμίλῳ,  
 ἀλλὰ πολὺ προθέεσκε, τὸ δὲ μένος οὐδενὶ ἔκων· 515  
 πολλοὺς δ' ἀνδρας ἔπεφνεν ἐν αἰνῇ δημοτῇτι.  
 πάντας δ' οὐκ ἂν ἐγὼ μυθήσομαι οὐδ' ὀνομήνω,  
 ὅσσοι λαὸν ἔπεφνεν ἀμύνων Ἀργείοισιν,  
 ἀλλ' οἶον τὸν Τηλεφίδην κατενήρατο χαλκῷ,  
 ἦρ' Εὐρύπυλον· πολλοὶ δ' ἀμφ' αὐτὸν ἑταῖροι 520  
 Κήτειοι κτείνοντο γυναίων εἵνεκα δῶρων.  
 κείνον δὲ κάλλιστον ἴδον μετὰ Μέμνονα δῖον.  
 αὐτὰρ ὅτ' εἰς ἵππον κατεβαίνομεν, δὲν κάμ' Ἐπειὸς,  
 Ἀργείων οἱ ἄριστοι, ἐμοὶ δ' ἐπὶ πάντ' ἐτέταλτο,  
 [ἦ μὲν ἀνακλίνει πυκινὸν λόχον ἢ δ' ἐπιθεῖναι·] 525  
 ἔνθ' ἄλλοι Δαναῶν ἡγήτορες ἢ δὲ μέδοντες  
 δάκρυνά τ' ὠμόργυννυτο τρέμον θ' ὑπὸ γυνὴ ἐκάστον·  
 κείνον δ' οὐ ποτε πάμπαν ἐγὼν ἴδον ὀφθαλμοῖσιν  
 οὔτ' ὠχρήσαντα χροῖα κάλλιμον οὔτε παρειῶν  
 δάκρυ' ὁμορξάμενον· ὁ δέ με μάλα πόλλ' ἰκέτευεν. 530  
 ἱππόθεν ἐξέμεναι, ξίφεος δ' ἐπεμαίετο κώπην  
 καὶ δόρυ χαλκοβαρὲς, κακὰ δὲ Τρώεσσι μενοίνα.  
 ἀλλ' ὅτε δὴ Πριάμοιο πόλιν διεπέρσαμεν αἰπὴν,  
 μοῖραν καὶ γέρας ἐσθλὸν ἔχων ἐπὶ νηὸς ἔβαινε  
 ἀσκηθῆς, οὔτ' ἄρ βεβλημένος ὀξείῃ χαλκῷ 535  
 οὔτ' αὐτοσχεδὴν οὐτασμένος, οἷά τε πολλὰ  
 γίγνεται ἐν πολέμῳ· ἐπιμῖξ δέ τε μαίνεται Ἀρης·



ᾠς ἐφάμην, ψυχὴ δὲ ποδώκεος Αἰακίδαο  
φοῖτα μακρὰ βιβᾶσα κατ' ἀσφοδελὸν λειμῶνα,  
γηθοσύνη ὃ οἱ υἱὸν ἔφην ἀριδείκετον εἶναι.

540

The ghost of Ajax turns away in angry silence.

Αἰ δ' ἄλλαι ψυχαὶ νεκύων κατατεθνηώτων  
ἔστασαν ἀχνύμεναι, εἴροντο δὲ κῆδε' ἐκάστη.  
οἷη δ' Αἴαντος ψυχὴ Τελαμωνιάδαο  
νόσφιν ἀφεστήκει, κεχολωμένη εἵνεκα νίκης,  
τὴν μιν ἐγὼ νίκησα δικαζόμενος παρὰ νηυσὶ  
τεύχεσιν ἀμφ' Ἀχιλλῆος· ἔθηκε δὲ πότνια μήτηρ.  
[παῖδες δὲ Τρώων δίκασαν καὶ Παλλὰς Ἀθήνη.]

545

ὥς δὴ μὴ ὄφελον νικᾶν τοιῷδ' ἐπ' ἀέθλω·  
τοίην γὰρ κεφαλὴν ἔνεκ' αὐτῶν γαῖα κατέσχευ,  
Αἴανθ', ὅς περὶ μὲν εἶδος, περὶ δ' ἔργα τέτυκτο  
τῶν ἄλλων Δαναῶν μετ' ἀμύμονα Πηλεΐωνα.  
τὸν μὲν ἐγὼν ἐπέεσσι προσηύδων μελιχίοισιν·

550

‘Αἴαν, παῖ Τελαμῶνος ἀμύμονος, οὐκ ἄρ' ἔμελλες  
οὐδὲ θανὼν λήσεσθαι ἐμοὶ χόλου εἵνεκα τευχέων  
οὐλομένων; τὰ δὲ πῆμα θεοὶ θέσαν Ἀργείοισι,  
τοῖος γάρ σφιν πύργος ἀπώλεο· σείω δ' Ἀχαιοὶ  
ἴσων Ἀχιλλῆος κεφαλῇ Πηληιάδαο  
ἀχνύμεθα φθιμένοιο διαμπερές· οὐδέ τις ἄλλος  
αἴτιος, ἀλλὰ Ζεὺς Δαναῶν στρατὸν αἰχμητάων  
ἐκπάγλως ἤχθηρε, τείν δ' ἐπὶ μοῖραν ἔθηκεν.  
ἀλλ' ἄγε δεῦρο, ἄναξ, ἴν' ἔπος καὶ μῦθον ἀκούσης  
ἡμέτερον· δάμασον δὲ μένος καὶ ἀγῆνορα θυμόν.’

560

ᾠς ἐφάμην, ὁ δέ μ' οὐδὲν ἀμείβετο, βῆ δὲ μετ' ἄλλας  
ψυχὰς εἰς Ἑρεβος νεκύων κατατεθνηώτων.  
ἔνθα χ' ὅμως προσέφη κεχολωμένος, ἥ κεν ἐγὼ τόν·  
ἀλλὰ μοι ἤθελε θυμὸς ἐνὶ στήθεσσι φίλοισι  
τῶν ἄλλων ψυχὰς ἰδέειν κατατεθνηώτων.

565



The ghosts of Minos, Orion, Tantalus and Sisyphus.

Ἔνθ' ἣ τοι Μίνωα ἴδον, Διὸς ἀγλαὸν υἱὸν,  
 χρύσειον σκῆπτρον ἔχοντα, θεμιστεύοντα νέκυσιν,  
 ἤμενον· οἱ δέ μιν ἀμφὶ δίκας εἵροντο ἄνακτα,  
 ἤμενοι ἑσταότες τε, κατ' εὐρυπυλῆς Ἀΐδος δῶ.  
 570

Τὸν δὲ μέτ' Ὠρίωνα πελώριον εἰσενόησα  
 θήρας ὁμοῦ εἰλεῦντα κατ' ἀσφοδελὸν λειμῶνα,  
 τοὺς αὐτοὺς κατέπεφνεν ἐν οἰοπόλοισιν ὄρεσσι,  
 χερσὶν ἔχων ῥόπαλον παγχάλκεον, αἶεν ἀαγές.  
 575

Καὶ Τιτυὸν εἶδον, Γαίης ἐρικυδέος υἱὸν,  
 κείμενον ἐν δαπέδῳ· ὁ δ' ἐπ' ἐννέα κεῖτο πέλεθρα,  
 γῦπε δέ μιν ἐκάτερθε παρημένῳ ἦπαρ ἔκειρον,  
 δέρτρον ἔσω δύνοντες· ὁ δ' οὐκ ἀπαμύνετο χερσί·  
 Λητὼ γὰρ ἔλκησε, Διὸς κυδρὴν παράκοιτιν,  
 580  
 Πυθῶδ' ἐρχομένην διὰ καλλιχόρου Πανοπήος.

Καὶ μὴν Τάνταλον εἰσεῖδον χαλέπ' ἄλγε' ἔχοντα,  
 ἑστεῶτ' ἐν λίμνῃ· ἣ δὲ προσέπλαζε γενεΐῳ·  
 στεῦτο δὲ διψᾶων, πῖεῖν δ' οὐκ εἶχεν ἐλέσθαι·  
 ὅσσάκι γὰρ κύψει' ὁ γέρων πῖεῖν μενεαίνων,  
 585  
 τοσσάχ' ὕδωρ ἀπολέσκειτ' ἀναβροχέν, ἀμφὶ δὲ ποσσὶ  
 γαῖα μέλαινα φάνεσκε, καταζήνασκε δὲ δαίμων.  
 δένδρεα δ' ὑψιπέτηλα κατὰ κρῆθεν χέε καρπὸν,  
 ὄγχυαι καὶ ῥοιαὶ καὶ μηλέαι ἀγλαόκαρποι  
 συκέαι τε γλυκεραὶ καὶ ἐλαῖαι τηλεθόωσαι·  
 590  
 τῶν ὀπότη' ἰθύσει' ὁ γέρων ἐπὶ χερσὶ μάσασθαι,  
 τὰς δ' ἄνεμος ρίπτασκε ποτὶ νέφεα σκίοεντα.

Καὶ μὴν Σίσυφον εἰσεῖδον κρατέρ' ἄλγε' ἔχοντα,  
 λᾶαν βαστάζοντα πελώριον ἀμφοτέρῃσιν.  
 ἣ τοι ὁ μὲν σκηριπτόμενος χερσὶν τε ποσὶν τε  
 595  
 λᾶαν ἄνω ὤθεσκε ποτὶ λόφον· ἀλλ' ὅτε μέλλοι  
 ἄκρον ὑπερβαλέειν, τότε ἀποστρέψασκε κραταίς·

αὐτίς ἔπειτα πέδονδε κυλίνδετο λᾶας ἀναιδής.  
 αὐτὰρ ὃ γ' ἄψ ὥσασκε τιταινόμενος, κατὰ δ' ἰδρῶς  
 ἔρρεεν ἐκ μελέων, κούνη δ' ἐκ κρατὸς ὀρώρει.

600

## The ghost of Heracles.

Τὸν δὲ μέτ' εἰσενόησα βίην Ἑρακλεΐην,  
 εἶδωλον· αὐτὸς δὲ μετ' ἀθανάτοισι θεοῖσι  
 τέρπεται ἐν θαλίσῃ καὶ ἔχει καλλίσφυρον Ἥβην  
 [παῖδα Διὸς μέγαλοιο καὶ Ἥρης χρυσοπεδίλου].  
 ἀμφὶ δέ μιν κλαγγὴ νεκύων ἦν οἰωνῶν ὥς,  
 πάντοσ' ἀτυζομένων· ὁ δ' ἔρεμνῃ νυκτὶ ἑοικῶς,  
 γυμνὸν τόξον ἔχων καὶ ἐπὶ νευρῆφιν οἰστὸν,  
 δεινὸν παπταίνων, αἰεὶ βαλέοντι ἑοικῶς.

605

σμερδαλέος δέ οἱ ἀμφὶ περὶ στήθεσσιν ἄορτῃρ  
 χρύσεος ἦν τελαμῶν, ἵνα θέσκελα ἔργα τέτυκτο,  
 ἄρκτοι τ' ἀγρότεροί τε σύες χαροποί τε λέοντες,  
 ὕσμῖναί τε μάχαι τε φόνοι τ' ἀνδροκτασῖαι τε.  
 μὴ τεχνησάμενος μῆδ' ἄλλο τι τεχνήσαιτο,  
 ὃς κεῖνον τελαμῶνα ἔῃ ἐγκάτθετο τέχνη.  
 ἔγνω δ' αὐτίκα κείνος, ἐπεὶ ἶδεν ὀφθαλμοῖσι,  
 καὶ μ' ὀλοφυνρόμενος ἔπεα πτερόεντα προσηύδα·

610

‘Διογενὲς Λαερτιάδη, πολυμήχαν’ Ὀδυσσεῦ,  
 ἃ δελ’, ἧ τινα καὶ σὺ κακὸν μόρον ἠγηλάσεις,  
 ὃν περ ἐγὼν ὀχέεσκον ὑπ’ αὐγὰς ἠελίοιο.

615

Ζηνὸς μὲν παῖς ἦα Κρονίουος, αὐτὰρ οἰζὺν  
 εἶχον ἀπειρεσίην· μάλα γὰρ πολὺν χεῖροσι φωτὶ  
 δεδμημένην, ὃ δέ μοι χαλεποὺς ἐπετέλλετ’ ἀέθλους.

620

καὶ ποτέ μ’ ἐνθάδ’ ἔπεμψε κύν’ ἄξοντ’· οὐ γὰρ ἔτ’ ἄλλον  
 φράζετο τοῦδέ γέ μοι χαλεπώτερον εἶναι ἄεθλον.

τὸν μὲν ἐγὼν ἀνένεικα καὶ ἤγαγον ἐξ Ἀΐδαο·

625

Ἑρμείας δέ μ’ ἔπεμψεν ἰδὲ γλαυκῶπις Ἀθήνη·

Odysseus retires fearing he might see the Gorgon's head.

ὧς εἰπὼν ὃ μὲν αὖτις ἔβη δόμον Ἄϊδος εἴσω,  
 αὐτὰρ ἐγὼν αὐτοῦ μένον ἔμπεδον, εἴ τις ἔτ' ἔλθοι  
 ἀνδρῶν ἡρώων, οἳ δὴ τὸ πρόσθεν ὄλοντο.  
 καὶ νύ κ' ἔτι προτέρους ἴδον ἀνέρας; οὓς ἔθελόν περ· 630  
 [Θησέα Πειρίθοόν τε, θεῶν ἐρικυδέα τέκνα·]  
 ἀλλὰ πρὶν ἐπὶ ἔθνε' ἀγείρετο μυρία νεκρῶν  
 ἡχῇ θεσπεσίῃ· ἐμὲ δὲ χλωρὸν δέος ἦρει,  
 μή μοι Γοργείην κεφαλὴν δεινοῖο πελώρου  
 ἐξ Ἄϊδος πέμψειεν ἀγανὴ Περσεφόνεια. 635  
 αὐτίκ' ἔπειτ' ἐπὶ νῆα κιῶν ἐκέλευον ἑταίρους  
 αὐτούς τ' ἀμβαίνειν ἀνά τε πρυμνήσια λῦσαι.  
 οἳ δ' αἰψ' εἴσβαινον καὶ ἐπὶ κληῖσι καθίζον.  
 τὴν δὲ κατ' Ὀκεανὸν ποταμὸν φέρε κύμα ῥόοιο,  
 πρῶτα μὲν εἰρεσίῃ, μετέπειτα δὲ κάλλιμος οὔρος. 640

## ΟΔΥΣΣΕΙΑΣ Μ.

Σειρήνες, Σκύλλα, Χάρυβδις, βόες 'Ηλίου.

Return to Aeaea and burial of Elpenor.

Αὐτὰρ ἐπεὶ ποταμοῖο λίπεν ῥόον 'Ωκεανοῖο  
νῆϋς, ἀπὸ δ' ἴκετο κῦμα θαλάσσης εὐρυπόροιο  
νῆσόν τ' Αἰαίην, ὅθι τ' 'Ηοῦς ἠριγενείης  
οἰκία καὶ χοροὶ εἰσι καὶ ἀντολαὶ 'Ηελίοιο,  
νῆα μὲν ἔνθ' ἐλθόντες ἐκέλσαμεν ἐν ψαμάθοισιν, 5  
ἐκ δὲ καὶ αὐτοὶ βῆμεν ἐπὶ ῥηγμῖνι θαλάσσης.  
ἔνθα δ' ἀποβρίξαντες ἐμείναμεν 'Ηῶ διαν.

'Ημος δ' ἠριγένεια φάνη ῥοδοδάκτυλος 'Ηῶς,  
δὴ τότε' ἐγὼν ἐτάρους προΐειν ἐς δώματα Κίρκης  
οἰσέμεναι νεκρὸν 'Ελπήνορα τεθνηῶτα. 10  
φιτροὺς δ' αἶψα ταμόντες, ὅθ' ἀκροτάτῃ πρόεχ' ἀκτῇ,  
θάπτομεν ἀχνύμενοι, θαλερὸν κατὰ δάκρυ χέοντες.  
αὐτὰρ ἐπεὶ νεκρός τ' ἐκάη καὶ τεύχεα νεκροῦ,  
τύμβον χεύαντες καὶ ἐπὶ στήλῃν ἐρύσαντες  
πήξαμεν ἀκροτάτῳ τύμβῳ εὐήρες ἐρετμόν. 15

'Ημεῖς μὲν τὰ ἕκαστα διείπομεν· οὐδ' ἄρα Κίρκην  
ἐξ 'Αἰδεω ἐλθόντες ἐλήθομεν, ἀλλὰ μάλ' ὦκα  
ἦλθ' ἐντυναμένη· ἅμα δ' ἀμφίπολοι φέρον αὐτῇ  
σῖτον καὶ κρέα πολλὰ καὶ αἶθοπα οἶνον ἐρυθρόν.  
ἡ δ' ἐν μέσσω σταῖσα μετηύδα διὰ θεάων· 20

‘Σχέτλιοι, οἳ ζῶντες ὑπήλθετε δῶμ' 'Αἰῖδο,

δισθανέες, ὅτε τ' ἄλλοι ἅπαξ θνήσκουσ' ἄνθρωποι.  
 ἀλλ' ἄγετ' ἐσθίετε βρώμην καὶ πίνετε οἶνον  
 αὖθι πανημέριοι· ἅμα δ' ἡοῖ φαινομένηφι  
 πλεύσεσθ'· αὐτὰρ ἐγὼ δείξω ὁδὸν ἥδὲ ἕκαστα 25  
 σημανέω, ἵνα μή τι κακοῖσσι φέρῃ ἀλεγεινῇ  
 ἢ ἀλὸς ἢ ἐπὶ γῆς ἀλγήσετε πῆμα παθόντες.  
 Ὡς ἔφαθ', ἡμῖν δ' αὖτ' ἐπεπείθετο θυμὸς ἀγῆνωρ.  
 ὥς τότε μὲν πρόπαν ἡμαρ ἐς ἥλιον καταδύντα  
 ἡμεθα δαινύμενοι κρέα τ' ἄσπετα καὶ μέθυ ἡδύ· 30  
 ἡμος δ' ἥλιος κατέδυ καὶ ἐπὶ κνέφας ἦλθεν,  
 οἱ μὲν κοιμήσαντο παρὰ πρυμνήσια νηὸς,  
 ἦ δ' ἐμὲ χειρὸς ἐλοῦσα φίλων ἀπονόσφιν ἐταίρων  
 εἰσέ τε καὶ προσέλεκτο καὶ ἐξερέεινεν ἕκαστα·  
 αὐτὰρ ἐγὼ τῇ πάντα κατὰ μοῖραν κατέλεξα. 35  
 καὶ τότε δὴ μ' ἐπέεσσι προσηύδα πότνια Κίρκη·

Circe tells Odysseus of the dangers that beset his voyage:

'Ταῦτα μὲν οὕτω πάντα πεπεύρανται, σὺ δ' ἄκουσον,  
 ὥς τοι ἐγὼν ἐρέω, μνήσει δέ σε καὶ θεὸς αὐτός.  
 Σειρήνας μὲν πρῶτον ἀφίξεις, αἷ ῥά τε πάντας  
 ἀνθρώπους θέλγουσιν, ὅτις σφέας εἰσαφίκεται. 40  
 ὅς τις αἰδρεῖη πελάσῃ καὶ φθόγγον ἀκούσῃ  
 Σειρήνων, τῷ δ' οὐ τι γυνὴ καὶ νήπια τέκνα  
 οἴκαδε νοστήσαντι παρίσταται οὐδὲ γάνυνται,  
 ἀλλὰ τε Σειρήνες λιγυρῇ θέλγουσιν ἀοιδῇ,  
 ἡμεναι ἐν λειμῶνι· πολὺς δ' ἀμφ' ὅστέοφιν θῖς 45  
 ἀνδρῶν πυθομένων, περὶ δὲ ῥινοὶ μινύθουσι.

how he must avoid the Sirens,

ἀλλὰ παρὲξ ἐλάαν, ἐπὶ δ' οὐατ' ἀλείψαι ἐταίρων  
 κηρὸν δεψήσας μελιθεά, μή τις ἀκούσῃ  
 τῶν ἄλλων· ἀτὰρ αὐτὸς ἀκουέμεν αἷ κ' ἐθέλησθα,



δησάντων σ' ἐν νηὶ θοῇ χεῖράς τε πόδας τε 50  
 ὀρθὸν ἐν ἱστοπέδῃ, ἐκ δ' αὐτοῦ πείρατ' ἀνήφθω,  
 ὄφρα κε τερπόμενος ὅπ' ἀκούῃς Σειρήνουιν.  
 εἰ δέ κε λίσσῃαι ἐτάρους λῦσαί τε κελεύῃς,  
 οἱ δέ σ' ἔτι πλεόνεσσι τότε' ἐν δεσμοῖσι διδόντων.

and the perils of the passage by the Planctæ.

Αὐτὰρ ἐπὴν δὴ τὰς γε παρέξ ἐλάσωσιν ἑταῖροι, 55  
 ἔνθα τοι οὐκέτ' ἔπειτα διηνεκέως ἀγορεύσω  
 ὅπποτέρῃ δὴ τοι ὁδὸς ἔσσεται, ἀλλὰ καὶ αὐτὸς  
 θυμῷ βουλευέιν· ἐρέω δέ τοι ἀμφοτέρωθεν.  
 ἔνθεν μὲν γὰρ πέτραι ἐπηρεφές, προτὶ δ' αὐτὰς  
 κῦμα μέγα ροχθεῖ κυανώπιδος Ἀμφιτρίτης· 60  
 Πλαγκτὰς δ' ἧ τοι τὰς γε θεοὶ μάκαρες καλέουσι.  
 τῇ μὲν τ' οὐδὲ ποτητὰ παρέρχεται οὐδὲ πέλειαι  
 τρήρωνες, ταί τ' ἀμβροσίην Διὶ πατρὶ φέρουσιν,  
 ἀλλὰ τε καὶ τῶν αἰὲν ἀφαιρεῖται λῖς πέτρῃ·  
 ἀλλ' ἄλλην ἐνίησι πατὴρ ἐναρίθμιον εἶναι. 65  
 τῇ δ' οὐ πῶ τις νηὺς φύγεν ἀνδρῶν, ἧ τις ἴκηται,  
 ἀλλὰ θ' ὁμοῦ πίνακας τε νεῶν καὶ σώματα φωτῶν  
 κύμαθ' ἄλδος φορέουσι πυρός τ' ὀλοοῖο θύελλαι.  
 οἷη δὴ κείνη γε παρέπλω ποντοπόρος νηὺς  
 Ἀργῶ πᾶσι μέλουσα, παρ' Αἰήταο πλέουσα· 70  
 καὶ νύ κε τὴν ἔνθ' ὦκα βάλεν μεγάλας ποτὶ πέτρας,  
 ἀλλ' Ὅρη παρέπεμψεν, ἐπεὶ φίλος ἦεν Ἰήσων.

She tells him of the passage between Scylla and  
 Charybdis,

Οἱ δὲ δύο σκόπελοι ὁ μὲν οὐρανὸν εὐρὺν ἰκάνει  
 ὀξεῖή κορυφῇ, νεφέλη δέ μιν ἀμφιβέβηκε  
 κυανέη· τὸ μὲν οὐ ποτ' ἐρωεῖ, οὐδέ ποτ' αἶθρη 75  
 κείνου ἔχει κορυφὴν οὐτ' ἐν θέρει οὐτ' ἐν ὀπώρῃ·  
 οὐδέ κεν ἀμβαίῃ βροτὸς ἀνὴρ, οὐ καταβαίῃ,

οὐδ' εἴ οἱ χεῖρές τε ἐείκοσι καὶ πόδες εἶεν·  
 πέτρη γὰρ λίς ἐστι, περιξεστῇ εἰκυῖα.  
 μέσσω δ' ἐν σκοπέλῳ ἐστὶ σπέος ἡροειδὲς, 80  
 πρὸς ζόφον εἰς Ἑρεβος τετραμμένον, ἧ περ ἂν ὑμεῖς  
 νῆα παρὰ γλαφυρὴν ἰθύνετε, φαίδιμ' Ὀδυσσεῦ.  
 οὐδέ κεν ἐκ νηὸς γλαφυρῆς αἰζήσιος ἀνὴρ  
 τόξῳ ὀιστεύσας κοῖλον σπέος εἰσαφίκοιτο.  
 ἔνθα δ' ἐνὶ Σκύλλῃ ναίει δεινὸν λελακυῖα· 85  
 τῆς ἧ τοι φωνὴ μὲν ὄση σκύλακος νεογιλῆς,  
 γίγνεται, αὐτὴ δ' αὖτε πέλωρ κακόν· οὐδέ κέ τίς μιν  
 γηθήσειεν ἰδὼν, οὐδ' εἰ θεὸς ἀντιάσειε.  
 τῆς ἧ τοι πόδες εἰσὶ δυνώδεκα πάντες ἄωροι,  
 ἐξ δέ τέ οἱ δειραὶ περιμήκεες, ἐν δὲ ἐκάστη 90  
 σμερδαλέῃ κεφαλῇ, ἐν δὲ τρίστοιχοι ὀδόντες,  
 πυκνοὶ καὶ θαμέες, πλείοι μέλανος θανάτοιο.  
 μέσση μὲν τε κατὰ σπείους κοῖλοιο δέδυκεν,  
 ἔξω δ' ἐξίσχει κεφαλὰς δεινοῖο βερέθρου,  
 αὐτοῦ δ' ἰχθυάα, σκόπελον περιμαιμώσασα, 95  
 δελφῖνάς τε κύνας τε καὶ εἴ ποθι μείζον ἔλῃσι  
 κῆτος, ἃ μυρία βόσκει ἀγάστονος Ἀμφιτρίτῃ.  
 τῇ δ' οὐ πώ ποτε ναῦται ἀκήριοι εὐχετόωνται  
 παρφυγέειν σὺν νηί· φέρει δέ τε κρατὶ ἐκάστῳ  
 φῶτ' ἐξαρπάξασα νεὸς κυανοπρώροιο. 100

Τὸν δ' ἕτερον σκόπελον χθαμαλώτερον ὄψει, Ὀδυσσεῦ.  
 πλησίον ἀλλήλων· καί κεν διοῖστεύσειας.  
 τῷ δ' ἐν ἔρινεός ἐστι μέγας, φύλλοισι τεθηλώς·  
 τῷ δ' ὑπὸ δῖα Χάρυβδις ἀναρρῶιβδεῖ μέλαν ὕδωρ.  
 τρὶς μὲν γάρ τ' ἀνίσιν ἐπ' ἡματι, τρὶς δ' ἀναρρῶιβδεῖ 105  
 δεινόν· μὴ σύ γε κεῖθι τύχοις, ὅτε ροιβδήσειεν·  
 οὐ γάρ κεν ῥύσαιτό σ' ὑπ' ἐκ κακοῦ οὐδ' ἐνοσίχθων.  
 ἀλλὰ μάλα Σκύλλης σκοπέλῳ πεπλημένος ὦκα  
 νῆα παρέξ ἐλάαν, ἐπεὶ ἧ πολὺν φέρτερόν ἐστιν

ἐξ ἐτάρους ἐν νηὶ ποθήμεναι ἢ ἅμα πάντας.' 110

ἌΩς ἔφατ', αὐτὰρ ἐγὼ μιν ἀμειβόμενος προσέειπον·  
'εἰ δ' ἄγε δὴ μοι τοῦτο, θεᾶ, νημερτὲς ἐνίσπες,  
εἴ πως τὴν ὁλοὴν μὲν ὑπεκπροφύγοιμι Χάρυβδιν,  
τὴν δέ κ' ἀμυναίμην, ὅτε μοι σίνοιτό γ' ἐταίρους.'

ἌΩς ἐφάμην, ἣ δ' αὐτίκ' ἀμείβετο διῶ θεάων· 115  
'σχέτλιε, καὶ δ' αὖ τοι πολεμήια ἔργα μέμηλε  
καὶ πόνος· οὐδὲ θεοῖσιν ὑπείξεται ἀθανάτοισιν·  
ἣ δέ τοι οὐ θνητῇ, ἀλλ' ἀθάνατον κακὸν ἐστί,  
δεινόν τ' ἀργαλέον τε καὶ ἄγριον οὐδὲ μαχητόν·  
οὐδέ τίς ἐστ' ἀλκή· φυγέειν κάρτιστον ἀπ' αὐτῆς. 120

ἦν γὰρ δηθύνησθα κορυσσόμενος παρὰ πέτρῃ,  
δείδω μή σ' ἐξαὐτίς ἐφορμηθεῖσα κίχῃσι  
τόσσησιν κεφαλῇσι, τόσους δ' ἐκ φώτας ἔληται.  
ἀλλὰ μάλα σφοδρῶς ἐλάαν, βωστρεῖν δὲ Κραταῖν,  
μητέρα τῆς Σκύλλης, ἣ μιν τέκε πῆμα βροτοῖσιν· 125  
ἣ μιν ἔπειτ' ἀποπαύσει ἐς ὕστερον ὀρμηθῆναι.

and of the Thrinacian isle, and the herds of Helios.

Θρινακίην δ' ἐς νῆσον ἀφίξεται· ἔνθα δὲ πολλὰί  
βόσκοντ' Ἡελίοιο βόες καὶ ἵφια μῆλα,  
ἐπὶ τὰ βοῶν ἀγέλαι, τόσα δ' οἴων πώεα καλὰ,  
πεντήκοντα δ' ἕκαστα· γόνος δ' οὐ γίγνεται αὐτῶν, 130  
οὐδέ ποτε φθινύθουσι. θεαὶ δ' ἐπιποιμένες εἰσὶ,  
νύμφαι ἐνπλόκαμοι, Φαέθουσά τε Λαμπετὴν τε,  
ἃς τέκεν Ἡελίῳ Ὑπερίονι διῶ Νέαιρα.  
τὰς μὲν ἄρα θρέψασα τεκοῦσά τε πότνια μήτηρ  
Θρινακίην ἐς νῆσον ἀπώκισε τηλόθι ναίειν, 135  
μῆλα φυλασσέμεναι πατρώια καὶ ἔλικας βοῦς.  
τὰς εἰ μὲν κ' ἀσινέας ἐάας νόστου τε μέδῃαι,  
ἣ τ' ἂν ἔτ' εἰς Ἰθάκην κακὰ περ πάσχοντες ἵκοισθε·  
εἰ δέ κε σίνῃαι, τότε τοι τεκμαίρομ' ὄλεθρον

νηί τε καὶ ἐτάροις· αὐτὸς δ' εἴ πέρ κεν ἀλύξῃς,  
ὀψὲ κακῶς νείηαι, ὀλέσας ἄπο πάντας ἐταίρους.' 140

*Odysseus sets sail with his comrades.*

ἌΩς ἔφατ', αὐτίκα δὲ χρυσόθρονος ἤλυθεν Ἥως.  
ἦ μὲν ἔπειτ' ἀνὰ νῆσον ἀπέστιχε διὰ θεάων  
αὐτὰρ ἐγὼν ἐπὶ νῆα κιὼν ὥτρυνον ἐταίρους  
αὐτούς τ' ἀμβαίνειν ἀνά τε πρυμνήσια λῦσαι. 145  
οἱ δ' αἰψ' εἴσβαινον καὶ ἐπὶ κληῖσι καθίζον.  
[ἐξῆς δ' ἐξόμενοι πολιὴν ἄλα τύπτον ἐρετμοῖς.]  
ἡμῖν δ' αὖ κατόπισθε νεὸς κυανοπρώροιο  
ἵκμενον οὔρον ἴει πλησίστιον, ἐσθλὸν ἐταῖρον,  
Κίρκη ἐυπλόκαμος, δεινὴ θεὸς αὐδῆεσσα. 150  
αὐτίκα δ' ὄπλα ἕκαστα πονησάμενοι κατὰ νῆα  
ἦμεθα· τὴν δ' ἄνεμός τε κυβερνήτης τ' ἵθυνε.  
δὴ τότ' ἐγὼν ἐτάροισι μετηγύδων ἀχνύμενος κῆρ·  
ᾧ φίλοι, οὐ γὰρ χρὴ ἓνα ἰδμεναι οὐδὲ δύ' οἴους  
θέσφαθ' ἃ μοι Κίρκη μυθήσατο, διὰ θεάων 155  
ἀλλ' ἐρέω μὲν ἐγὼν, ἵνα εἰδότες ἢ κε θάνωμεν  
ἢ κεν ἀλευάμενοι θάνατον καὶ κῆρα φύγοιμεν.  
Σειρήνων μὲν πρῶτον ἀνώγει θεσπεσιῶν  
φθόγγον ἀλεύασθαι καὶ λειμῶν' ἀνθεμόεντα.  
οἶον ἔμ' ἠνώγειν ὅπ' ἀκουέμεν· ἀλλὰ με δεσμῶ 160  
δήσατ' ἐν ἀργαλέῳ, ὅφρ' ἔμπεδον αὐτόθι μίμνω,  
ὀρθὸν ἐν ἱστοπέδῃ, ἐκ δ' αὐτοῦ πείρατ' ἀνήφθω.  
εἰ δέ κε λίσσωμαι ὑμέας λῦσαί τε κελεύω,  
ὑμεῖς δὲ πλεόνεσσι τότ' ἐν δεσμοῖσι πιέζειν.'

*They reach the Sirens' coast, and Odysseus hears  
their song unharmed.*

Ἥ τοι ἐγὼ τὰ ἕκαστα λέγων ἐτάροισι πίφανσκον' 165

τόφρα δὲ καρπαλίμως ἐξίκετο νηὺς εὐεργῆς  
 νῆσον Σειρήνοιον· ἔπειγε γὰρ οὖρος ἀπήμων.  
 αὐτίκ' ἔπειτ' ἄνεμος μὲν ἐπαύσατο ἡδὲ γαλήνη  
 ἔπλετο νηνεμίη, κοίμησε δὲ κύματα δαίμων.  
 ἀνστάντες δ' ἔταροι νεὸς ἱστία μηρύσαντο, 170  
 καὶ τὰ μὲν ἐν νηὶ γλαφυρῇ θέσαν, οἱ δ' ἐπ' ἑρετμὰ  
 ἐξόμενοι λεύκαινον ὕδωρ ζεστῆς ἐλάτῃσιν.  
 αὐτὰρ ἐγὼ κηροῖο μέγαν τροχὸν ὀξείῃ χαλκῷ  
 τυτθὰ διατμήξας χερσὶ στιβαρῇσι πίεζον.  
 αἶψα δ' ἰαίνεται κηρὸς, ἐπεὶ κέλετο μεγάλη ἴς 175  
 Ἡελίου τ' αὐγὴ Ὑπεριονίδαο ἄνακτος·  
 ἐξείης δ' ἐτάροισιν ἐπ' οὐατα πᾶσιν ἄλειψα.  
 οἱ δ' ἐν νηὶ μ' ἔδῃσαν ὁμοῦ χεῖράς τε πόδας τε  
 ὀρθὸν ἐν ἱστοπέδῃ, ἐκ δ' αὐτοῦ πείρατ' ἀνήπτον·  
 αὐτοὶ δ' ἐξόμενοι πολὴν ἄλα τύπτον ἑρετμοῖς. 180  
 ἀλλ' ὅτε τόσσον ἀπὴν ὅσσον τε γέγωνε βοήσας,  
 ρίμφα διώκουντες, τὰς δ' οὐ λάθεν ὠκύαλος νηὺς  
 ἐγγύθεν ὀρτυμένη, λιγυρὴν δ' ἔντυνον ἀοιδῇ·  
 'Δεῦρ' ἄγ' ἰὼν, πολύαιν' Ὀδυσσεῦ, μέγα κῦδος Ἀχαιῶν,  
 νῆα κατάστησον, ἵνα νωιτέρην ὅπ' ἀκούσης. 185  
 οὐ γάρ πώ τις τῇδε παρήλασε νηὶ μελαίνῃ,  
 πρὶν γ' ἡμέων μελίγηρυν ἀπὸ στομάτων ὅπ' ἀκοῦσαι,  
 ἀλλ' ὃ γε τερψάμενος νεῖται καὶ πλείονα εἰδώς.  
 ἴδμεν γάρ τοι πάνθ' ὅσ' ἐνὶ Τροίῃ εὐρείῃ  
 Ἀργεῖοι Τρῳῆς τε θεῶν ἰότητι μόγησαν· 190  
 ἴδμεν δ' ὅσσα γένηται ἐπὶ χθονὶ πουλυβοτείρῃ.'  
 Ὡς φάσαν ἰεῖσαι ὅπα κάλλιμον· αὐτὰρ ἐμὸν κῆρ  
 ἦθελ' ἀκουέμεναι, λῦσαί τ' ἐκέλευον ἐταίρους,  
 ὀφρῦσι νευστάζων· οἱ δὲ προπεσόντες ἔρεσσαν.  
 αὐτίκα δ' ἀνστάντες Περιμήδης Εὐρύλοχός τε 195  
 πλείοσί μ' ἐν δεσμοῖσι δέον μᾶλλον τε πίεζον.  
 αὐτὰρ ἐπεὶ δὴ τὰς γε παρήλασαν, οὐδ' ἔτ' ἔπειτα



φθογγῆς Σειρήνων ἠκούομεν οὐδέ τ' αἰοιδῆς,  
 αἰψ' ἀπὸ κηρὸν ἔλοντο ἔμοι ἐρίηρες ἑταῖροι,  
 οὐ σφιν ἐπ' ὥσιν ἄλειψ', ἐμέ τ' ἐκ δεσμῶν ἀνέλυσαν. 200

The surf and the smoke at the Planctae.

Ἄλλ' ὅτε δὴ τὴν νῆσον ἐλείπομεν, αὐτίκ' ἔπειτα  
 καπνὸν καὶ μέγα κῦμα ἴδον καὶ δοῦπον ἄκουσα·  
 τῶν δ' ἄρα δεισάντων ἐκ χειρῶν ἔπατα' ἑρετμὰ,  
 βόμβησαν δ' ἄρα πάντα κατὰ ῥόον· ἔσχετο δ' αὐτοῦ  
 νηῦς, ἐπεὶ οὐκέτ' ἑρετμὰ προήκεα χερσὶν ἔπειγον. 205  
 αὐτὰρ ἐγὼ διὰ νηὸς ἰὼν ὤτρυνον ἑταίρους  
 μειλιχίοις ἐπέεσσι παρασταδὸν ἄνδρα ἕκαστον·

ᾧ φίλοι, οὐ γάρ πώ τι κακῶν ἀδαήμονές εἰμεν·  
 οὐ μὲν δὴ τόδε μείζον ἔπι κακὸν ἢ ὅτε Κύκλωψ  
 εἴλει ἐνὶ σπῇ γλαφυρῷ κρατερῇφι βίηφιν· 210  
 ἀλλὰ καὶ ἔνθεν ἐμῇ ἀρετῇ βουλῇ τε νόῳ τε  
 ἐκφύγομεν, καί που τῶνδε μνήσεσθαι οἶω.  
 νῦν δ' ἄγεθ', ὥς ἂν ἐγὼν εἴπω, πειθώμεθα πάντες.  
 ὑμεῖς μὲν κώπησιν ἁλὸς ῥηγμῖνα βαθεῖαν  
 τύπτετε κληῖδεσσι ἐφήμενοι, αἳ κέ ποθι Ζεὺς 215  
 δῶη τόνδε γ' ὄλεθρον ὑπεκφυγέειν καὶ ἀλύξαι·  
 σοὶ δὲ, κυβερνήθ', ᾧδ' ἐπιτέλλομαι· ἀλλ' ἐνὶ θυμῷ  
 βάλλευ, ἐπεὶ νηὸς γλαφυρῆς οἴηια νωμᾶς.  
 τούτου μὲν καπνοῦ καὶ κύματος ἐκτὸς ἔεργε  
 νῆα, σὺ δὲ σκοπέλου ἐπιμαίεο, μή σε λάθῃσι 220  
 κεῖσ' ἐξορμήσασα καὶ ἐς κακὸν ἅμμε βάλησθα.'

ᾧς ἐφάμην, οἱ δ' ὦκα ἔμοις ἐπέεσσι πίθοντο.  
 Σκύλλην δ' οὐκέτ' ἐμυθεόμην, ἄπρηκτον ἀνίην,  
 μή πῶς μοι δείσαντες ἀπολλήξειαν ἑταῖροι  
 εἰρεσίης, ἐντὸς δὲ πυκάζοιεν σφέας αὐτούς. 225  
 καὶ τότε δὴ Κίρκης μὲν ἐφημοσύνης ἀλεγεινῆς  
 λαιθανόμην, ἐπεὶ οὐ τί μ' ἀνώγει θωρήσσεσθαι·

αὐτὰρ ἐγὼ καταδὺς κλυτὰ τεύχεα καὶ δύο δοῦρε  
 μάκρ' ἐν χερσὶν ἔλων εἰς ἵκρια νηὸς ἔβαινον  
 πρῶρης· ἔνθεν γάρ μιν ἐδέγμην πρῶτα φανείσθαι 230  
 Σκύλλην πετραίην, ἥ μοι φέρε πῆμ' ἐτάροισιν.  
 οὐδέ πη ἀθρήσαι δυνάμην· ἔκαμον δέ μοι ὅσσε  
 πάντα παπταίνοντι πρὸς ἡεροειδέα πέτρην.

The strait between Scylla and Charybdis.

Ἡμεῖς δὲ στενωπὸν ἀνεπλέομεν γοόωντες·  
 ἔνθεν γὰρ Σκύλλη, ἐτέρωθι δὲ διὰ Χάρυβδις 235  
 δεινὸν ἀνερρῳίβδησε θαλάσσης ἄλμυρὸν ὕδωρ.  
 ἦ τοι ὅτ' ἐξεμέσειε, λέβης ὥς ἐν πυρὶ πολλῷ  
 πᾶσ' ἀναμορμύρεσκε κυκωμένη· ὑψόσε δ' ἄχνη  
 ἄκροισι σκοπέλοισιν ἐπ' ἀμφοτέροισιν ἔπιπτεν.  
 ἀλλ' ὅτ' ἀναβρόξειε θαλάσσης ἄλμυρὸν ὕδωρ, 240  
 πᾶσ' ἔντοσθε φάνεσκε κυκωμένη, ἀμφὶ δὲ πέτρῃ  
 δεινὸν βεβρύχει, ὑπένερθε δὲ γαῖα φάνεσκε  
 ψάμμῳ κυανέῃ· τοὺς δὲ χλωρὸν δέος ἦρει.  
 ἡμεῖς μὲν πρὸς τὴν ἴδομεν δείσαντες ὀλεθρον·

Scylla's attack.

τόφρα δέ μοι Σκύλλη κοίλης ἐκ νηὸς ἐταίρους 245  
 ἐξ ἔλεθ', οἳ χερσὶν τε βίηφί τε φέρτατοι ἦσαν  
 σκεψάμενος δ' ἐς νῆα θοὴν ἄμα καὶ μεθ' ἐταίρους  
 ἤδη τῶν ἐνόησα πόδας καὶ χεῖρας ὑπερθεῖν  
 ὑψόσ' ἀειρομένων· ἐμὲ δὲ φθέγγοντο καλεῦντες  
 ἐξονομακλήδην, τότε γ' ὕστατον, ἀχνύμενοι κῆρ. 250  
 ὥς δ' ὅτ' ἐπὶ προβόλῳ ἄλιεὺς περιμήκει ράβδῳ  
 ἰχθύσι τοῖς ὀλίγοισι δόλον κατὰ εἶδατα βάλλων  
 ἐς πόντον προΐησι βοὸς κέρας ἀγρὰύλοιο,  
 ἀσπαίροντα δ' ἔπειτα λαβὼν ἔρριψε θύραζε,  
 ὥς οἱ γ' ἀσπαίροντες αἰείροντο προτὶ πέτρας· 255

αὐτοῦ δ' εἰνὶ θύρῃσι κατήσθιε κεκλήγοντας,  
 χεῖρας ἐμοὶ ὀρέγοντας ἐν αἰνῇ δημοτῇτι.  
 οἴκτιστον δὴ κείνο ἐμοῖς ἴδον ὀφθαλμοῖσι  
 πάντων ὅσσοι ἐμόγησα πόρους ἄλως ἐξερεείνων.

Arrival at the Thrinacian isle.

Αὐτὰρ ἐπεὶ πέτρας φύγομεν δεινὴν τε Χάρυβδιν 260  
 Σκύλλην τ', αὐτίκ' ἔπειτα θεοῦ ἐς ἀμύμονα νῆσον  
 ἰκόμεθ'. ἔνθα δ' ἔσαν καλαὶ βόες εὐρυμέτωποι,  
 πολλὰ δὲ ἴφια μῆλ' Ὑπερίονος Ἡελίοιο.  
 δὴ τότ' ἐγὼν ἔτι πόντῳ ἔων ἐν νηὶ μελαίνῃ  
 μυκηθμοῦ τ' ἤκουσα βοῶν αὐλιζομενάων 265  
 οἴων τε βληχὴν· καί μοι ἔπος ἔμπεσε θυμῷ  
 μάντης ἀλαοῦ, Θηβαίου Τειρεσίαο,  
 Κίρκης τ' Αἰαΐης, οἳ μοι μάλα πόλλ' ἐπέτελλον  
 νῆσον ἀλεύσθαι τερψιμβρότου Ἡελίοιο.  
 δὴ τότ' ἐγὼν ἐτάροισι μετηύδων, ἀχνύμενος κῆρ· 270  
 'Κέκλυτέ μεν μύθων, κακά περ πάσχοντες ἐταῖροι,  
 ὄφρ' ὑμῖν εἴπω μαντήια Τειρεσίαο  
 Κίρκης τ' Αἰαΐης, οἳ μοι μάλα πόλλ' ἐπέτελλον  
 νῆσον ἀλεύσθαι τερψιμβρότου Ἡελίοιο·  
 ἔνθα γὰρ αἰνότατον κακὸν ἔμμεναι ἄμμιν ἔφασκον. 275  
 ἀλλὰ παρὲς τὴν νῆσον ἐλαύνετε νῆα μέλαιναν.'

Ὡς ἐφάμην, τοῖσιν δὲ κατεκλάσθη φίλον ἦτορ.  
 αὐτίκα δ' Εὐρύλοχος στυγερῷ μ' ἠμείβετο μύθῳ·

'Σχέτλιός εἰς, Ὀδυσσεῦ, περί τοι μένος οὐδέ τι γυνῖα  
 κάμνεις· ἦ ρά νυ σοί γε σιδήρεα πάντα τέτυκται, 280  
 ὅς ρ' ἐτάρους καμάτῳ ἀδηκότας ἠδὲ καὶ ὕπνω  
 οὐκ ἔαας γαίης ἐπιβήμεναι, ἔνθα κεν αὔτε  
 νήσῳ ἐν ἀμφιρύτῃ λαρὸν τετυκοίμεθα δόρπον,  
 ἀλλ' αὐτῶς διὰ νύκτα θοὴν ἀλάλησθαι ἄνωγας,  
 νήσου ἀποπλάγχθέντας, ἐν ἡεροειδέϊ πόντῳ. 285

ἐκ νυκτῶν δ' ἄνεμοι χαλεποὶ, δηλήματα νηῶν,  
 γίνονται· πῇ κέν τις ὑπεκφύγοι αἰπὺν ὄλεθρον,  
 ἦν πως ἐξαπίνης ἔλθῃ ἀνέμοιο θύελλα,  
 ἢ Νότου ἢ Ζεφύριοιο δυσσαέος, οἳ τε μάλιστα  
 νῆα διαρραίουσι, θεῶν ἀέκητι ἀνάκτων. 290

ἀλλ' ἢ τοι νῦν μὲν πειθώμεθα νυκτὶ μελαίνῃ  
 δόρπον θ' ὀπλισόμεσθα θοῇ παρὰ νηὶ μένοντες·  
 ἡῶθεν δ' ἀναβάντες ἐνήσομεν εὐρέϊ πόντῳ.'

ἌΩς ἔφατ' Εὐρύλοχος, ἐπὶ δ' ἦνεον ἄλλοι ἑταῖροι.  
 καὶ τότε δὴ γίνωσκον ὃ δὴ κακὰ μῆδετο daίμων, 295  
 καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδων·

Ἐὐρύλοχ', ἢ μάλα δὴ με βιάζετε μοῦνον ἐόντα·  
 ἀλλ' ἄγε νῦν μοι πάντες ὁμόσσετε καρτερόν ὄρκον,  
 εἴ κέ τιν' ἡέ βοῶν ἀγέλην ἢ πῶν μέγ' οἴων  
 εὖρωμεν, μή πού τις ἀτασθαλίῃσι κακῇσιν 300  
 ἢ βοῦν ἡέ τι μῆλον ἀποκτάνῃ· ἀλλὰ ἔκῃλοι  
 ἐσθίετε βρώμην, τὴν ἀθανάτη πόρε Κίρκη.'

ἌΩς ἐφάμην, οἱ δ' αὐτίκ' ἀπώμνουν ὥς ἐκέλευον.  
 αὐτὰρ ἐπεὶ ῥ' ὁμοσάν τε τελεύτησάν τε τὸν ὄρκον,  
 στήσαμεν ἐν λιμένι γλαφυρῷ εὐεργέα νῆα 305  
 ἄγχ' ὕδατος γλυκεροῖο, καὶ ἐξαπέβησαν ἑταῖροι  
 νηὸς, ἔπειτα δὲ δόρπον ἐπισταμένως τετύκοντο.  
 αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,  
 μνησάμενοι δὴ ἔπειτα φίλους ἔκλαιον ἑταίρους,  
 οὓς ἔφαγε Σκύλλη γλαφυρῆς ἐκ νηὸς ἐλοῦσα· 310  
 κλαιόντεσσι δὲ τοῖσιν ἐπήλυθε νήδυμος ὕπνος.  
 ἦμος δὲ τρίχα νυκτὸς ἔην, μετὰ δ' ἄστρα βεβήκει,  
 ὦρσεν ἔπι ζαῆν ἄνεμον νεφεληγερέτα Ζεὺς  
 λαίλαπι θεσπεσίῃ, σὺν δὲ νεφέεσσι κάλυψε  
 γαῖαν ὁμοῦ καὶ πόντον· ὀρώρει δ' οὐρανόθεν νύξ. 315  
 ἦμος δ' ἡριγένεια φάνη ῥοδοδάκτυλος Ἥως,  
 νῆα μὲν ὠρμίσαμεν, κοῖλον σπέος εἰσερύσαντες·

ἔνθα δ' ἔσαν Νυμφέων καλοὶ χοροὶ ἡδὲ θόωκοι·  
καὶ τότε ἔγων ἀγορὴν θέμενος μετὰ πᾶσιν ἔειπον·

‘ὦ φίλοι, ἐν γὰρ νηὶ θοῇ βρώσις τε πόσις τε 320  
ἔστιν, τῶν δὲ βοῶν ἀπεχώμεθα, μή τι πάθωμεν·  
δεινοῦ γὰρ θεοῦ αἶδε βόες καὶ ἴφια μῆλα,  
Ἥελιον, ὃς πάντ' ἐφορᾷ καὶ πάντ' ἐπακούει.’

Weather-bound and half-famished, they slaughter the cows  
of Helios.

‘Ὡς ἐφάμην, τοῖσιν δ' ἐπεπείθετο θυμὸς ἀγῆνωρ.  
μῆνα δὲ πάντ' ἄλληκτος ἄη Νότος, οὐδέ τις ἄλλος 325  
γίγνεται· ἔπειτ' ἀνέμων, εἰ μὴ Εὐρὸς τε Νότος τε.

οἱ δ' εἴως μὲν σίτου ἔχον καὶ οἶνον ἐρυθρὸν,  
τόφρα βοῶν ἀπέχοντο λιλαιόμενοι βιότοιο.  
ἀλλ' ὅτε δὴ νηὸς ἐξέφθιτο ἥια πάντα,  
καὶ δὴ ἄγρην ἐφέπεσκον ἀλητεύοντες ἀνάγκη, 330

ἰχθῦς ὄρνιθάς τε, φίλας ὅ τι χεῖρας ἵκοιτο,  
γναμπτοῖς ἀγκίστροισιν· ἔτειρε δὲ γαστέρα λιμός·  
δὴ τότε ἔγων ἀνὰ νῆσον ἀπέστιχον, ὄφρα θεοῖσιν  
εὐξαίμην, εἴ τίς μοι ὁδὸν φήνειε νέεσθαι.

ἀλλ' ὅτε δὴ διὰ νήσου ἰὼν ἤλυξα ἐταίρους, 335  
χεῖρας νιψάμενος, ὅθ' ἐπὶ σκέπας ἦν ἀνέμοιο,  
ἠρώμην πάντεσσι θεοῖς οἱ Ὀλυμπον ἔχουσιν·  
οἱ δ' ἄρα μοι γλυκὺν ὕπνον ἐπὶ βλεφάροισιν ἔχευαν.  
Εὐρύλοχος δ' ἐτάροισι κακῆς ἐξήρχετο βουλῆς.

‘Κέκλυτέ μεν μύθων, κακά περ πάσχοντες ἐταῖροι· 340  
πάντες μὲν στυγεροὶ θάνατοι δειλοῖσι βροτοῖσι,  
λιμῷ δ' οἴκτιστον θανέειν καὶ πότμον ἐπισπείν.  
ἀλλ' ἄγετ', Ἥελιοιο βοῶν ἐλάσαντες ἀρίστας  
ῥέξομεν ἀθανάτοισι, τοὶ οὐρανὸν εὐρὺν ἔχουσιν.  
εἰ δέ κεν εἰς Ἰθάκην ἀφικοίμεθα, πατρίδα γαίαν, 345  
αἰψά κεν Ἥελίῳ Ὑπερίονι πίονα νηὸν  
τεύξομεν, ἐν δέ κε θεῖμεν ἀγάλματα πολλὰ καὶ ἐσθλά·



εἰ δὲ χολωσάμενός τι βοῶν ὀρθοκραιράων  
νῆ' ἐθέλῃ ὀλέσαι, ἐπὶ δ' ἔσπωνται θεοὶ ἄλλοι,  
βούλομ' ἅπαξ πρὸς κῦμα χανῶν ἀπὸ θυμὸν ὀλέσσαι 350  
ἢ δηθὰ στρεύγεσθαι ἔων ἐν νήσῳ ἐρήμῃ.'

Ἔως ἔφατ' Εὐρύλοχος, ἐπὶ δ' ἦνεον ἄλλοι ἑταῖροι.  
αὐτίκα δ' Ἡελίοιο βοῶν ἐλάσαντες ἀρίστας  
ἐγγύθεν· οὐ γὰρ τῇλε νεὸς κυανοπρώροιο  
βοσκέσκονθ' ἔλικες καλαὶ βόες εὐρυμέτωποι· 355  
τὰς δὲ περίσθησάν τε καὶ εὐχετόωντο θεοῖσι,  
φύλλα δρεψάμενοι τέρενα δρυὸς ὑψικόμοιο·  
οὐ γὰρ ἔχον κρῖ λευκὸν ἐυσσέλμου ἐπὶ νηός.  
αὐτὰρ ἐπεὶ ῥ' εὗξαντο καὶ ἔσφαξαν καὶ ἔδειραν,  
μηρούς τ' ἐξέταμον κατὰ τε κνίσῃ ἐκάλυσαν 360  
δίπτυχα ποιήσαντες, ἐπ' αὐτῶν δ' ὠμοθέτησαν·  
οὐδ' εἶχον μέθυ λείψαι ἐπ' αἰθομένοις ἱεροῖσιν,  
ἀλλ' ὕδατι σπένδοντες ἐπώπτων ἔγκατα πάντα.  
αὐτὰρ ἐπεὶ κατὰ μῆρ' ἐκάη καὶ σπλάγχν' ἐπάσαντο,  
μίστυλλον τ' ἄρα τᾶλλα καὶ ἀμφ' ὀβελοῖσιν ἔπειραν. 365

Καὶ τότε μοι βλεφάρων ἐξέσσυτο νήδυμος ὕπνος·  
βῆν δ' ἰέναι ἐπὶ νῆα θοὴν καὶ θίνα θαλάσσης.  
ἀλλ' ὅτε δὴ σχεδὸν ἦα κιῶν νεὸς ἀμφιελέσσης,  
καὶ τότε με κνίσης ἀμφήλυθεν ἡδὺς αὐτμή·  
οἰμῶξας δὲ θεοῖσι μετ' ἀθανάτοισι γεγώνευν· 370

Ἔξω πάτερ ἡδ' ἄλλοι μάκαρες θεοὶ αἰὲν ἔοντες,  
ἦ με μάλ' εἰς ἄτην κοιμήσατε νηλεῖ ὕπνῳ,  
οἱ δ' ἔταροι μέγα ἔργον ἐμητίσαντο μένοντες.'

Ἦκέα δ' Ἡελίῳ Ὑπερίονι ἄγγελος ἦλθε,  
Λαμπετὴν ταυνύπεπλος, ὃ οἱ βόας ἔκταμεν ἡμεῖς. 375  
αὐτίκα δ' ἀθανάτοισι μετῆῶδα χωόμενος κῆρ'

Helios demands vengeance, which Zeus promises.

Ἔξω πάτερ ἡδ' ἄλλοι μάκαρες θεοὶ αἰὲν ἔοντες,

τίσαι δὴ ἐτάρους Λαερτιάδεω Ὀδυσῆος,  
οἷ μιν βοῦς ἔκτειναν ὑπέρβιον, ἧσιν ἐγὼ γε  
χαίρεσκον μὲν ἰὼν εἰς οὐρανὸν ἀστερόεντα, 380  
ἦδ' ὁπότ' ἄψ' ἐπὶ γαῖαν ἀπ' οὐρανόθεν προτραποίμην.  
εἰ δέ μοι οὐ τίσουσιν βοῶν ἐπικέκ' ἀμοιβήν,  
δύσομαι εἰς Ἀΐδαο καὶ ἐν νεκύεσσι φαείνῳ.'

Τὸν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεὺς·  
'Ἡέλι', ἧ τοι μὲν σὺ μετ' ἀθανάτοισι φάεινε 385  
καὶ θνητοῖσι βροτοῖσιν ἐπὶ ζεῖδωρον ἄρουραν·  
τῶν δέ κ' ἐγὼ τάχα νῆα θοὴν ἀργῇτι κεραυνῷ  
τυτθὰ βαλὼν κεάσαιμι μέσῳ ἐνὶ οἴνοπι πόντῳ.'

Ταῦτα δ' ἐγὼν ἤκουσα Καλυψοῦς ἠυκόμοιο·  
ἦ δ' ἔφη Ἑρμείας διακτόρου αὐτῇ ἀκοῦσαι. 390

Αὐτὰρ ἐπεὶ ῥ' ἐπὶ νῆα κατήλυθον ἠδὲ θάλασσαν,  
νεῖκεον ἄλλοθεν ἄλλον ἐπισταδὸν, οὐδέ τι μῆχος  
εὐρέμεναι δυνάμεσθα· βόες δ' ἀπετέθνασαν ἦδη.  
τοῖσιν δ' αὐτίκ' ἔπειτα θεοὶ τέραα προῦφαινουν·  
εἶρπον μὲν ῥινοὶ, κρέα δ' ἀμφ' ὀβελοῖσι μεμύκει, 395  
ὀπταλέα τε καὶ ὠμά· βοῶν δ' ὥς γίγνετο φωνή.

Ἐξήμαρ μὲν ἔπειτα ἐμοὶ ἐρίηρες ἐταῖροι  
δαίνυντ' Ἡελίοιο βοῶν ἐλάσαντες ἀρίστας·  
ἀλλ' ὅτε δὴ ἔβδομον ἡμαρ ἐπὶ Ζεὺς θῆκε Κρονίων,  
καὶ τότε ἔπειτ' ἄνεμος μὲν ἐπαύσατο λαίλαπι θύων, 400  
ἡμεῖς δ' αἰψ' ἀναβάντες ἐνήκαμεν εὐρέϊ πόντῳ,  
ἰστὸν στησάμενοι ἀνά θ' ἰστία λεύκ' ἐρύσαντες.

#### Storm and shipwreck of Odysseus,

Ἄλλ' ὅτε δὴ τὴν νῆσον ἐλείπομεν, οὐδέ τις ἄλλη  
φαίνεται γαῖάνων, ἀλλ' οὐρανὸς ἠδὲ θάλασσα,  
δὴ τότε κυανέην νεφέλην ἔστησε Κρονίων 405  
νῆος ὕπερ γλαφυρῆς, ἥχλυσε δὲ πόντος ὑπ' αὐτῆς.  
ἦ δ' ἔθει οὐ μάλα πολλὸν ἐπὶ χρόνον· αἶψα γὰρ ἦλθε

κεκληγῶς Ζέφυρος, μεγάλη σὺν λαίλαπι θύων,  
 ἱστοῦ δὲ προτόνους ἔρρηξ' ἀνέμοιο θύελλα  
 ἀμφοτέρους· ἱστὸς δ' ὀπίσω πέσεν, ὅπλα τε πάντα 410  
 εἰς ἀντλον κατέχυνθ'· ὁ δ' ἄρα πρύμνη ἐνὶ νηὶ  
 πληῆξε κυβερνήτεω κεφαλὴν, σὺν δ' ὅστέ' ἄραξε  
 πάντ' ἄμυδις κεφαλῆς· ὁ δ' ἄρ' ἀρνευτῆρι ἑοικῶς  
 κάππεσ' ἀπ' ἱκριόφιν, λίπε δ' ὀστέα θυμὸς ἀγήνωρ.  
 Ζεὺς δ' ἄμυδις βρόντησε καὶ ἔμβαλε νηὶ κεραυνόν· 415  
 ἣ δ' ἐλελίχθη πᾶσα Διὸς πληγείσα κεραυνῶ,  
 ἐν δὲ θεεῖου πλήτο· πέσον δ' ἐκ νηὸς ἑταῖροι.  
 οἱ δὲ κορώνησιν ἵκελοι περὶ νῆα μέλαιναν  
 κύμασιν ἐμφορέοντο, θεὸς δ' ἀποαίνυτο νόστον.

Αὐτὰρ ἐγὼ διὰ νηὸς ἐφοίτων, ὄφρ' ἀπὸ τοίχους 420  
 λῦσε κλύδων τρόπιος· τὴν δὲ ψιλὴν φέρε κῦμα.  
 ἐκ δέ οἱ ἱστὸν ἄραξε ποτὶ τρόπιν· αὐτὰρ ἐπ' αὐτῷ  
 ἐπίτονος βέβλητο, βοὸς ῥινοῖο τετευχώς.  
 τῷ ῥ' ἄμφω συνέεργον ὁμοῦ τρόπιν ἠδὲ καὶ ἱστὸν,  
 ἐζόμενος δ' ἐπὶ τοῖς φερόμην ὀλοοῖς ἀνέμοισιν. 425

who is drifted back to the terrible strait.

Ἐνθ' ἣ τοι Ζέφυρος μὲν ἐπαύσατο λαίλαπι θύων,  
 ἦλθε δ' ἐπὶ Νότος ὦκα, φέρων ἐμῷ ἄλγεα θυμῷ,  
 ὄφρ' ἔτι τὴν ὀλοὴν ἀναμετρήσαιμι Χάρυβδιν.  
 παννύχιος φερόμην, ἅμα δ' ἠελίῳ ἀνιόντι  
 ἦλθον ἐπὶ Σκύλλης σκόπελον δεινὴν τε Χάρυβδιν. 430  
 ἣ μὲν ἀνεῤῥοίβδησε θαλάσσης ἄλμυρόν ὕδωρ·  
 αὐτὰρ ἐγὼ ποτὶ μακρὸν ἐρινεὸν ὑψόσ' ἀερθεῖς  
 τῷ προσφῦς ἐχόμεν ὥς νυκτερίς· οὐδέ πη εἶχον  
 οὔτε στηρίζαι ποσὶν ἔμπεδον οὔτ' ἐπιβῆναι·  
 ῥίξαι γὰρ ἐκὰς εἶχον, ἀπήωροι δ' ἔσαν ὄζοι, 435  
 μακροὶ τε μεγάλοι τε, κατεσκίαον δὲ Χάρυβδιν.  
 νωλεμέως δ' ἐχόμεν, ὄφρ' ἐξεμέσειεν ὀπίσσω

ἰστὸν καὶ τρόπιν αὐτίς· ἐλδομένῳ δέ μοι ἦλθον  
 ὄψ'. ἦμος δ' ἐπὶ δόρπον ἀνὴρ ἀγορήθην ἀνέστη  
 κρίνων νείκεα πολλὰ δικαζομένων αἰζηῶν, 440  
 τῆμος δὴ τά γε δοῦρα Χαρύβδιος ἐξεφαάνθη.  
 ἦκα δ' ἐγὼ καθύπερθε πόδας καὶ χεῖρε φέρεσθαι,  
 μέσσω δ' ἐνδοῦπησα παρέξ περιμήκεα δοῦρα,  
 ἐζόμενος δ' ἐπὶ τοῖσι διήρεσα χερσὶν ἐμῇσι.  
 [Σκύλλην δ' οὐκέτ' ἔασε πατὴρ ἀνδρῶν τε θεῶν τε 445  
 εἰσιδέειν· οὐ γάρ κεν ὑπέκφυγον αἰπὺν ὄλεθρον.]

Arrival at Calypso's isle.

Ἔνθεν δ' ἐννῆμαρ φερόμην, δεκάτῃ δέ με νυκτὶ  
 νῆσον ἐς Ὀγυγίην πέλασαν θεοὶ, ἔνθα Καλυψὼ  
 νύκτει ἐνπλόκαμος, δεινὴ θεὸς αὐδήεσσα,  
 ἥ μ' ἐφίλει τ' ἐκόμει τε. τί τοι τάδε μυθολογεύω; 450  
 ἦδη γάρ τοι χθιζὸς ἐμυθεόμην ἐνὶ οἴκῳ  
 σοί τε καὶ ἱφθίμῃ ἀλόχῳ· ἐχθρὸν δέ μοί ἐστιν  
 αὐτίς ἀριζήλως εἰρημένα μυθολογεύειν.

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# SKETCH OF PRINCIPAL HOMERIC FORMS.

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### § 1.

The Epic dialect, in which the Homeric forms are preserved, may be described as the Early-Ionic, of which Attic was a later development. But we cannot venture to regard these poems as a monument of a particular dialect prevalent at any one time. For the Epic is rather a poetical dialect; its forms largely modified by the metrical requirements of the hexameter, and by the many changes necessarily produced by an indefinitely long period of oral transmission, before writing was invented or had become common.

### § 2.

Besides the twenty-four letters of the Greek classic alphabet, there existed formerly a letter called, from its sound, Vau (equivalent to our *v* or *w*), and, from its form (*F*, i. e.  $\text{ff}$ ), the double gamma or digamma. This letter fell early into disuse in the written language, so that it is not found in our Homeric text; but there are unmistakeable traces of its previous existence there. We must be content with pointing out the commonest. In such a combination as  $\tau\omicron\nu\delta'$   $\eta\mu\epsilon\iota\beta\epsilon\tau'$   $\epsilon\pi\epsilon\iota\tau\alpha$   $\acute{\alpha}\nu\alpha\zeta$  or  $\mu\acute{\epsilon}\gamma\alpha$   $\mu\eta\sigma\alpha\tau\omicron$   $\epsilon\rho\gamma\omicron\nu$ , we should expect to find  $\epsilon\pi\epsilon\iota\tau'$   $\acute{\alpha}\nu\alpha\zeta$  and  $\mu\eta\sigma\alpha\tau'$   $\epsilon\rho\gamma\omicron\nu$ . Instead of  $\acute{\alpha}\pi\omicron\sigma\epsilon\acute{\iota}\kappa\omega$  or  $\acute{\alpha}\pi\omicron\sigma\epsilon\acute{\iota}\pi\omega$ , we should naturally write  $\acute{\alpha}\pi\epsilon\acute{\iota}\kappa\omega$  and  $\acute{\alpha}\pi\epsilon\acute{\iota}\pi\omega$ . But there was a time when the words were pronounced  $\acute{\phi}\acute{\alpha}\nu\alpha\zeta$ ,  $\acute{\phi}\acute{\epsilon}\rho\gamma\omicron\nu$ ,  $\acute{\alpha}\pi\omicron\acute{\phi}\epsilon\acute{\iota}\kappa\omega$ ,  $\acute{\alpha}\pi\omicron\acute{\phi}\epsilon\acute{\iota}\pi\omega$ , so that no elision took place. The presence of an original digamma may be inferred not only from its effect upon the metre and the forms of words, but from a comparison of Greek with cognate languages, e.g. *Foikos*, Sanskrit *veças*, Lat. *vicus*; *Foivos*, *vinum*, 'wine'; *Féσπερος*, *vesper*; *Fιδεῖν*, *videre*; *Ἔργον*, 'work.'

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### § 3. Vowels.

(1) The  $\bar{a}$  in Attic generally appears in the Homeric dialect as  $\eta$ , e. g. ἀγορή, πειρήσομαι, πρήσσω, λίην. Sometimes  $\bar{a}$  is changed to  $\eta$ , as ἡγορέη, ἡνεμόεις: or to  $\alpha\iota$ , as παραί, καταibatός.

(2)  $\epsilon$  may be *lengthened* to  $\epsilon\iota$ , χρύσειος, κεινός, εἶωσ, Ἑρμείας, σπείδος, θείω: into  $\eta$ , τιθήμενος, ἡύ.

(3)  $o$  *lengthened* to  $ou$ , πουλός, μούνος, οὔλος for ὄλος: to  $oi$ , πνοιή, ἡγνοίησε: to  $\omega$ , Διώνυσος, ἀνώιστος.

(4)  $\eta$  *shortened* to  $\epsilon$ , as in Subjunctives ἰθύνετε, εἶδετε, πειρήσεται, μίσγειαι:  $\omega$  to  $o$ , as in Subjunctives τραπέομεν, ἐγείρομεν.

(5) Before or after  $\eta$  the addition of  $\epsilon$  is not uncommon, as ἔηκε=ἦκε, ἡέλιος=ἥλιος, as also before  $\epsilon$ , as ἔεδνα, ἐέικοσι.

(6)  $\bar{a}o$  ( $\eta o$ ) often changes to  $\epsilon\omega$ , as Ἀτρείδᾱο, Ἀτρείδεω. This interchange between short and long vowels is called *Metathesis quantitatis*; as in ἔως often read as εἶος. Cp. ἀπειρέσιος and ἀπερείσιος.

### § 4. Contraction.

(1) Contraction generally follows the ordinary rules, with the exception that  $eo$  and  $eou$  may contract into  $\epsilon\upsilon$ , as θάρσεν, γεγώνεν, βάλλεν.

(2) Frequently words remain uncontracted, as ἀέκων, πάϊς, ὀστέα. Sometimes contraction takes place when it does not occur in Attic, as in ἱρός (ἱερός), βώσας (βοήσας).

(3) When two vowels which do not form a diphthong come together, they are often pronounced as forming one syllable, as κρεῶ, Ἀτρείδεω, δὴ αὐ, δὴ ἑβδομος, ἐπεὶ οὐ. This is called *Synizesis*.

### § 5. Hiatus.

The concurrence of two vowels without elision or contraction taking place is called *Hiatus*. This generally occurs when one word ends and the next begins with a vowel. Hiatus, which is rarely admissible in Attic poetry, is frequent in the Homeric hexameter, especially (1) after the vowels  $\epsilon$  and  $\upsilon$ , as παιδὶ | ὄπασσεν: or (2) when there is a pause in the sense between the two words, as Ὀλύμπιε. | οὐ νύ τ' Ὀδυσσεύς: or (3) when the final vowel is long, and stands in *Arsis*, as ἀντιθέψ | Ὀδυσῆι: or (4) when a final long vowel or diphthong is made short before a vowel following, as πλάγχθη | ἐπεὶ (- υ υ -), οἴκοι | ἔσαν (- υ υ -). Many apparent cases of Hiatus are only traces of a lost digamma. See § 2.

### § 6. Elision.

In the Homeric hexameter not only are the vowels  $\alpha$ ,  $\epsilon$ ,  $o$ , elided, but also frequently the diphthongs  $\alpha\iota$ , as βούλομ' ἐγώ, and  $oi$  in μοι and τοι, as well as  $\epsilon$  in the dative and in ὄνι. The  $\nu$  ἐφελκυστικόν stands before consonants as well as before vowels.

§ 7. *Apocope.*

Before a following consonant, the short final vowel in ἄρα, παρά, ἀνά, κατό, may be dropped. This is called *Apocope*. The τ of κατ[ά] so shortened assimilates itself to the following consonant—κάππεσε, κάμμορος, καπ πέδιον, κακ κορυφήν, κάλλιπε, καδ δ' ἄρα; and similarly the ν of ἀν[ά] before a following π or λ, as ἄμ πεδίον, ἀλλύεσκε.

§ 8. *Consonants.*

We often find—

(1) *Metatbesis*, especially with ρ and α, e. g. καρδίη and κραδίη, θάρσος and θράσος, κάρτιστος and κράτιστος.

(2) *Doubling of a consonant*, especially of λ, μ, ν, ρ, as ἔλλαβον, ἔμμαθον, εὐννητος, τόσσος: so, also, ὕππως, ὅττι, πελεκκῶ, ἔδδεισε. A short final vowel is often made long when followed by a word which begins with λ, μ, ν, ρ, σ, δ, or which originally began with the F (§ 2), as πολλὰ λισσομενος, ἔτι νῦν, ἐνὶ μεγάροισι.

(3) Conversely, a single λ or σ may take the place of the double liquid or sibilant, as Ἀχιλεὺς, Ὀδυσσεύς.

DECLENSIONS.

§ 9. *First Declension.*

(1) For ā in the singular, Homer always has η, Τροίη, θήρη, νηνίης, except θεά and some proper names.

(2) ᾱ remains unchanged, as βασίλεια, except in abstract nouns in εια, οια, as ἀληθείη for ἀλήθειᾱ.

(3) The Nom. sing. of some masculines in ης, is shortened into ᾱ, as ἱπ-πότᾱ, νεφεληγερέτᾱ.

(4) Gen. sing. from masc. in ης ends in αο or εω (see § 3. 6); sometimes contracted to ω.

(5) Gen. plur. ends in αων or εων, sometimes contracted to ων, as γαϊάων, ναυτέων, παρειῶν.

(6) Dat. plur. ησι or ης, as πύλῃσι, σχίζῃς; but θεαῖς, ἀκταῖς.

§ 10. *Second Declension.*

Special forms—

(1) Gen. sing. in οιο.

(2) Gen. and Dat. dual οιν.

(3) Dat. plural οισι[ν].

§ 11. *Third Declension.*

(1) Dat. and Gen. dual οιν.

(2) Dat. plur. εσι, εσσι, and, after vowels, σσι.

(3) Nouns in ης (ες) and ος (Gen. εος) and ας (Gen. αος) retain for the most part the uncontracted forms; εος is often contracted into εως. In the

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terminations εος, εες, εας, the ε often coalesces, not with the vowel of the termination, but with a preceding ε, into ει or η, as εὐρρε-εος contracts into εὐρρεῖος, σπέ-εος into σπῆος, Ἡρακλέ-εος into Ἡρακλῆος, -ῆι, -ῆα.

(4) Words in εὐς form their cases with η instead of ε, as βασιλῆος, -ῆι, -ῆα; the Dat. plur. often ends in ἥεσσι. But proper names may retain the ε, as Τυδεί, Ὀδυσσέα.

(5) Words in ις generally retain ι in their cases, as πόλις, πόλιος, πόλει, πόλιες, ἰων, ιας, ἰέσσι. But we find also πόλῃος (cp. μάντης), πόλῃι, πόλῃες, πόλῃας. The Dat. plur. sometimes makes ισι, and the Acc. plur. ἰς.

(6) For ναῦς Homer uses νηῦς, declined with both ε and η. Gen. νεός or νηός, Dat. νηί, Acc. νέα or νῆα, Dat. plur. νηυσί, νῆεσσι, and νέεσσι.

(7) Among anomalous forms may be mentioned :—

(a) Nom. and Acc. κάρη, Gen. κάρητος, καρῆατος, and κράατος (as if from κράας, neut.), and κρατός, Dat. κράατι and κρατί, Acc. κρᾶτα (from κράς, masc.).

(b) γόνυ and δόρυ make γούνατος, γουνός, and δούρατος, δουρός.

(c) υἱός, besides the regular forms in Second Declension, has Gen. υἱος, Dat. υἱί, Acc. υἱά, Nom. plur. υἱες, Dat. υἱάσι, Acc. υἱας, Dual υἱε.

### § 12. Special Terminations.

(1) The termination φι[ν] (appearing with nouns of First Declension as ηφι, of Second Declension as οφι, and of Third Declension as, generally, εσφι) serves for a Genitive or Dative sing. and plur.; e.g. Gen. ἐξ εὐνήφι, ἀπ' ἰκρίοφιν, διὰ στήθεσφιν, ὅστεόφιν θίς; Dat. θύρηφι, βιήφι, φαινομένηφι, θεόφιν, σὺν ἵπποισιν καὶ ὄχεσφι, πρὸς κοτυληδονόφιν (κοτυληδύσι), and, in anomalous form, ναῦφι. In the form ἐσχαρόφιν we find the vowel of Second Declension attached to a noun of the First.

(2) There are three local suffixes:—

(a) Answering to the question *where?* in θι, as οἴκοθι, Ἰλιόθι πρό, κηρόθι.

(b) To the question *whence?* inθεν, as οἴκοθεν, θεόθεν: also with prepositions, as ἀπ' οὐρανόθεν, κατὰ κρήθεν.

(c) To the question *whither?* in δε, as ἀγορήνδε, λόχονδε, ἄλαδε (also εἰς ἄλαδε), and analogous forms φύγαδε, οἴκαδε. With Ἀιδόσδε supply δῶμα, 'to the house of Hades.' In the phrase ἔνδε δόμονδε the termination is added both to the possessive and the noun.

### § 13. Adjectives.

(1) The Femin. of Adjectives of Second Declension is formed in η instead of α, as ὁμοίη, αἰσχρή, except δία.

(2) Adjectives in ος are sometimes of two, sometimes of three, terminations. The Attic rule is not strictly observed, for an uncompounded Adjective may have but two, as is the case with πικρός, etc., and the compounded three, as εὐξέστη, ἀπειρεσίη. But see note on Od. 4. 406.

(3) Adjectives in υς are also often of two terminations only, and often shorten the Femin. εἰα to εα or εη, as βαθήη, ὠκέα.

(4) A common termination is εἰς, εσσα, εν. In this form ηεἰς may contract to ης, as τιμήεις, τιμῆς, and οεἰς may contract οε to ευ, as λωτεύντα for λωτεύετα



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(5) *πολύς* is declined from two stems, *πολυ-* and *πολλο-*, so that we have as Homeric forms *πολέος* Gen. sing., *πολέες* Nom. plur., *πολέων* Gen. plur., *πολέεσσι*, *πολέσσι*, *πολέσι* Dat. plur., and *πολέας* Acc. plur.

(6) In the Comparison of Adjectives, the termination *ωτερ-*, *ωτατ-*, is admissible in the case of a long vowel in the penult. of the Positive, as *λαρῶτατος*, *οἰζυρῶτατος*. The Comparative and Superlative forms in *ων*, *ιστος* are more frequently used than in Attic.

### § 14. The Article.

Special forms of the Article are :—Gen. *τοῖο*, Dual Gen. *τοῖν*, Nom. plur. *τοί*, *ταί*, Gen. *τάων*, Dat. *τοῖσι*, *τῇσι*, *τῆς*.

### § 15. Pronouns.

(1) Special forms of the Personal Pronouns are as follows.

	(a) First Person.	(b) Second Person.	(c) Third Person.
Nom. Sing.	ἐγών	τύνη	
Gen. "	ἐμέο, ἐμεῦ, μευ ἐμεῖο, ἐμέθεν	σέο, σεῦ, σεῖο σέθεν	ἐο, εὔ, εἶο, ἔθεν
Dat. "	.. ..	τοί, τείν	οἷ, ἐοῖ
Acc. "	.. ..	.. ..	ἐ, ἐέ, μιν
N. A. Dual	νῶι, νῶ (Acc.)	σφῶι, σφῶ	σφωῖ
G. D. "	νῶιν	σφῶιν, σφῶν	σφῶιν
Nom. Plur.	ἄμμες	ὑμμες	
Gen. "	ἡμέων, ἡμείων	ὑμέων, ὑμείων	σφέων, σφείων, σφῶν
Dat. "	ἄμμι(ν), ἡμιν	ὑμμι(ν), ὑμιν	σφι(ν), σφίσι(ν)
Acc. "	ἄμμε, ἡμέας, ἡμας	ὑμμε, ὑμέας	σφέας, σφάας, σφε.

(2) Special forms of the Possessive Pronouns.

	Sing.	Plur.	Dual.
First Person	.. ..	ἀμὺς and ἀμύς (ᾱ), ἡ, ὅν	νωίτερος.
Second Person	τέός, ἡ, ὅν	ὑμός, ἡ, ὅν	σφωίτερος.
Third Person	ἐός, ἡ, ὅν	σφός, ἡ, ὅν	

(3) Special forms of the Pronoun *τίς*.

	Sing.	Plur.
Gen.	τέο, τεῦ	τέων
Dat.	τέφ	τέοισι.

(4) Special forms of the Pronoun *ὅστις*.

	Sing.	Plur.
Nom.	ὅτις, ὅττι	
Gen.	ὅτεν, ὅττεο, ὅττεν	ὀτέων
Dat.	ὅτεφ	ὀτέοισι
Acc.	ὅτινα, ὅττι	ὀτινας, ἄσσα.

(5) Special forms of Relative Pronouns.

Gen. *δου*, (al. *δο*), *ἑης*.      Dat. plur. *ῆσι*, *ῆς*.

## VERBS.

### § 16. Augment and Reduplication.

(1) The syllabic and temporal Augments may be omitted. After the syllabic augment λ, μ, ν, σ are often doubled; ρ may be doubled or not at will, as ἔρρεον, ἔρεξα.

(2) Reduplication of the Second Aor. Act. and Med. is common. Cp. ἐ-πέ-φραδον (φράζω), ἔπεφνον and πέφνον (φένω), πεπίθωμεν (πείθω), πεφιδέσθαι (φείδομαι), ἐρύκω makes a sort of reduplicated Aor. in ἐρύκακον and ἐνίπτω in ἡνίπαπον.

(3) Some of the reduplicated Aorists give also a reduplicated Future, as πεπιθήσω, πεφιδήσομαι, κεκαδήσω, κεχολώσομαι.

(4) The forms ἔμμορα (μείρομαι) and ἔσσυμαι (σεύω) follow the analogy of the reduplication of verbs beginning with ρ. But cp. ῥερυπωμένα, Od. 6. 59. In δέγμαι (δέχομαι) the reduplication is lost, in δέιδεγμαι, δείδια (root δι) it is irregular.

### § 17. Terminations.

(1) The older forms of the termination of the verb (Sing.) μι, σθα, σι are common in Homer; cp. ἐθέλωμι, ἴδωμι, ἐθέλῃσι, βάλῃσι, ἐθέλῃσθα, καλοῖσθα.

(2) The termination of the third person Dual in historic tenses is τον as well as την, in Pass. σθον as well as σθην, διώκετον, θωρήσσεσθον. In the plural μεσθα is frequently used for μεθα, Dual first person μεσθον.

(3) In the second person sing. Pass. and Med. σ is omitted from the termination σαι, σο, as λιλαίεαι, βούλεαι, Subjunct. ἔχῃαι. This mostly remains uncontracted. εο, as in ἔπλεο, often makes ευ, viz. ἔπλευ. In Perf. Med. for βέβλησαι we find βέβληαι.

(4) The third Plur. in νται and ντο mostly appear as αται and ατο, as δεδαίαται, κέατο (ἔκειντο), ἀπολοίατο.

(5) The termination of the Inf. is frequently μенаι, or μεν. Pres. ἀκου-έ-μεν(αι), Fut. κελευσ-έ-μεν(αι), Perf. τεθνάμεν(αι), Pass. Aor. βλήμεν(αι), μιχθήμεν(αι), Second Aor. Act. ἐλθέμεν(αι). Another termination is έειν, as πιέειν, θανέειν, and from some -αω and -εω verbs we have -ήμεναι and -ῆναι, as φορῆναι.

(6) The terminations σκον and σκομην express repetition of the action (*iterative form*). They are attached to Imperf. and Second Aor. of verbs in ω by the connecting vowel ε, or sometimes α, θέλγεσκον, ὤθεσκον, ῥίπτασκον, κρύπτασκον. In the First Aor. Act. the termin. follows the aoristic vowel α, ἐλάσασκον, μνησά-σκετο. In μι verbs the terminations are attached directly to the stem, δό-σσκον, στά-σσκον, ἔσσκον for ἔσ-σσκον (εἰμί), κέ-σκετο from κείμαι. These forms are rarely augmented. Cp. φάνεσκε, Od. 11. 587, from ἐφάνην.

### § 18. Contracted Verbs.

(1) Verbs in έω (for the most part uncontracted) change εε and εει into ει, sometimes εε into η, εο or εον to ευ. In the uncontracted form the stem vowel ε is sometimes lengthened into ει, as ἐτελείετο for ἐτελέετο.

(2) Verbs in *άω* are for the most part contracted. In these verbs the long vowel produced by contraction has often a corresponding short (sometimes a long) vowel inserted before it, as *όρώω* (*όρῶ*), *όράα* (*όρᾶ*), *δρώωσι* (*δρῶσι*), *μνάσθαι* (*μνᾶσθαι*). Occasionally this short vowel appears after the long vowel of contraction, as *ήβώντες*, from *ήβάω*, *δρώοιμ* from *δράω*.

(3) Verbs in *όω* are generally contracted. In forms that remain uncontracted the *ο* is often lengthened to *ω*, as *ύπνώντες*. Such forms as *άρώωσι* (*άρουσι*) and *δηόφεν* (*δηοῖεν*) follow the rule of verbs in *άω*.

### § 19. Future and Aor. I. Act. and Med.

(1) (a) Pure verbs which do not lengthen the vowel of the stem in forming their tenses, often double the *σ* in Fut. and Aor. I. Act. and Med., as (*νείκew*) *νείκεσσα*, (*αἰδέomai*) *αἰδέσσομαι*, (*γελάw*) *έγέλασσα*. This is sometimes the case with verbs in *ζw*, as (*αναχάζomai*) *αναχασσάμενος*, (*φράζomai*) *έφράσσατο*. (b) Or the *σ* may be altogether dropped in the Fut., as *τελέει*, *μαχέονται*, *αντιώw*, i.e. *αντιάσω*, *αντιάw*, *αντιῶ*, expanded by the principle explained in § 18. 2.

(2) The future of liquid verbs, i.e. that have for characteristic *λ*, *μ*, *ν*, *ρ*, commonly have the Fut. uncontracted as *βαλέοντι*, *κατακτανέουσι*, *σημανέw*. Some liquid verbs have a *σ* in Fut. and Aor. I., as *είλσα*, *κύρσω*, *κέλσαι*, and there is an anomalous form *κένσαι* (*κεντέw*).

(3) Conversely some verbs, not liquid, form an Aor. I. without *σ*, as *χέw* *έχενα* *έχεα*, *καίw* *έκηα*, *σεύw* *έσσενα*. Cp. *είπα* for *είπον*.

### § 20. Aor. II.

(1) The Aor. II. contains the root of the verb in its simplest form. The present tenses to which certain Aor. II. are referred are often of later formation, e.g. *έστυγον* is more primitive than *στυγέw*, *έκτυπον* than *κτυπέw*, *έμακον* than *μηκάomai*, *έγηραν* than *γηράσκω*, *έχραον* than *χράw*.

(2) Reduplicated Aor. II. Act. and Med., see § 18. 2.

(3) 'Mixed Aor.' with *ο* and *ε* instead of *ᾱ*. We find such forms as *ίξον* (*ίκω*), *έβήσετο* (*βαίνw*), *εδύσετο*, *δυσόμενος* (*δύνw*), *ύρσεο* (*ύρνυμι*), *λέξεο* (*λέγw*), *ᾄξετε* (*ᾄγw*), *οἶσε* (*οῶ = φέρw*), *ᾄξέμεν*, *έρξέμεν*.

(4) Syncopated Aor. II. An Aor. is common, formed, on analogy of Aor. of verbs in *μι*, without connecting vowel, as (Act.) *έκταν* (*κτείνw*), *ξύμβλητην* (*βάλλw*), *οὔτα* (*οὔτάw*). In the Med. these forms are often without augment, and are distinguishable from Plpf. Pass. only by want of reduplication, e.g. *εδέγμην*, *δέγμενος* (*δέχομαι*), *φθίμην* (Opt. from *φθίνw*), *λύτο* (*λύw*), *έχυτο*, *χύμενος* (*χέw*), *σύτο* (*σεύw*), *ῶρτο* (*ῶρνυμι*).

### § 21. Perfect and Pluperfect.

(1) The First Perf. is only found with verbs having a vowel stem. The Second Perf. is the commonest, and is formed without aspiration, as *κέκοπα*. Even in vowel verbs the Perf. is often without a *κ*, as *βεβαρηώς*, *πεφύασι*, *έστηώς*, *δεδιότες*, etc.

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(2) The Pluperfect is found with the uncontracted terminations *εα, εαυ, ιε(ν) = ει(ν)*; sometimes *εε* becomes *η*, as in *ῆδη*.

## § 22. Aor. I. and II. Passive.

(1) The 3rd pers. plur. Indic. often ends in *εν* instead of *ησαν*, as *ἔμιχθεν*, *γράφεν*, *ἔκταθεν*, and the Infin. in *ήμεναι* and *ἦμεν* instead of *ἦναι*.

(2) In the Subjunctive the uncontracted form in *εω* is generally used, and *ε* is often lengthened to *ει* or *η*, while the connecting vowel in Dual and Plural is shortened; e. g. *δαείω* (*ἐδάην*), *σαπήη* (*σῆπω*), *μυγήης*, (al. *μυγείης*), *μυγέωσι*, *δαμείετε*.

## § 23. Verbs in *μι*.

(1) The principal peculiarities of the verbs *ἵστημι*, *τίθημι*, *ἵημι*, *δίδωμι*, are given as follows.

	(a) ἵστημι	(b) τίθημι	(c) ἵημι	(d) δίδωμι
Indic. Pres.				
2nd Sing.	.. ..	τίθησθα	ίεις	{ διδοῖσθα διδοῖς
3rd Sing.	.. ..	τιθεῖ (?)	ίει	διδοῖ
3rd Plur.	.. ..	τιθεῖσι	ίεισι	διδούσι
Indic. 1st Aor.	.. ..	.. ..	ἔηκα	
„ Imperf.	.. ..	.. ..	ίειν	ἔδιδων
Imperat.	ἵστα	.. ..	.. ..	δίδωθι
Infin. Pres.	ιστάμεναι	τιθήμεναι	ίέμεν[αι]	{ διδόμεν διδούναι
„ 2nd Aor.	στήμεναι	θέμεν[αι]	ἔμεν	δόμεν[αι]
„ Perf.	ἑστάμεν[αι]			
Subjunctive				
2 Aor.				
1st Sing.	στέω (στείω)	θέω (θείω)	μεθ-είω	
2nd Sing.	στήης	θήης (θείης)		[δῶσι
3rd Sing.	στήη	θήη (θείη)	ῆσι, ἀν-ήη	δώσι, δῶη,
1st Plur.	στέωμεν (στείομεν)	θέωμεν (θείομεν)	.. ..	δῶομεν
2nd Plur.	.. ..	θείετε	.. ..	
3rd Plur.	περι-στήωσι	.. ..	.. ..	δῶωσι.
Dual	παρ-στήετον			

(2) In the Third Plural of Past tenses *εν* is a common termination for *εσαν*, as *τίθεν*, *ίεν*: also *ἔσαν* and *σάν* = *ἔστησαν*, *ἔφαν* = *ἔφασαν*, *ἔφυν* = *ἔφυσαν*, *ἔβαν* and *βάν* = *ἔβησαν*. Notice also the forms *ἑσταώς*, *ἑστεώς*, perf. act. particip.; and 2nd pers. plur. perf. *ἑστατε*, 3rd pers. plur. pluperf. *ἑστασαν*.

(3) *Εἶμι* (*ibo*) has the following peculiar forms.

	Pres. Indic.	Subjunct.	Opt.	Inf.
Second Sing.	εἶσθα	ἱησθα	..	ἱμεν(αι).
Third Sing.	.. ..	ἱησιν	ἱείη	
First Plur.	.. ..	ἱομεν		

Imperf. First Sing. $\eta\iota\alpha, \eta\iota\omicron\nu$	Third Sing. $\eta\iota\epsilon(\nu), \eta\iota\epsilon(\nu), \eta\iota\epsilon\nu$
Dual $\eta\tau\eta\nu$	
First Plur. $\eta\theta\omicron\mu\epsilon\nu, \eta\mu\epsilon\nu$	Third Plur. $\eta\iota\sigma\alpha\nu, \eta\iota\sigma\alpha\nu, \eta\iota\omicron\nu$
Fut. $\epsilon\tilde{\iota}\sigma\omicron\mu\alpha\iota, \epsilon\tilde{\iota}\sigma\eta, \epsilon\tilde{\iota}\sigma\epsilon\tau\alpha\iota$	Aor. I. $\epsilon\iota\sigma\acute{\alpha}\mu\eta\nu, \epsilon\epsilon\iota\sigma\acute{\alpha}\mu\eta\nu$

(4)  $\epsilon\iota\mu\iota$  (*sum*) has the following.

	Pres. Indic.	Conjunct.	Opt.	Imp.
(a) First Sing.	.. ..	$\xi\omega, \mu\epsilon\tau\text{-}\epsilon\acute{\iota}\omega$	..	..
Second Sing.	$\xi\sigma\sigma\iota, \epsilon\iota\varsigma$	$\xi\eta\varsigma$	$\xi\omicron\iota\varsigma$	$\xi\sigma\sigma\omicron$
Third Sing.	.. ..	$\xi\eta\sigma\iota, \eta\eta\sigma\iota, \xi\eta$	$\xi\omicron\iota$	
First Plur.	$\epsilon\iota\mu\acute{\epsilon}\nu$			
Second Plur.	.. ..	.. ..	$\epsilon\acute{\iota}\tau\epsilon$	
Third Plur.	$\xi\alpha\sigma\iota$	$\xi\omega\sigma\iota$		

(b) Inf.  $\xi\mu\mu\epsilon\nu[\alpha\iota]$  and  $\xi\mu\epsilon\nu[\alpha\iota]$ .

(c) Particip.  $\xi\acute{\omega}\nu, \xi\omicron\upsilon\sigma\alpha, \xi\delta\nu$ , Gen.  $\xi\acute{\omicron}\nu\tau\omicron\varsigma$ .

(d) Imperf. First Sing.  $\eta\alpha, \epsilon\alpha, \epsilon\omicron\nu$ , Second  $\xi\eta\sigma\theta\alpha$ , Third  $\eta\epsilon\nu, \xi\eta\nu, \eta\eta\nu$ , Third Plur.  $\epsilon\sigma\alpha\nu$ .

(e) Iterative tense  $\xi\sigma\sigma\omicron\nu$ , Fut.  $\xi\sigma\sigma\omicron\mu\alpha\iota$ , Third Sing.  $\xi\sigma\sigma\epsilon\acute{\iota}\tau\alpha\iota$ .

(5) Under  $\phi\eta\mu\iota$  we find  $\phi\acute{\eta}\eta$  (Third Sing. Conjunct.),  $\phi\acute{\alpha}\varsigma$  (Particip.),  $\phi\acute{\alpha}\omicron$  (Imp. 2 Sing.).

(6) Under  $\kappa\epsilon\acute{\iota}\mu\alpha\iota$  we have  $\kappa\acute{\epsilon}\alpha\tau\alpha\iota, \kappa\acute{\alpha}\iota\alpha\tau\alpha\iota$ , and  $\kappa\acute{\epsilon}\omicron\nu\tau\alpha\iota, =\kappa\acute{\epsilon}\acute{\iota}\nu\tau\alpha\iota$ :  $\kappa\acute{\epsilon}\alpha\tau\omicron, \kappa\acute{\epsilon}\alpha\iota\tau\omicron, =\xi\kappa\epsilon\iota\nu\tau\omicron$ :  $\kappa\acute{\eta}\eta\tau\alpha\iota, =\kappa\acute{\epsilon}\eta\tau\alpha\iota$ . Iterative tense  $\kappa\epsilon\sigma\kappa\acute{\omicron}\mu\eta\nu$ , Fut.  $\kappa\acute{\epsilon}\acute{\omega}, \kappa\acute{\epsilon}\acute{\iota}\omega$ , Inf.  $\kappa\epsilon\acute{\iota}\mu\epsilon\nu$ , Particip.  $\kappa\acute{\epsilon}\acute{\omega}\nu$ .

(7) Under  $\eta\mu\alpha\iota, \epsilon\alpha\tau\alpha\iota, \epsilon\acute{\iota}\alpha\tau\alpha\iota$  for  $\eta\eta\nu\tau\alpha\iota$ :  $\epsilon\alpha\tau\omicron, \epsilon\acute{\iota}\alpha\tau\omicron$  for  $\eta\eta\nu\tau\omicron$ .

(8) Under  $\omicron\acute{\iota}\delta\alpha$

(a) Pres. Indic. Second Sing.  $\omicron\acute{\iota}\delta\alpha\varsigma$ , First Plur.  $\eta\delta\mu\epsilon\nu$ .

(b) Conjunct. First Sing.  $\epsilon\acute{\iota}\delta\acute{\epsilon}\omega$ , First Plur.  $\epsilon\acute{\iota}\delta\omicron\mu\epsilon\nu$ , Second  $\epsilon\acute{\iota}\delta\epsilon\tau\epsilon$ , Particip.  $\eta\delta\nu\acute{\iota}\alpha$ , Inf.  $\eta\delta\mu\epsilon\nu\alpha\iota, \eta\delta\mu\epsilon\nu$ .

(c) Imperf. First Sing.  $\eta\delta\epsilon\alpha$ , Second Sing.  $\eta\epsilon\acute{\iota}\delta\eta\varsigma$ , Third  $\eta\delta\epsilon\epsilon, \eta\epsilon\acute{\iota}\delta\eta$ , Third Plur.  $\eta\sigma\alpha\nu$ , Fut.  $\epsilon\acute{\iota}\delta\acute{\eta}\sigma\omega$ .



## THE METRE OF HOMER.

THE Homeric verse is, technically, the catalectic dactylic Hexameter, consisting of six dactyls, of which the last is incomplete by a syllable (καταληκτικός, i. e. καταλήγει, 'stops short').

Od. 1.  $\bar{a}\nu\delta\rho\alpha\ \mu\omicron\iota\ |\ \bar{\epsilon}\nu\nu\epsilon\pi\epsilon\ |\ \text{Μοῦ}\sigma\alpha\ \pi\omicron\lambda\ |\ \bar{\upsilon}\tau\rho\omicron\pi\omicron\nu\ |\ \delta s\ \mu\acute{\alpha}\lambda\alpha\ |\ \pi\omicron\lambda\lambda\alpha\ |\ \approx\ ||$

The last syllable of the line may be long or short.

A verse which thus consists entirely of dactyls is called στίχος ὁλοδάκτυλος, and is of frequent occurrence.

A spondee may be substituted for the dactyl in every foot, as Od. 15. 334,  $\sigma\acute{\iota}\tau\omicron\upsilon\ |\ \kappa\alpha\bar{\iota}\ \kappa\rho\epsilon\bar{\iota}\ |\ \bar{\omega}\nu\ \bar{\eta}\delta'\ |\ \omicron\bar{\iota}\nu\omicron\upsilon\ |\ \beta\epsilon\beta\rho\bar{\iota}\ |\ \theta\alpha\sigma\bar{\iota}$ , but this form of verse is extremely rare.

The στίχος ὁλοδάκτυλος is the most frequent form; the next commonest is a verse where the 1st or 2nd, or both feet are spondees, e. g. Od. 1. 6, Od. 1. 2, Od. 1. 3. The spondee is less common in the 3rd, and still less in the 5th; where a spondee occurs in the 5th, the verse generally ends with a quadrisyllable. Cf. Od. 1. 29, 35, 36.

### Caesura (τομή).

1 : 2	3 : 4	5 : 6	7 : 8	9 : 10	11 : 12
— : —	— : —	— : —	— : —	— : —	— : —
— : ~	— : ~	— : ~	— : ~	— : ~	— : ~
1	2	3	4	5	6

The scheme of the hexameter is here given with two modes of division; (1) into six feet, marked by the lower line of figures, and (2) into half-feet, marked by the upper line.

The commonest Caesurae are

(1) After the first *long* syllable of 3rd foot (τομή πενθ-ημι-μερής, i. e. at 5th half-foot). This is called *strong* caesura. e. g.

πλάγχθη ἐπεὶ Τροί | ης ἱερ | ὃν πτολίεθρον ἔπερσε. Od. 1. 2.

(2) After the first *short* syllable of 3rd foot (τομή κατὰ τρίτον τροχαῖον), *weak* caesura. e. g.

αὐτῶν γὰρ σφετέρ | ησιν ἄ | τασθαλίησιν ὄλοντο. Od. 1. 7.

(3) After the first long syllable of 4th foot (τομή ἑφθ-ημι-μερής, i. e. at 7th half-foot). e. g.

εἰμ' Ὀδυσσεὺς Λαερτιά | δης δς | πᾶσι δόλοισιν. Od. 9. 19.

(4) After the first short syllable of 4th foot (κατὰ τέταρτον τροχαῖον). e. g.

Πηλιάδας τ' ἐσορῶντα καὶ | ὀψὲ δύ | οντα Βοώτην. Od. 5. 272.

(5) At end of 4th foot (*βουκολική*, because frequent in Theocr. and poets of his school); e. g.

ἦχι Κύδωνες ἔναιον Ἰαρδάνου | ἀμφὶ ῥέεθρα.

There is frequently a pause in the sense after the 4th foot, when the Bucolic caesura occurs, as

ναιετάω δ' Ἰθάκην εὐδείελον | ἐν δ' ὄρος αὐτῇ. Od. 9. 21, (cf. Od. 1. 60, &c.)

### Hiatus (see Homeric Forms, § 5).

Hiatus is frequent in the Homeric verse; e. g.

ἐκ τοῦδ' οὐτ' Ὀδυσῆα | ἐγώ. Od. 1. 212.

ἔσθῃτά τε | ἔσφερρον εἶσω. Od. 7. 6.

Where a final short vowel suffers no elision when followed by a word that begins with a vowel, it may be the case that originally the word began with the digamma (Homeric Forms, § 2), so that the hiatus is only apparent; e. g. ἐνθάδε φοί—ἐπὶ φῆρα—μέγα φέργον—πίονα φοῖκον—αἶθονα φοῖνον.

### Long Vowels used short.

This occurs when a word ending with a long vowel or diphthong is followed by a word with an initial vowel; e. g.

ἐν μεγάροισι Ὀλύμπιόν | ἀθρόοι | ἦσαν. Od. 1. 27

τίσις ἔσσεταί | Ἀτρεΐδαο. Od. 1. 40.

θέλγει ὅπως Ἰθάκης ἐπιλήσεται. Od. 1. 57.

This shortening is occasionally found in the middle of a word, as

νῖος | ~ | Od. 11. 270. οἶος | ~ | Od. 7. 312. ἥρωος | ~ | Od. 6. 103.

### Lengthening of short Syllables in Arsis.

e. g. Πρῆαμίδης—ἀμφηρεφέα—φλόγεα—φῖλε—ἀπονέεσθαι—ἀποπέσσει—  
ξεφυρίη—ἀγοράασθε—κατὰλοφάδια—συβόσια.

A short final vowel is often lengthened before a succeeding consonant: e. g. before δφείδω and δφείος, δφηρόν and δφήν: before a liquid, as πολλὰ λισσομένη—πυκνὰ ῥωγαλέην—περὶ δὲ μέγα βάλλετο φᾶρος—τοῖσι δ' ἀπὸ νύσσης. The word νέφος lengthens a preceding vowel because its original form was δνέφος. Cf. ἐπεὶ—ἐπίτονος Od. 12. 423.

Generally speaking the Homeric verse uses great freedom in altering the quantity of words to suit the needs of the metre.

Cf. Martial Epigr. 12. 9, 13—

Dicant Eärlinōn tamen poetae,  
Sed Graeci, quibus est nihil negatum,  
Et quos Ἄρες Ἄρες decet sonare.

## HOMERIC SYNTAX.

It would be impossible to attempt here anything like a complete sketch of Homeric Syntax, or to point out the contrast that it offers to the later constructions used by Attic writers, but a few hints may be given, that can be more fully worked out by the student for himself.

### THE USE OF THE ARTICLE.

To enable us to define accurately the use of the Article peculiar to the Greek of the Homeric poems, all doubts ought to be cleared up as to the date of the composition of the poems, the number and the age of interpolated passages, and the relation of the existing text to the original language. In the midst of so many uncertainties it is impossible to establish definite rules. We shall find the Article sometimes used with the force of a demonstrative, or relative pronoun, sometimes approaching more nearly the ordinary Attic use.

#### α. Pronominal use, as a weak Demonstrative.

Od. 2. 160 ὃ σφιν ἐυφρονέων ἀγορήσατο.

In this sense it may be the *repetition* of something mentioned before,

Od. 3. 11 νηὸς εἴσης ἰστία . . τὴν δ' ὤρμισαν,

or may introduce a contrast,

Il. 4. 9 ἀλλ' ἣ τοι ταὶ νόσφι καθήμεναι εἰσορόωσαι  
τέρπεσθον· τῷ δ' αὖτε, κ.τ.λ.

In this sense the Article frequently begins a new clause, generally with the addition of a conjunction; e. g. ὁ μὲν—ὁ δὲ—ὁ γὰρ—αὐτὰρ ὁ.

The combination ὃ γὰρ mostly serves to resume the main subject of the sentence, as

Od. 2. 131 πατὴρ δ' ἐμὸς ἄλλοθι γαίης,  
ζῶει ὃ γ' ἣ τέθνηκε;

The Article may also sum up or repeat a foregoing relative clause,

Od. 11. 147 ὃν τινα μὲν κεν ἐᾷς νεκύων κατατεθνηώτων  
αἵματος ἄσσον ἵμεν, ὃ δὲ τοι νημερτὲς ἐνίψει,

or may prepare for a subsequent relative clause, as

Od. 2. 119 τᾶων αἰ πάρος ᾔσαν.

#### β. Attributive use.

The commonest form of this is when the Article stands at the beginning of the clause, and the subject is expressed later by a sort of apposition; e. g.

ἣ μὲν ἄρ' ᾧδ' εἰποῦσ' ἀπέβη—γλαυκῶπις Ἀθήνη.

When the Article draws nearer to the subject to which it belongs, we naturally approach the regular Attic use. In the Homeric poems when the Article is used in direct combination with a noun it will be found for the most part that this noun either serves to point a contrast or to add a definition: thus we find οἱ ἄλλοι—τὰ πρῶτα—τοῦ ἑτέροιο—τὸ χθιζόν—τὰς πέντε, where one class of things is marked off from another.

In the frequent combinations ὁ ξείνος—ὁ ἀναξ—ὁ ἥρως, the noun substantive must be regarded as a regular title.

### γ. The Relative use.

This arises from the common custom in an early stage of literary composition of putting together two or more demonstrative clauses without a connecting link (asyndeton). c. g.

Il. 1. 330 ἀλλ' ὃ γε Ταλθύβιον τε καὶ Εὐρυβάτην προσέειπε,  
τῷ οἱ ἔσαν κήρυκε.

The τῷ here is merely the demonstrative, and the sentence has no syntactical connection with the preceding clause. 'They were his heralds.' Attic Greek would write οἱ, and English idiom render 'who were his heralds,' but the simpler Homeric syntax leaves the two clauses distinct. Cp.

Od. 9. 334 οἱ δ' ἔλαχον || τοὺς ἄν κε καὶ ἤθελον.

Il. 7. 452 τοῦ δ' ἐπιλήσονται || τὸ ἐγὼ καὶ Φοῖβος . . πολίσσαμεν.

From this usage the transition to the real relational force is natural. Cp.

Il. 1. 125 ἀλλὰ τὰ μὲν πολίων ἐξεπράθομεν, τὰ δέδασται,

i. e. quae vero ex urbibus diripiimus, ea sunt divisa.

Od. 4. 349 ἀλλὰ τὰ μὲν σοι ἔειπε γέρων ..

τῶν οὐδέν τοι ἐγὼ κρύψω ἔπος.

These last instances will serve to introduce a new feature of Homeric Syntax, viz.

### COORDINATION OF SENTENCES.

If we examine a paragraph in some Attic writer, we shall find that the sentences are elaborately connected with and subordinated to one another by means of relative pronouns, relative conjunctions, participles, etc. In Homeric syntax the mere juxtaposition of two sentences is often the only link of connection between them. This is called Coordination or Παράταξις. Cp.

Od. 1. 433 εὐνῇ δ' οὐ ποτ' ἔμικτο, χόλον δ' ἀλέεινε γυναικός.

Here we might expect χόλον γὰρ or χ. ἀλεείνων.

Od. 2. 10 βῆ δ' ἴμεν εἰς ἀγορὴν, παλάμη δ' ἔχε χάλκεον ἔγχοις  
= παλάμη ἔχων.

Ib. 18 Ἀντιφος αἰχμήτης τὸν δ' ἄγριος ἔκτανε Κύκλωψ  
= ὃν ἄγρ. ἔκ K.

See also Od. 2. 20, 86, 313; 3. 252, 391; 4. 374, 729; 6. 234; 7. 30, 171, 263; 9. 8, 374; 11. 520. Cp. also

- Il. 6. 147 φύλλα τὰ μὲν τ' ἄνεμος χάμαδις χέει, ἄλλα δέ θ' ὕλη  
 τηλεθόωσα φύει, ἔαρος δ' ἐπιγίγνεται ὥρη.  
 = ἐπιγιγνομένης ὥρης οἱ ὅποταν ἐπιγένηται.

Analogous to this is the tendency noticeable in Homeric syntax to drop from a construction with the Relative to the simpler one with the Demonstrative; e. g.

- Od. 2. 225 Μέντωρ, ὅς ρ' Ὀδυσῆος ἀμύμονος ἦεν ἑταῖρος,  
 καὶ οἱ ἰὼν . . ἐπέτρεπεν.  
 „ 9. 19 εἴμ' Ὀδυσσεὺς Λαερτιάδης ὃς πᾶσι δόλοισιν  
 ἀνθρώποισι μέλω . . καὶ μευ κλέος οὐρανὸν ἵκει.  
 Il. 1. 79 ὃς μέγα πάντων  
 Ἀργείων κρατεῖ, καὶ οἱ πείθονται Ἀχαιοί.

This disconnected style of syntax is peculiarly favourable to the frequent use in Homer of

### EPEXEGESIS\*.

This 'appended explanation' is thus described by Schol. on Il. 22. 468  
 ἐστὶ δὲ συνηθὲς Ὀμήρῳ τὸ ὀφειλόμενον ἀπλῶς ἐρμηνεύεσθαι ἐν δυοῖ περι-  
 κοπαῖς ἐκφέρειν.

The simplest form of this is where one substantive explains or adds a closer definition to the preceding,

- Od. 2. 420 οὔρον . . Ζέφυρον,  
 „ 6. 122 κουράων αὐτῇ . . νυμφάων,

or when the constituent parts of a whole are expressed,

- Od. 7. 114 δένδρεα . . ὄγχναι . . ροιαί . . μηλῆαι,  
 „ 10. 5 παῖδες . . ἐξ θυγατέρες . . ἐξ υἱέες,  
 „ 12. 330 ἄγρην . . ἰχθῦς . . ὄρνιθας.

By a similar epexegetis we may explain the idiomatic use of ἄλλος.

- Od. 1. 132 ἄλλων . . sc. μνηστήρων,  
 „ 5. 105 ἄλλων . . sc. τῶν ἀνδρῶν,  
 „ 10. 485 ἄλλων . . sc. ἐτάρων.

There is also a frequent epexegetis of pronouns,

- Od. 1. 194 μιν . . . σὺν πατέρα,  
 „ 2. 307 ταῦτα . . νῆα, ἐρέτας.

Such an epexegetis may be corrective, where, in Attic Greek, we should find μὲν οὖν used,

- Od. 3. 208 οὗ μοι . . πατρί τ' ἐμῷ καὶ ἐμοί,

where the latter clause is a more accurate statement than the former, unless we prefer here to explain μοι as an ethical dative. Occasionally, the epexegetic reference is grammatically irregular, as

- Od. 1. 50 νήσῳ . . νήσος δεινρήεσσα.

We find an epexegetical use of the infinitive,

- Od. 4. 197 τοῦτο νῦν καὶ γέρας οἶον . . κείρασθαι κόμην.

\* See note on Od. 1. 1.



This infin. generally refers to a noun in the nom. or acc., but cp.

Od. 10. 431 τί κακῶν ἰμείρετε τούτων

Κίρκης ἐς μέγαρον καταβήμεναι;

where the reference is to a noun in the genit. This restriction is not found when the combination of the definite article with the infin. has come thoroughly into use.

A participial sentence may serve as an epexegetis,

Il. 1. 473 ἰλάσκοντο . . αἰείδοντες, μέλποντες,

Od. 11. 582 ἄλγε' ἔχοντα . . ἑσταότ' ἐν λίμνῃ.

An adverb may be explained by an epexegetis,

Od. 4. 348 παρὲξ . . . παρακλιδόν,

„ 8. 279 καθύπερθε . . μελαθρόφιν,

„ 4. 312 δεῦρο . . . ἐς Λακεδαιμόνα,

and αὐτοῦ is constantly explained by some such addition, Od. 2. 317; 3. 397; 9. 194; 11. 187.

Sometimes one whole sentence is made to explain another, as

Od. 8. 402 ἐγὼ τὸν ξεῖνον ἀρέσσομαι . .

δώσω οἱ τόδ' ἄορ.

Cp. Od. 1. 241; 11. 314.

Sometimes again a single word may be explained by a periphrasis, following,

Od. 1. 1 πολύτροπον . . ὅς μάλ' ἀπολλὰ πλάγχθη.

Cp. Od. 1. 300; 2. 65; 3. 382; 9. 271.

The so-called σχῆμα καθ' ὅλον καὶ μέρος is a form of epexegetis, the μέρος being added to make a closer definition of the ὅλον: e. g.

Τρῶας τρόμος ἔλλαβε γυῖα, κ.τ.λ.

## MOODS.

Among the peculiarities of the use of Moods in Homer, the student will note with respect to the Subjunctive, that (1) it often stands absolutely, analogous in meaning to the future Indicative:

Il. 1. 262 ἴδωμαι, 7. 87 εἵπησι, 24. 551 πάθησθα,

Od. 2. 333 ἀπόλῃται, 5. 299 γένηται.

Similar to this is the use of the Subjunctive to introduce the possible and likely, though not actual, circumstances of a simile, Od. 4. 337; 5. 328, 368.

(2) The Imperative use of the Subjunctive in Homer in 1st pers. sing. and plur. is always accompanied by ἀλλ' ἄγε . . ἄγετε . . δεῦτε Od. 9. 37; 10. 44. Here should be noticed a usage which couples such a Subjunctive mood with a foregoing Imperative.

Il. 6. 340 ἀλλ' ἄγε νῦν ἐπίμεινον, ἀρήια τεύχεα δῶ,

Od. 3. 18 ἀλλ' ἄγε νῦν ἰθὺς κίε . . εἶδομεν (Subj.).

This is really the earliest or paratactic stage of syntax which afterwards develops into the subordinated use with ὥς, ὅφρα, ὅπως. Cp. also Il. 22. 417, 450; 23. 71.

The **Optative** mood represents an action merely as a conception of the mind; for this reason, where we find it contrasted with the Subjunctive, it generally expresses a more distant contingency, while the Subjunctive is more analogous in usage to the Indicative future. The Optative may stand absolutely to express a possible result, as

Il. 23. 151 Πατρόκλῳ ἥρωι κόμην ὀπάσαιμι φέρεσθαι,

Od. 3. 231 ῥεῖα θεός γ' ἐθέλων, καὶ τηλόθεν ἄνδρα σαώσαι,  
or in a negative sentence,

Od. 22. 462 μὴ μὲν δὴ καθαρῶ θανάτῳ ἀπὸ θυμὸν ἐλοίμην  
τάων.

When such a possible realization is qualified by an additional clause, it is easy to see the transition to the use of the Optative as a conditional mood,

Il. 10. 246 τούτου γ' ἐσπομένοιο, καὶ ἐκ πυρὸς αἰθομένοιο  
ἄμφω νοστήσαιμεν·

Od. 1. 265 τοῖος ἔων μνηστῆρσιν ὀμιλήσειεν Ὀδυσσεύς·  
πάντες κ' ὠκύμοροί τε γενοίατο πικρόγαμοί τε

### THE USE OF ἄν AND κεν.

While the Attic poets employ only ἄν as the conditional particle, with indic., optat., infin., and particip., and with subjunct. only in combination with a relative pronoun or adverb, Homeric Greek uses both ἄν and κε(ν) with much fewer restrictions. The use of ἄν is more common in negative sentences than in affirmative in the proportion of 2 : 1. Κε(ν) is not unfrequently repeated in each element of a disjunctive sentence, as

Il. 20. 311 ἢ κέν μιν ἐρύσσειαι ἢ κεν ἑάσεις,

„ 22. 253 ἔλοιμί κεν ἢ κεν ἀλοίην,

while ἄν is never so used. Similarly we find the double κε(ν) in Homer, as Od. 4. 733, and ἄν κε together, as Od. 5. 361; 6. 259; 9. 334, but never the double ἄν.

In Homeric Greek both ἄν and κε(ν) may be used with an independent subjunctive; ἄν is only so used occasionally, and then almost without exception in negative sentences, as

Il. 3. 54 οὐκ ἄν τοι χραίσμη κίθαρις.

The only exceptions to this negative use being Il. 1. 205; 22. 505: κε(ν) with the subjunctive is not uncommon, but is always found in affirmative sentences. Cp. Od. 1. 396; 10. 507; 17. 418: κε(ν) is also freely used with indicative future; cp. Il. 1. 139, 523; 3. 138; 4. 176; 8. 404; 9. 61, Od. 3. 80; 4. 80; 12. 346; 14. 99; 16. 297: but ἄν with the indicative future is only found three times, Il. 22. 49, 66, Od. 6. 221; for in Il. 9. 167 the ἄν belongs to the relative.

## NOTES.

N.B. The sections and numbers in thick type refer to the 'Homeric forms,' pp. 3 foll.

line 1. *ἐννεπε*, 'tell of.' Buttmann (Lexil. 123 foll.) takes *ἐνέπω* as a lengthened form of *ἔπιω*, through a step *ἐμπω*. It seems rather to be compounded of *ἐν* and *έπω*, i.e. *φέπω*, and the second *ν* represents the original digamma, § 2.

*πολύτροπον* = the man 'of many wanderings;' the word explained by the next clause *ὅς .. πλάγχθη*. So inf. v. 300 *πατροφονῆα, ὅς οἱ πατέρα κλυτὸν ἔκτα*. Cp. also Od. 2. 65, 66; 3. 383 and 9. 271. This 'appended explanation' is called in Gk. *ἐπεξήγησις*. Others render the word, 'clever,' 'of many devices or shifts,' cp. Od. 9. 19, 20.

1. 2. *πλάγχθη* = *ἐπλάγχθη*. The syllabic and temporal augments are dropped or retained at will in Homer; as *πλάγχθη .. ἔπερσεν*. Cp. § 16. 1.

1. 3. *νόον* = *mores*, as Horace translates it, Ep. 1. 2, 20; A. P. 141.

1. 4. *ὃ γέ*, generally used to make an emphatic reference back to the original nominative. Cp. Od. 2. 327; 4. 821. See on p. 14, a.

1. 5. *ἦν* from *ὅς, ἦ, ὅν* = *suns*. *ἀρνύμ.*, 'trying to win.'

1. 6. *οὐδ' ὥς*, 'not even thus' = notwithstanding all his efforts; explained by *ιέμενός περ*. For the *ῥῥ* in *ἐρῥύσατο*, see § 16. 1.

1. 7. *αὐτῶν σφέτερ.* = *suis ipsorum*.

1. 8. Join *κατ-ήσθιον*. This separation of the preposition from a compound verb is called *Tmesis* (*τμήσις, τέμνω* = 'cutting').

1. 10. 'Of these things (from some point of them at least), tell us too.' *τῶν* (= the whole story of the wanderings) is the genit. after *εἰπέ*, as *εἰπέ πατρός*, Od. 11. 174. *ἀμόθεν γέ* [*ἀμός* Doric for *τις*, cp. *οὐδ-αμοῦ* and *ἀμωσγέπως*] adds a qualification: the poet only asks to know some portion of the story. Cp. *ἐνθεν ἑλὼν*, Od. 8. 500, 'taking it up at that point.' *καὶ ἡμῖν* = 'even as thou hast told others,' or, perhaps, 'even as thou thyself knowest it.' The *ἔνθα* of v. 11 is, then, the point at which the Muse consents to begin; viz. the eighth year (Od. 7. 261) of the captivity of Odysseus in Calypso's isle, and the tenth after the sack of Troy.

1. 11. *αἰπὺν*, properly 'steep.' Death is regarded as a plunge down a precipice. Cp. Soph. O. T. 877 *ἀπότομον ὥρουσεν εἰς ἀνάγκαν*. Trans. generally 'violent.' Cp. the use of *praeceps* in Latin.

1. 13. **κεχρημένον**. The perf. pass. of **χράσμαι** has in Epic the sense of 'yearning after.' Cp. **εὐνῆς κεχρημένος**, Il. 19. 262.

1. 16. **ἐνιαυτὸς** is a year regarded as a series of seasons; **ἔτος**, as a date. 'But when the year came as the seasons revolved (**περιπ[ε]λομέων**, in which the Gods destined for him,' etc.

1. 18. **οὐδ' ἔνθα**, 'not even then (apod. to **ὅτε δὴ**) was he escaped from his trials and [safe] among his friends.' i. e. The time for his return was come, but there were still many ordeals to undergo, before he found himself safe in Ithaca. **πεφυγ.** with genit. implies escape from troubles in which one has been actually involved: with the accus. (cp. Od. 9. 455) it implies that one is spared them altogether. Others render less well, 'Not even there (sc. in Ithaca) was he safe from troubles even when among his friends,' alluding to the struggle with the suitors still in store.

1. 21. **πάρος**, used, like **πρὶν**, with infin.

1. 24. **δυσομένου Ὑπερίονος**, here a local genit., as **Ἀργεος**, 'at Argos,' Od. 3. 251. For **δεδαίταται**, cp. § 17. 4; **δυσομένου**, § 20. 3. For **ἀντιόων**, cp. §§ 18. 2; 19. 1.

1. 28. **τοῖσι**, 'for them.'

1. 29. **ἀμύμονος**, i. e. in point of birth or beauty, not of virtue.

1. 32. **αἰτιόωνται**, § 18. 2; **ἡμέων**, § 15. 1.

1. 33. **οἱ δὲ**, 'whereas they, even of their own selves, by their infatuation, have sorrow beyond the claims of fate.' Every man had a certain amount of suffering which he could not forego, but this minimum could be indefinitely increased by recklessness and folly; **σφῆσι**, § 15. 2.

1. 36. **νοστήσαντα**, 'slew Agamemnon on his return [from Troy], though well aware of an awful doom, since we told him beforehand.'

1. 38. **ἀργειφόντην**. This epithet represents Hermes as the slayer of Argus the watchful guardian of Io. The word originally had some connection with the 'brightness of day,' **ἀργός-φαίνω** (the change from **φάντης** to **φόντης** being an Aeolic variation), and the latter story seeks to explain an epithet whose meaning had become unintelligible.

1. 39. **μνάσθαι** for **μνᾶσθαι**, § 18. 2.

1. 40. **τίσις Ἀτρείδαι** = 'vengeance for Agamemnon.'

1. 41. **ιμείρεται** for **ιμείρηται**, conjunct., § 3. 4.

1. 44. **γλανκῶπις**, 'with flashing eyes.' Cp. of Athene Il. 1. 200 **δεινὸν δὲ οἱ ὅσσε φάανθεν**. Cp. **γλήνη**, **γλαυῆς**, **λάω** ('I see'). Others render 'grey-glittering;' cp. **γλανκός** as epithet of the olive.

1. 46. **καὶ λίην**, 'Aye verily! *that* man lies low in befitting destruction; so perish too any one else!'

1. 50. **ὅτι τε**. Notice the Epic **τε**, used not as a copulative, but appended to pronouns, adverbs, and particles, adding a slight tinge of indefiniteness, by pointing rather to general cases than to a special instance. It is retained in Attic in **οἷός τε** = 'the sort of person to do so and so;' and also in **ὥστε**.



1. 51. νῆσος, ἐστὶ being omitted, as in Od. 4. 606. But a similar anacoluthon occurs Il. 6. 396 θυγάτηρ Ἡετίωνος .. Ἡετίων ὃς ἔναϊεν, κ.τ.λ.; ἐν here is adverbial = 'therein.'

1. 52. ὀλοόφρων. Atlas is called a being 'of baleful mind,' because of his deep knowledge. With ignorant nations a very clever man has something 'uncanny' about him. A wizard is only 'one who knows.' (Germ. wissen.)

1. 53. αὐτὸς, emphatic. ἀμφὶς ἔχουσι, 'keep asunder;' so ἀμφὶς ἔργει, Il. 13. 706. The name Ἀτλας (τλάω) signifies the 'upholder.'

1. 55. ὀδυρόμενον, to be taken predicatively with κατερύκει.

1. 58. καὶ καπνὸν, 'if it were but the smoke,' θανείν, § 17. 5.

1. 59. οὐδέ νυ σοὶ περ, 'and *ibine* heart even recks not of it.' οὐ νύ τ[οι], § 6.

1. 62. ὠδύσαο, only the first aor. and perf. pass. (cp. Od. 5. 423) used in Homer. The word contains a pun upon the name of Odysseus.

1. 63. νεφεληγερέτα, § 9. 3.

1. 64. σε .. ἔρκος. In Epic diction a personal accusative is often joined with an epexegetic (see on v. 1) accusative of the part affected, τὸν δὲ σκότος ὅσσε κάλυψεν. It is sometimes found in Attic, as ποῦ μ' ὑπεξάγεις πόδα; Eur. Hec. 812.

ἔρκος ὀδόντων = 'the fence formed by the teeth,' like πύργου ῥῦμα, 'a defence in the shape of a tower.'

1. 66. ὃς περὶ μὲν, i. e. ὃς περὶ .. ἐστὶ βροτῶν νόον, 'who is beyond mortals in wit (so περίεσσι γυναικῶν, Od. 18. 248), and beyond all others (περὶ = περισσῶς) gave offerings.'

1. 70. Πολύφημον, assimilated in case to ὄν. For ὄου cp. § 15. 5.

1. 71. Κυκλώπεςσι, a local dat., 'among the C.' Cp. Πυλίοισι μέγ' ἔξοχα, Od. 15. 227.

1. 75. οὐ τι κατακτείνει, parenthetical; as we should say, 'without indeed slaying him.'

1. 76. ἡμεῖς οἶδε, 'we here,' in opposition to the absent Poseidon. ἔλθῃσι, § 17. 1.

1. 78. Join ἐριδαινέμεν (§ 17. 5) οἷος ἀντία πάντων, 'to contend alone against all,' viz. in despite of ἀθ. θεῶν.

1. 82. τοῦτο, sc. νοστήσαι Ὀδ.

1. 83. ὄνδε δόμενδε, 'to his home,' § 12. 2. (c.)

1. 84. διάκτορος, 'guide,' from διάγω. Cp. Od. 11. 626. Buttmann refers the word to διάκω = διώκω, and renders 'the runner.'

1. 85. ὀτρύνομεν, i. e. ὀτρύνωμεν, § 3. 4, 1 aor. subjunct.

1. 89. θέω, cp. §§ 3. 2 and 23. 1.

1. 90. καλέσαντα, attracted into construction of accusat. with infin. κομώντας, from κομάω, § 18. 2.

1. 91. ἀπειπέμεν, § 17. 5, 'to tell out,' as inf. v. 373.

1. 92. ἀδινά, descriptive epithet, 'close-thronging.' εἰλίποδας expressed



the circling movement of the foot, which is brought round at each step, instead of being lifted fairly and set down again. Buttmann would render 'heavy tramping.' But 'roll' is the primary notion of root *είλ-* or *έλ-*. *ἔλικας* has its meaning decided by *κεράεσσιν ἔλικτὰς*, Hymn. Herm. 192.

1. 95. *ἔχῃσι*, cp. Il. 17. 143 *ἦ σ' αὐτὼς κλέος ἐσθλὸν ἔχει*.

1. 97. *ὑγρή*, a femin. adjct. used substantively, as *ζεφυρίη*, Od. 7. 119; *ἴση*, Od. 9. 42.

1. 100. *δάμνησι*, from form *δάμνημι*.

1. 101. *τοῖσιν τε κοτέσσεται*, i. e. *κοτέσθαι*, § 3. 4 and 8. 2 = *quibuscunque irata fuerit*. The lines 97-100 were rejected by the Alexandrian critics as an interpolation from Il. 10. 135 and 5. 746 foll. Athene does not go to Ithaca in the character of a war-goddess.

1. 110. *οἱ μὲν* takes up *κῆρυκες*, and *οἱ δ' αὖτε* refers to *θεράποντες*.

1. 112. *πρότιθεν* = *προ[ε]τίθεσαν*, § 22. 1; 'set them in the front of the seats,' cp. Od. 10. 354. *δατεύντο*, § 4. 1.

1. 114. *τετήμαι-μένος* and *τετιγώς* (Il. 9. 30) are the only forms in use of a root TIE.

1. 116. *μνηστήρων τῶν μὲν*. The demonstrative rarely follows the noun unless a relative clause succeeds, as Od. 2. 119; 10. 74. Here it strengthens the antithesis to *τιμὴν δ' αὐτός*. *σκέδασιν θέη* = *σκεδάσειε*.

1. 120. *ἔφεστάμεν*, § 23. 1.

1. 122. Join *ἔπεά μιν προσηύδα* as *αἶψα δ' ἄρ' Εὐμαιον ἔπεα πτερόεντα προσηύδα*, Od. 17. 543, the verb being used with a double accusative.

1. 124. *πασσάμενος* (*πατέομαι*), § 19, 1. With *ὔττεό σε χρή*, cp. Od. 4. 463 = *cujus rei tibi opus sit*.

1. 125. *ἦ δ' ἔσπετο* II. A. In Epic diction a clause often begins, as here, with the article, and the noun follows later by a sort of apposition. 'She, i. e. Pallas Athene.' See p. 14.

1. 130. *εἶσα*, aor.; *εἶσον*, imperat. A defective verb from a present *ἔΩ*. Join *ὑπο-πετάσας*, § 19. 1. That *λῖτα* is accus. sing. from a masc. nom. *λῖς* seems settled by the dat. *λιτὶ*, Il. 18. 352; others take it as accus. plur. from an old nom. *λῖ* = *λίσσος*, *λείος*, 'smooth,' i. e. not embroidered. In any case the epithets *καλὸν δαιδ.* will be referred back to *θρόνον* (cp. Od. 10. 314, 366), the words *ὑπὸ .. πετάσας* being parenthetical. 'And below (*ὑπὸ*, adverbial) was a stool for the feet.' The *κλισμὸς* is a low easy chair with a back: the *θρόνος* had none.

1. 132. *πάρ δέ* (§ 7), 'and beside it,' adverbial.

*ἔκτοθεν ἄλλων μνηστήρων*. This use is explained by taking *μνηστ.* as the exegesis of *ἄλλων*, 'apart from the others,' sc. the suitors. So Soph. Aj. 516 *ἄλλη μοῖρα* = 'something else,' i. e. fate. Phil. 38 *ἄλλα ῥάκη* = 'other things,' viz. rags. Cp. Livy 4. 41. 8 *plaustra jumentaue alia*. See p. 16.

1. 134. *ἀδήσειε*, 'should feel a loathing at,' properly the loathing that

comes from satiety. ἄδην, = Lat. *sa-tur, sa-tis*. ὑπερφίαλος, from ὑπερφυῆς = 'over-grown,' i. e. over-weening; for φυ changing to φι, cp. φύτον with φῖτυ.

1. 136. Join προχῶφ φέρουσα. ἐπέχευε, sc. over their hands, above the basin. νίψασθαι, 'to wash withal.'

1. 138. παρὰ ἐτάνυσσε, 'drew to their side.'

1. 140. ἐπιθείσα, 'having laid on [the board] many cates, lavishing from her stores.'

1. 141. κρειῶν, § 3. 2.

1. 143. Join αὐτοῖσιν οἰνοχοεύων.

1. 147. παρενήνεον, imperf. from unused form νηνέω, reduplicated from νέω = 'to heap.'

1. 148. ἐπι-στέφ-εσθαι, Lat. *stip-are* = 'to fill brim-full of drink.' Cp. Od. 2. 431. Virgil's *vina coronant* means to wreath the bowl with flowers. (Aen. 1. 724; 3. 525.)

1. 150. ἐξ .. ἔντο, from ἐξίεσθαι, to dismiss from one's self.

1. 152. ἀναθήματα = 'appendages,' i. e. accompaniments. The notion of 'ornaments' is later.

1. 155. ἀνεβάλλετο, 'struck up' the prelude.

1. 160. ῥεῖα, 'lightly.' νήπουνον = 'without payment.'

1. 163. ἰδοῖατο, ἀρησαῖατο, § 17. 4.

1. 164. With the double comparative, of two qualities contrasted in the same object, (the latter comparative being assimilated to the former), cp. Hdt. 3. 65 ἐποίησα ταχύτερα ἢ σοφώτερα. Lat. *libentius quam verius*, Cic. pro Mil. 29.

1. 167. εἰ πέρ τις, 'even supposing any one should declare.' φῆσι, the conjunct. of an imaginary case.

1. 170. τίς πόθεν; two questions fused into one. At ὑποπίης appears an *indirect* question after κατάλεξον, the *direct* is resumed at πῶς.

1. 172. εὐχετόωντο, εὐχετάομαι, § 18. 2.

1. 173. πεζόν. Notice the *naïveté* of this remark in the mouth of an islander.

1. 175. This is not the affirmative particle ἦ. The rule of the early grammarians was to write in a double question (where Attic would have used *πότερον* .. ἢ) ἦ or ἦ ἐ in the first clause, and, in the second, ἦ or ἦ ε. (See La Roche, Hom. Textkrit., s. v.)

πατρώϊος, 'ancestral.'

1. 176. ἴσαν, § 23. 3. So ἴη χόρον, Od. 18. 194.

1. 177. ἄλλοι, i. e. strangers.

1. 182. ὧδε = 'as you see,' 'thus;' never in Homer = *here*.

1. 183. πλέων, one syllable, § 4. 3.

1. 184. Τεμέση, in Cyprus, the great storehouse for copper (*cuprum* = *aes Cyprium*).

1. 185. ἦδε = 'yonder;' he points as he speaks.

1. 185. ἐπ' ἀγροῦ refers to the 'cultivated land,' as opposed to the city. πόλις, § 11. 5.

1. 190. ἔρχεσθ[αι], § 6.

1. 192. παρτιθεῖ=παρτίθησι, §§ 7 and 23. 1. Join κατα-λάβησι. Trans. 'crawling along the slope (γουνὸς from γόνυ) of his vineyard-plot.'

1. 193. ἀλωή, properly 'a threshing-floor,' stands for any plot of smoothed land. In Il. 9. 579 οἰνόπεδον stands as substantive.

1. 195. βλάπτουσι κέλ., 'bar him from his homeward voyage.' Cp. Od. 4. 380. βλαβ-εἶν seems connected with λαβ-εἶν.

1. 199. ἐρυκανόωσι, from ἐρυκανάω, § 18. 2.

1. 201. τελέεσθαι, fut., § 19. 1.

1. 204. ἔχουσι, sc. αὐτὸν, δέσματα is the subject of the verb.

1. 207. τόσος = πῆλικος, 'grown so big.'

1. 209. *θάμα τοῖον*, like our familiar 'ever so often.' This addition of *τοῖον* gives an emphasis which was probably marked by some expressive gesture. Cp. *σιγῇ τοῖον*, i. e. with finger on lip. Od. 4. 776; see also Od. 3. 321, and II. 135.

1, 210. ἀναβήμεναι ἐς, 'embarked for;' ἔβαν=ἔβησαν.

1. 213. *πεννυμένος*. Irregular perf. part. from *πνέω*. Lit. 'having the breath of life' (Od. 10. 495), and thence = 'intelligent.' Cp. the Lat. *anima* and *animus*.

1. 216. γόνον = γονήν, 'parentage.'

1. 217. τευ=τινος, § 15. 3.

1. 218. ἔτετμε, 1. c. ἔτετ[ε]με, redupl. second aor. (§ 18. 2) from unused pres. τέμω.

1. 220. τοῦ μέ φασι ἐκγενέσθαι = *nunc vero, qui infelicissimus est hominum, ejus me filium dicunt esse.*

1. 222. *νόνηυμον* *ὀπίσσω*, 'inglorious for the time to come.' *We* speak of 'looking forward' to the future. To Homer it appeared as the unseen things coming up behind us. Cp. *ἐμπροσθεν* in the sense of 'the past.' Plat. *Phaedr.* 277 D.

1. 223. τοῖον ἐγένετο, (§ 19. 3). Cp. Virg. Aen. I. 609 *Qui te talem genuere parentes*.

1. 225. ἐπ[έ]λετο, (πέλομαι,) the aorist, where our idiom uses the present, meaning 'has come to be.' τίπτε [i. e. (κατὰ) τί ποτε;] δέ σε χρεῶ; literally, *quam de re opus te habet?* With χρεῶ supply γίγνεται as Od. 4. 634, or ἔκει, as Od. 2. 28. The sense is, 'What do you want with this sort of thing?' \_\_\_\_\_

1. 226. εἰλαπίν | η̣η̣ε̣ γὰ̣ | μος, § 4. 4. τάδε, ‘this that I see.’

1. 227. ὥς τέ μοι, 'since with insolent behaviour these men seem to me to be arrogantly feasting.' Cp. Od. 3. 246. Others render, 'How insolently!'

l. 229. ὅς τις, 'who might chance to come among them with his senses about him.'

1. 232. μέλλεν, 'was like to be,' or, as *we* say, 'to have been.' Cp. μέλλετ' ἀκούμεν, Od. 4. 94, 181. The Schol. interprets it by ὤφειλεν, *debut*.

1. 234. ἐβόλοντο, for ἐβουλ., from βόλομαι, thematic present with short stem. μητιόωντες, § 18. 2.

1. 235. περὶ πάντων, *prae caeteris*, i. e. He has been lost to our sight, under sadder circumstances than any other man; not merely removed by death.

1. 238. ἐν χερσὶ, 'in the arms.'

1. 239. τῷ, 'in that case,' taking up δάμη.

1. 241. ἄρπυιαι, = 'the snatchers,' a personification of storm-winds. Cp. Od. 20. 66, 77, where the same thought is expressed by ἀνέλοντο θύελλαι. The Harpyies of Virg. Aen. 3. 210 are a later creation.

1. 242. οἷχετ[αι], § 6.

1. 246. Ithaca, Samè [Cephallenia], and Zacynthus (Il. 2. 631), formed the kingdom over which Odysseus ruled; but it did not include Dulichium (*ibid.* 625), which is supposed to have been one of the Echinades, perhaps afterwards joined to the mainland by the deposit of the Achelous.

1. 249. τελευτήν ποιῆσαι, *sc.* by choosing a husband.

1. 251. τάχα, in Homer always = 'quickly;' never = 'perhaps.'

Join καὶ ἐμ' αὐτόν.

1. 253. πολλὸν, § 13. 5.

1. 254. ὃ κε χεῖρας ἐφείη, *qui manus inferat*.

1. 255. εἰ γάρ. This combination = *utinam*; it is resumed by the simple optative in v. 265, but it also introduces a protasis, to which πάντες κε gives the apodosis (v. 266). The use of the Latin *si* is similar.

1. 259. Ἐφύρης. There are several places of this name. The choice here lies between the Thesprotian and Elean Ephyra.

1. 261. ὄφρα οἱ εἴη, 'that he might have it, to smear his arrows withal.' Cp. Od. 9. 248.

1. 264. φιλέεσκε, § 17. 6.

1. 267. ἐν γούνασι. This phrase seems to be interpreted by the expressions γουναῖομαι, τὰ σὰ γούναθ' ἱκάνω, Od. 3. 92 and 11. 68. Cp. also Il. 6. 303, where the votive robe is laid upon Athena's knees.

1. 268. ἀποτίσεται. Indic. fut. with κε, as in Il. 1. 175 οἱ κέ με τιμήσουσι.

1. 270. ὅπως, (§ 8. 2), trans. 'how thou wilt expel.'

1. 271. εἰ δ' ἄγε. Generally interpreted as an ellipse for εἰ δὲ [βούλει] ἄγε. But εἰ may be an exclamation, like Latin *eia*.

1. 273. πέφραδε, (φράζω), imperat., § 16. 2.

1. 275. μητέρα... ἄψ ἵτω, an anacoluthon. The sentence would rightly have run, μητέρα δὲ [ἄνωχθι] ἄψ ἰέναι.

1. 277. οἱ δὲ, i. e. the father and other members of the family. ἐπὶ



παῖδός = 'along with.' ἐπὶ with genit., when used with verbs of motion, means, literally, 'taking the direction of,' as Od. 3. 171.

1. 280. ἄρσας, ἄρω, § 19. 2.

1. 283. κλέος, 'news,' got by hearsay. Cp. Il. 2. 486 ἡμεῖς δὲ κλέος ὄϊον ἀκούομεν, οὐδέ τι ἴδμεν.

1. 286. ὅς γάρ, (demonstr.), 'for *he* came back last.'

1. 288. τρυχόμενός περ, sc. by the suitors of his mother.

1. 291. χεῦαι, (χέω, § 19. 3), κτερεῖξαι, δοῦναι, φράζεσθαι, are all infinit. for imperat. ἐπὶ = 'besides.'

1. 297. νηπιᾶς. The nom. νηπίη is lengthened to νηπιέη (§ 3. 5), cp. Il. 9. 491; and analogously the acc. νηπιᾶς to νηπιᾶας, as αἰτιάσθαι to αἰτιάσασθαι, Il. 10. 120. 'You ought not to practise childishness, since you are no longer of the age for it.' Homer uses plurals where in later Greek we find an abstract noun. Cp. Od. 2. 346; 5. 250.

1. 298. ἦ οὐκ, § 4. 3.

1. 299. ἐπ' ἀνθρώπους, 'spreading over.' πατροφονῆα, ὃ οἱ π. κ. ἔκτα. See on Od. 1. 1, and p. 16.

1. 302. ἔσσ[ο], § 23. 4.

1. 310. τεταρπόμενος, (τέρπω), § 18. 2.

1. 313. οἶα, sc. κειμήλια. διδοῦσι, § 23. 1.

1. 315. λιλαιόμενόν περ, 'very eager.' περ here intensive and not concessive.

1. 317. δόμεναι, see on sup. v. 291.

1. 318. καὶ μάλα καλὸν ἐλὼν, i. e. 'taking it out from among your treasures, (not = 'choosing'), and it will be worth a return-present to you,' i. e. when you visit me, I will give you as good an one.

1. 320. ἀνοπαῖα. The meaning and accentuation of this word are altogether uncertain. It is interpreted, (1) 'upwards' (cp. Anopaea, as name of mountain-pass, Hdt. 7, 216); (2) 'the ἀνοπαεα,' a sort of sea-eagle; (3) 'up the smoke-vent;' ὀπή, (query if ἀν' ὀπαῖα?), and (4) 'unseen,' (ἀ + ὄπ-ωπα). The choice seems to lie between (1) and (2).

1. 326. εἶατ [ο], § 24. 7.

1. 328. ὑπερωϊόθεν (ὑπερῳιον) § 12. 2 (b).

1. 330. κατεβήσето, § 20. 3.

1. 337. πολλὰ γάρ. The clause containing the reasons of her action is thrown first. Cp. Od. 10. 174, 190. οἶδας, § 23. 8.

1. 338. κλείουσι, § 3. 2.

1. 343. μεμνημένη, 'calling it to mind.' The particip. stands free from the construction, (as in Od. 4. 151), and ἀνδρὸς depends on κεφαλὴν, 'the person, I mean, of a man who,' etc. Cp. sup. v. 161 and Od. 11. 549. The phrase Ἐλλάς καὶ μέσον Ἄργος is a sort of familiar saying like 'from Dan to Beersheba,' and signifies the whole of Greece. Hellas, properly a district in Thessaly, is extended to signify all extra-



Peloponnesian Greece, and μέσον Ἄργος (sc. Ἀχαικόν), the kingdom of Agamemnon, is taken to include the whole of the Peloponnese.

l. 347. οὐ νύ τ[οι], § 6, 'are not the cause,' sc. of your sorrow.

l. 349. ἀλφειστής, generally interpreted 'enterprising,' 'gain-getting,' from ἀλφάνω, is also explained as 'corn-eating,' from ἀλφι-ἔδειν. Cp. σιτοφάγος, Od. 9. 191; 8. 222. ἰκάστω, is in apposition with ἀνδράσιν.

l. 356. οἶκον here, and οἰκόνδε (§ 12. 2), v. 360 = θάλαμον.

l. 359. τοῦ resumes the ἐμοί, 'to this person (sc. to me) belongs.' The lines 356-359 were rejected by the Alexandrian critics as an interpolation from Hector's interview with his wife, Il. 6. 990.

l. 365. σκιδέντα, probably because the only light came through the door when opened; or through the smoke-vent.

l. 366. Join παρακληθῆναι [αὐτῇ ἐν] λεχέεσσι.

l. 370. τόδε καλόν, 'this is a fine thing,' viz. ἀκούμεν ἀοιδοῦ. Cp. sup. v. 82, inf. v. 376.

l. 374. ἐξίεναι, infin. explaining and in apposition with μῦθον.

l. 375. ὑμᾶ, § 15. 2. ἀμειβόμενοι κ. οἶκ., 'changing about from house to house,' i. e. the guest of to-day is the host of to-morrow, and so on.

l. 377. νήποινον, v. 380 νήποινοι, 'without recompence;' in first case = without paying; in second = unavenged.

l. 378. ἐπιβώσομαι, § 4. 2.

l. 379. δῶσι, § 23. 1. παλίντιτα ἔργα, 'acts of requital.'

l. 381. ἐμφύντες χεῖλεσι ὀδαξ, 'fastening on (lit. 'growing on') their lips with set teeth.' Ὀ-δαξ, δάκ-ν-ω = Lat. mordicus.

l. 382. ὅ, 'in that;' propter id quod = ὅτι.

ll. 385-389. Antinous and Eurymachus preserve their characteristics throughout; the insolent scoffer, and the smooth man of false professions.

l. 387. πατρώιον, 'thine ancestral right.'

l. 391. τοῦτο κάκιστον. Telem. pretends to believe that Antinous must have thought it a bad thing to come to the throne, since he hopes Telem. may be spared that burden. The subject to βασιλεύμεν is not expressed, but it is implied by the οἱ that follows. δῶ = δῶμα.

l. 394. βασιλῆες, 'chieftains.'

l. 396. κεν ἔχῃσι, 'may have this' = Attic opt. with ἄν. Cp. Od. 4. 692; 10. 507.

l. 400. Cp. v. 267.

l. 403. βίηφι, § 12. 1.

l. 404. ἀποβραῖσει σε κτήματα, double accusative on the analogy of the construction with ἀφαιρείσθαι.

ναιετώσης (not ναιεταώσης, § 18. 2), 'existing,' properly = 'dwelling,' as if the lands stood for their inhabitants. So Soph. Aj. 595

᾽Ω κλεινὰ Σαλαμῖς σὺ μὲν που  
ναίεις ἀλίπλακτος εὐδαίμων.

1. 406. ὀππόθεν, indirect question after ἐρέσθαι, ποίης and ποῦ direct.
1. 409. Trans. 'Or comes he thus, desiring his own business [done]?' τὸδ' ἰκάνει; lit. 'comes he this coming?' = τήνδ' ἀφικνέειν ἀφικνεῖται; cp. Od. 5. 215.
1. 411. γνῶμεναι, 'for us to know him;' and he need not have been so shy, οὐ γάρ τι κακῶ, κ.τ.λ.
1. 414. εἴ ποθεν ἔλθοι, sc. ἀγγελίη: others make πατὴρ ἐμὸς the nom.
1. 417. The nom. to the sentence is οὗτος, 'this man.'
1. 420. ἀθανάτην, § 13. 2.
11. 422, 423. Join ἐπ-ελθεῖν, ἐπ-ῆλθεν.
1. 424. κακκείοντες, §§ 7 and 23. 6.
1. 425. αὐλῆς, local gen., as Ἀργεος, Od. 3. 251. Others make it depend on ὅθι, like ἄλλοθι γαίης, Od. 2. 131.
1. 428. κέδνα ἰδυῖα (i.e. *φιδυῖα*, § 2), 'with trusty heart.' This use of οἶδα is common, to denote character; e.g. ἀθεμίστια, ὀλοφώια, αἴσιμα, εἰδώς. The fem. of particip. εἰδώς has the shortened vowel, as τεθελῶς, τεθαλυῖα.
1. 433. χόλον δέ, where one would expect χόλον γάρ. The connection of clauses in Homer is often marked only by their thus being put side by side (co-ordinated) instead of being made dependent on one another (subordinated). See p. 15.
1. 436. ὦξεν, (οὔγω), Attic form ὦξα.
1. 439. ἀσκήσασα, 'smoothed.' τρητὸς, not bored with holes to carry the ropes that supported the bedding, but bored with holes in order to be bolted together.
1. 441. Trans. 'She pulled the door to with the silver hook, and drew home the bolt by its strap.' The κληῖς here is a *bar* on the inner side of the door. There was a hole in the door, through which passed a strap fixed to the bar. When you had left the room, and shut the door after you, the next thing was to pull the loose end of the strap which hung outside the door, and this drew the bolt across the door into a socket made to receive it in the jamb (σταθμός). The bar could be lifted again from the outside by passing through the strap-hole a hook or key (also called κληῖς). See Od. 21. 47 foll.

## BOOK II.

1. 2. εὐνήφιν, § 12. 1.
1. 3. ἐσσάμενος, § 19. 1 (ἐννυμι). Join περι[έ]θετ[ο].
1. 5. ἀντην, literally, 'if looked at face to face' = 'in presence.'
1. 7. ἀγορή, see on Od. 3. 127.
1. 9. ἤγερθεν, § 22. 1; ὀμηγερ. ἐγένοντ. expresses the completed result of ἤγερθεν.
1. 11. κύνες, cp. Virg. Aen. 8. 461. ἀργὸς, in its original meaning = 'white and glistening,' gets the sense of swift through the notion of quick glancing movement. Cp. αἰόλος and Lat. *micare*, *coruscare*.

1. 13. *θηεύντο*, § 4. 1; from an Epic form *θηέομαι* for *θεάομαι*.
1. 14. *γέροντες*, the head men of the noblest families, generally the immediate advisers of the king. The notion of *age* is not necessarily retained in the word, any more than in *senatus* ('senex') or in our *alderman*.
1. 17. *καὶ γὰρ* seems to be the explanation of *ὅς δὴ γήραϊ κυφὸς ἔην*, which was natural enough if, twenty years ago, he had a son old enough to carry arms at the siege of Troy.
1. 20. *πύματον δέ*, 'and dressed him last for supper.' '*Sociorum Ulyssis ultimus ille fuit quem devoravit Cyclops*,' Bothe. Cyclops had threatened *Οὔτιν ἐγὼ πύματον ἔδομαι*, but *Οὔτις* had anticipated that by blinding him, *Od.* 9. 344, 360.
1. 21. *οἷ* = 'for him.'
1. 22. *ἔργα*, *opera rustica*, which usage appears in the title of Hesiod's poem, *Ἔργα καὶ Ἡμέραι*.
1. 23. *οὐδ' ὤς*, 'notwithstanding,' i. e. though he had three sons left.
1. 24. *τοῦ δακρυχέων*, 'shedding tears for him.' So *ὀδύρεσθαι* with *genit.*, *Od.* 4. 104.
1. 26. *θόωκος* (Epic for *θῶκος*), is here equivalent to the *βουλή* of the elders, *Od.* 3. 127.
1. 28. *ᾤδε*. See on *Od.* 1. 152. *χρειῶ ἵκει*, cp. *Od.* 1. 342.
1. 29. Join *τίνα νεῶν ἀνδρῶν, κ.τ.λ.* *ἦ οἷ = ἦ ἐκείνων οἷ*.
1. 30. *στρατοῦ* seems naturally to refer to any invading host. But the Schol. interprets it of the army returning from Troy.
1. 31. *ἦν χ' ἡμῖν*. *χ'*, i. e. *κε*, 'which he might tell us of, when he had been the first to hear of it.'
1. 33. *ὀνήμενος*, 'favoured by heaven,' an aoristic participle, used adjectively (*ὀνίνημι*), properly expresses the condition of one on whom the blessing (*ὄναιο*) has been fulfilled; as *οὐλόμενος* is one for whom the curse (*ὄλοιο*) has worked.
1. 35. The *φήμη*, or 'lucky omen,' consisted in the *unconscious* blessing pronounced on Telemachus; for Aegyptius did not know who had called the assembly. For a similar *opportune vox emissa*, cp. *Livy* 5. 55.
1. 36. *ἔτι δὴν*, the *ι* lengthened before *δφ.*, § 2. So *οὔ τι μάλα δὴν*, *II.* 1. 416. See *Od.* 5. 127.
1. 39. Join *γέροντα προσέειπ*. Trans. *καθαπτόμενος* 'accosting him.'
1. 43. *εἴπω*. In the corresponding passage, *sup.* v. 31, the optative occurs. Perhaps Telemachus changes it to a conjunctive, as implying that he 'really will' give every information which he happens to be the first to hear.
1. 45. *ὅ*, 'inasmuch as,' cp. *Od.* 1. 382. Others translate, 'which has fallen upon my house [in the shape of] mischief.'

1. 46. δοῖα, in apposition to κακὸν, 'that is to say, two sorts of things.' The simplest way is to read κακὰ, with Aristophanes.

ὑμῖν τοῖσδεσσι, 'you here.' This and τοῖσδεσσι are the usual Homeric forms of τοῖσδε. The Epic datival termination seems to have been appended to the already inflected case, i. e. τοῖσδε -σσι.

1. 49. Join ἀπ-ολέσσας.

1. 50. μοι, *dativus ethicus*. ἐπέχραον, 'beset.'

1. 53. Icarius was said to be then living in Samé (Cephalenia).

1. 54. δοίη δ'. The sentence in full would run, δοίη δὲ αὐτὴν τούτῳ ᾧ κε ἐθέλοι δοῦναι, καὶ ὅς οἱ [sc. Ἰκαρίῳ] κεχαρισμένος ἔλθοι. Cp. inf. v. 113.

1. 55. εἰς ἡμέτερον, sc. δῶμα. Most MSS. read εἰς ἡμετέρον, which may have been an inaccurate idiom formed on a false analogy from εἰς Ἀἶδος, εἰς Αἰγύπτιοι, such phrases making it seem as if the preposition was properly followed by a genitive.

1. 58. τὰ δὲ πολλὰ κατ. 'And these things are wasted largely.' Cp. Od. 5. 323. ἔπ' = ἔπεστι.

1. 59. ἔσκειν, § 23. 4.

1. 60. τοῖοι ἀμυνόμεν, 'such men (as he was) to ward off mischief;' cp. ὅσον ἔρυσθαι, Od. 5. 483. ἔπειτα, 'thereupon (sc. if we made the effort) we should prove but sorry folk and unskilled in defence.'

1. 63. Trans. 'For deeds have been wrought no longer endurable (ἀν[α]σχετὰ), and no longer decent is the ruin of my house.' Hospitality can put up with a great deal, but there is an end to even the most lavish generosity.

1. 64. νεμεσσή. αἰδέσθ., imperatives. The words οἱ περὶ ναιετάουσι form the epexegetis of περικτίονας. So Il. 9. 123 ἵππους ἀθλοφόρους, οἱ ἀέθλια ποσσὶν ἄροντο.

1. 67. Join μεταστρέψ. ἔργα, 'bring back your deeds upon your own heads.'

1. 68. λίσσομαι with gen., as γονάζομαι, Od. 11. 66. More common with the addition of πρὸς.

1. 70. He addresses the whole body of the Ithacensians in contrast to the suitors: 'Let be, my friends, and suffer me to pine with melancholy grief all alone [he would not have his sorrow for his father disturbed by the tumult of the suitors]: unless perchance my father, Odysseus the good, did spitefully work woes to the Achaeans, by way of requiting me for which ye are spitefully working me woe, by encouraging these suitors. But for my interests it were better that you should be the men to eat my store and stock. If you should eat it, there would soon be recompence made, for we would address you with our claim throughout the city, asking back our substance, till everything had been restored. But as it is, you are laying incurable anguish on my heart.' i. e. The Ithacensians by taking the part of these suitors who came from distant



homes were robbing Telemachus of his chance of recovering his losses. He might claim damages from the Ithacensians, he could not from the suitors.

1. 80. Join ποτὶ-βάλε = προσέβαλε.

1. 81. ἀναπρήσας. πρήθειν, an onomatopoeia, is generally used of the rush and roar of flame, but is transferred to the sounds of streams and winds.

1. 82. ἀκὴν, adverb, of the form of a femin. accus. Cp. ἄδην. Hesych. quotes ἀκὴν ἦγες ἡσυχίαν ἦγες.

1. 86. Trans. 'and would fain attach blame to us also.'

1. 88. περὶ .. οἶδεν, 'knows beyond all others.'

1. 89. τάχα δ' εἰσι τέταρτον, 'the fourth is fast passing away;' cp. inf. v. 107. So ἰέναι, of departure, inf. v. 367.

1. 93. δόλον ἄλλον, i.e. 'besides' the constant false promises.

1. 94. στήσασθαι ἱστὸν is, properly, to 'erect the loom itself.' Here it is to 'set up a large web,' or rather to set up the *warp*, i.e. the vertical threads, which hung from the ζύγον or top piece of the frame of the loom. The weaver when at work threw the shuttle (κερκὶς, Od. 5. 62) through the threads of the warp, and then had to cross over to the other side, to pick up the shuttle and send it back. This walking across was technically called ἐποίχεσθαι, Od. 5. 62.

1. 96. ἐμοὶ, the possessive pronoun, as in Od. 3. 325, 475.

1. 97. Join ἐπειγόμενοι τὸν ἔ. γ., 'though hurrying on.'

1. 99. εἰς ὅτε κεν, as we say, 'against the time when.'

1. 100. τανηλεγῆς, 'the outstretcher,' a picturesque epithet, alluding to the body 'streaked' for burial, from ταν-αὐς .. λέγω, root ΔΕΧ, 'to lie.'

1. 102. κῆται, § 23. 6.

1. 104. ἔνθα καὶ, 'so then she would weave.' καὶ = she *really* did, as she said she would.

1. 105. ἀλλύεσκε, §§ 7 and 17. 6. παραθείτο, 'when she had set at her side.' Optative of repeated action after a historic tense; cp. Od. 4. 222.

1. 108. καὶ τότε δῆ. A common formula for the introduction of the apodosis.

1. 110. τὸ μὲν, sc. φᾶρος.

1. 113. i.e. γαμέεσθαι τούτῳ ᾧτινι πατὴρ γαμέεσθαι κελεύει καὶ δὲ ἀνδάνει αὐτῇ. See on sup. v. 54.

1. 115. The apodosis to εἰ δ' ἔτι is forgotten in the long parenthesis which follows; but it ultimately comes, though changed in form, in v. 123.

1. 117. ἐπίσταςθαι .. κέρδεα .. φρένας stand as three accusatives, descriptive of the gifts ἃ οἱ δῶκεν Ἀθήνη.

1. 118. τιν' ἀκούομεν, sc. ἐπίσταςθαι or νοῆσαι. 'Such as we have never heard that any of the dames of old [knew], of those who,' etc. We should expect εὐπλοκαμίδαν Ἀ., but these words are attracted into



the case of the relative. For Tyro and Alcmena, see on Od. 11. 235, 266. Mycene was a daughter of Inachus.

1. 121. The full phrase would be νοήματα ὁμοῖα νοήμασι Πηνελοπέης. For a similar brachylogy, see Od. 4. 279, and cp. κόμαι Χαρίτεσσιν ὁμοῖαι, 'hair like the [hair of the] Graces,' Il. 17. 51.

1. 125. τιθεῖσι, § 23. 1.

1. 126. ποιεῖτ[αι], § 6.

1. 128. Ἀχαιῶν, genit. after ᾤ; cp. Od. 5. 448.

1. 131. πατήρ δ' ἐμὸς, 'and my father is in some other part of the world, whether he be alive or dead.' For the ᾗ, see on Od. 1. 175; the conjunction is omitted with the first clause, as in Od. 4. 110, 837.

1. 132. ἀποτίνειν, sc. 'the amount of dowry which Penelope originally brought with her to the family of Odysseus.'

1. 134. ἐκ γὰρ τοῦ, 'for from him, her father.'

1. 135. ἀρήσεται[αι], § 6.

1. 137. μῦθον, sc. 'the order to depart.'

11. 139-145 = Od. 1. 374-380.

1. 148. ἕως μὲν ῥα, 'for a while,' generally expressed by τέως. ἕως one syllable, § 4. 3.

1. 151. πολλά. Several good MSS. read πυκνὰ, 'with rapid beats.'

1. 152. ἐς δ' ἰδέτην, 'And they glared down on the heads of all, and their look boded death. And having torn each other round cheek and throat,' etc., ἀμφὶ being retracted to the first clause. This usage is very rare in Homer. It is better therefore to take ἀμφὶ as an adverb, 'all around,' and the accusatives as directly governed by δρῦν.

1. 154. δεξιῶ, sc. Eastward, the observer faced the North; cp. Il. 12. 239.

1. 156. ἔμελλον, by Attic rule ἔμελλε.

1. 158. ὁμηλικίην = ὁμήλικας, 'his peers.' ἐκέκαστο from καίνυμαι. For the infin. γινῶναι introducing the points of excellence, cp. ἀριστεύσκει μάχεσθαι, Il. 6. 460, Od. 5. 170.

1. 162. εἶρω, a present tense, found only in Odyssey = dico.

1. 166. πολέσιν, § 13. 5. 'He will prove a curse to many besides of us who dwell,' etc. Cp. κακὸν πάντεσσι γεινόμεν, Od. 16. 103.

1. 167. εὐδέιελος, see Od. 9. 21.

1. 168. καταπαύσομεν, conjunct., § 3. 4, 'to check,' sc. the suitors, taken up in the following αὐτοί.

1. 171. τελευτηθῆναι, cp. inf. v. 280, 'will be accomplished.' The sense of futurity being transferred from the φημί = 'I foretell,' to the infinitive. Cp. ξείπε φθίσθαι, sc. periturum esse, Il. 13. 666, φαίη μυθήσασθαι, Od. 3. 125. Cp. νόμιζε πεσεῖν, 'believe that it will fall,' Soph. Aj. 1082.

1. 172. Ἴλιον εἰσάνα. = ἐς Τροίην ἀναβήμεναι, Od. 1. 210.

1. 178. Cp. Virg. Aen. 9. 399.

1. 180. Join ἐγὼ πολλὸν ἀμείνων σέο μαντεύεσθαι ταῦτα.
1. 181. ὑπὸ with accus. after φοιτῶσι, 'moving to and fro beneath.'
1. 182. ἐναΐσιμοι, 'significant.'
1. 185. ἀνιέης, ἀνίημι, 'to let loose,' 'to hound on.'
1. 186. ποτιδέγμενος, § 20. 4.
1. 189. παρ[α]φάμενος, 'having talked over.'
1. 190. ἀνιηρέστερον, as if from ἀνιηρῆς not ἀνιηρός. αὐτῷ = Τηλεμάχῳ.
1. 191. This line has been generally rejected as an inappropriate imitation of Il. i. 562. εἵνεκα τῶνδε may mean, 'with the aid of all these omens of thine.'
1. 194. ἐν πᾶσιν, 'in presence of all.'
1. 195. ἐς πατρός, see sup. v. 55. ἀπονέεσθαι with long initial vowel *metri grat.* Cp. Od. 7. 119 and 12. 423, and see p. 13.
11. 196, 197 = Od. 1. 277, 278.
1. 199. ἔμπης here, as always in Homer, = 'notwithstanding;' οὐ τινα is subdivided into οὐτ' οὖν. . οὔτε.
1. 202. μυθεῖαι syncopated for μυθέεαι, § 17. 3.
1. 203. βεβρώσεται, § 16. 3. ἴσα, 'recompense,' neuter plural in abstract sense, as φυκτὰ = 'escape,' Od. 8. 299.
1. 204. διατρίβειν μητρὸς γάμον occurs in Od. 20. 341. Here the verb is used with direct personal object, and γάμον is added as *accus. respectus*.
1. 206. τῆς, sc. Πηνελοπείης, 'the excellence of her,' or perhaps 'that excellence,' sc. which we all know of.
1. 210. ταῦτα = 'your departure from my house.'
11. 215-217 = Od. 1. 281-283.
11. 218-223 = Od. 287-292.
1. 222. χεύω . . κτερεῖξω are both conjunctive of aorist though parallel with δώσω. Yet χεύω may be the indicative future, χεύσω having dropped the σ.
1. 227. γέροντι may be most simply referred to Laertes. Others render, Ὀδυσσεὺς ἐπέτρεπέν οἱ [Μέντορι] οἶκον, [ὥστε οἶκον] πείθεσθαι γέροντι [Μέντορι] καὶ [αὐτὸν] φυλάσσειν πάντα. The change of subject is not uncommon.
11. 228, 229 = sup. vv. 160, 161.
1. 230. πρόφρων, 'with all his heart,' adverbial to ἀγανδς and ἥπιος. To ἔστω the optatives εἶη and ῥέξοι answer.
1. 235. μνηστῆρας, subject, not object, to ἔρδειν.
1. 237. παρ[α]θίμενοι, 'jeoparding,' lit. 'staking,' as Lat. *pono*. σφὰς § 15. 2.
1. 240. ἄνεω, with iota subscript, is nominative plural from ἄνεως, Attic form of ἄναος = ἄναδος. Buttmann would write ἄνεω or ἀνέω as an adverb, like οὔτω. In ἡ δ' ἄνεω δὴν ἦστο the number and gender show that ἄνεω must be adverbial there (Od. 23. 93).
1. 245. Leiocritus threatens Mentor thus—You call us few (v. 241),

and so we are in comparison with the Ithacensians, but remember that you stand alone, 'and it is terrible work to fight about a meal with men who moreover [*καὶ*] outnumber you.' Even Odysseus would not stand before us, and shalt *ἔβου* stand? This interpretation alone fits in with the context.

1. 250. ἐλθόντ[ι], § 6. ἐπίσποι (ἐφέπω). αὐτοῦ, 'there.'

1. 255. Trans. 'He will have to wait a long while and hear news of his father in Ithaca.'

1. 257. αἰψήρην, some render as = αἶψα. Better as a descriptive epithet, 'quick to disperse,' at his bidding.

1. 261. With νίξεσθαι ἁλός, local genitive, cp. λούεσθαι ποταμοῖο, II. 6. 508. Others describe it as a *partitive* gen.

1. 262. ὃ χθιζὸς θ. ἦ., *tu qui venisti besternus deus*. We might expect *καλῶθί μεν*, *θεὸς ὃ χθιζὸς ἦλ*. But the *θεὸς* is drawn into the relative clause.

1. 263. ἡεροειδής, 'hazy;' ἀήρ is never '*clear*' air.

1. 269. προσηύδα, governs both accusatives. φωνήσασα = 'having lifted up her voice,' intransitive.

1. 270. οὐδ' ὅπιθεν. Thou hast not been, 'nor in time to come shalt thou be.'

1. 272. οἷος ἐκεῖνος ἔην, supply *τοιούτῳ σε εἶναι*. ἔργον τε ἔπος τε seems to signify, 'all that should be said or done.' Cp. II. 15. 234 φράσ-ομαι ἔργον τε ἔπος τε.

1. 274. οὐ and not μὴ, as the negative only qualifies *κείνου* and not the whole sentence; cp. Od. 12. 382.

1. 284. ὅς, as the gender shows, only takes up the word *θάνατον*, disregarding *κῆρα*. ἐπ' ἡματι = 'in [one] day.' Cp. II. 10. 48. So ἐφημέριος = 'in the course of a day,' Od. 4. 223.

1. 286. τοῖος . . ὅς τοι, 'so good . . as that I,' etc., the *ὅς τοι* explaining how the kindness will work; cp. Od. 11. 135, 549.

1. 289. ἄρσον, § 19. 2.

1. 293 = Od. 1. 395.

1. 295. ἐνιέναι, sc. *νῆα*, 'to launch.'

1. 298. τετιημένος, cp. Od. 1. 114.

1. 300. ἀνιέμενους, 'ripping up,' lit. = 'letting loose in an upward direction.' The knife is put in at the lowest part and works towards the head. Cp. *κόλπον ἀνιέμενη*, II. 22. 80.

1. 301. Join *κίε ἰθὺς Τηλεμ.* Od. 1. 119.

1. 302. ἐνέφυ οἱ χειρὶ, 'he fastened on his hand;' i.e. grasped his hand. *χειρὶ* dative after *ἐνέφυ* and not instrumental. Cp. Od. 3. 374; see also Aen. 8. 124. *ἐξονομάζειν* does not always mean, 'called him by name,' as, e.g., in Od. 5. 181, but it always implies a direct personal address.

1. 304. ἔργον τε ἔπος τε, in apposition to *κακόν*.

1. 305. ἐσθιέμεν, κ.τ.λ. Infinitive for imperative. μοι = 'I prithee;' ethical dative.

1. 306. Ἀχαιοὶ, here = Ithacensians.

1. 311. ἀκείοντα, supply με or τινά.

1. 312. ἡ οὐχ (§ 4. 3) ἄλιν ὥς = *nonne satis est quod?*

1. 313. ἦα, § 23. 4. Instead of a fresh sentence introduced by δέ, Attic style would have put ἐμοῦ ἔτι νηπίου ὄντος.

1. 316. Join ἐπι-υῆλω = *quomodo vobis inmittam*.

1. 319. ἔμπορος, 'a passenger, for I am not to be (γίγνομαι) possessed of ship or rowers.'

1. 321. ἦ ῥα, 'he spake;' not a shortened form for ἔφ-η, but an imperfect from a defective ἦμι, corresponding to Lat. *á-j-o*, i. e. *aio*.

1. 322. ῥεῖα, 'lightly,' 'without more ado.' The line was rejected, as a late interpolation made to introduce the *μηνστήρες*.

1. 324. εἶπεσκε, § 17. 6. τις = 'one and another.'

1. 327. ὃ γε, see on Od. 1. 4, and cp. the use of *ille*, Virg. Aen. 5. 457.

ἐπεὶ νύ περ. 'Since you see he is so terribly set [upon killing us].'

1. 334. The meaning of the gibe is that *now* the suitors find enough to do in eating the substance of Telemachus; but it would be double trouble to have to make a division of it, should he die.

1. 336. ἦδὲ [τούτῳ] ὅς τις. Cp. sup. v. 29.

1. 337. κατεβήσετο, § 20. 3. The *κατὰ* is explained by Od. 4. 680.

1. 338. Join νητὸς ἔκειτο.

1. 343. καὶ = καίπερ.

1. 345. δικλίδες, (*κλίνω*), doors 'folding double.' Such doors (Il. 12 455 foll.) had double cross-bars to secure them.

1. 346. ἔσχ' = ἔσκε, § 23. 4. This does not mean that she slept and lived in the store-house, but was constantly about it at all hours of the day and night.

1. 350. λαρώτατος, (*λάω*), 'nicest.' For this form of comparison in an adjective with long penult., see § 13. 6.

1. 351. κάμμορον, § 7. διομένη, 'expecting.'

1. 356. ἀθρόα, predicat. with τετύχθω, 'let them all be made ready together.'

1. 363. φῖλε τέκνον, *constructio ad sensum*.

1. 365. μῶνος, may = 'all alone,' as Od. 3. 217; but comparing Od. 16. 117 foll.

ἡμετέρην γενεὴν μύνωσε Κρονίαν,  
μῶνον Λαέρτην Ἀρκείσιος υἱὸν ἔτικτε  
μῶνον δ' αὖτ' Ὀδυσῆα πατὴρ τέκεν, αὐτὰρ Ὀδυσσεὺς  
μῶνον ἔμ' ἐν μεγάροισι τεκὼν λίπεν,

it would rather mean her 'only child.'

1. 367. αὐτίκ' ἰόντι, 'directly you start.'



1. 369. μέν' αὖθ' = μένε αὖθι, 'remain here, abiding amongst thy possessions.'

1. 370. ἐπὶ is followed by the accusative here as if the sentence ran *κακοπαθοῦντα ἀλάλησθαι ἐπὶ πόντον*.

1. 373. μυθήσασθαι, for the tense, see sup. v. 171, 'not to tell my mother before the eleventh or twelfth day be come, or she herself miss me.' The construction with πρὶν changes from conjunct. to infin. A converse change is found in Il. 17. 504 foll.

1. 375 = Od. 4. 749.

1. 376. Join κατ-ιάπη = 'damage.'

1. 377. ἀώμνυ, 'swore she would not;' so ἀώμοτος, Soph. Antig.

388. Others render, 'swore unreservedly;' so ἀπ-ειπεῖν, Od. 1. 91.

1. 378 = Od. 10. 346.

1. 385. ἀγέρεσθαι, an aorist inf. with irregular accent; the rule requiring that it should fall on the penult. The old critics regarded it as a shortened form of the pres. ἀγείρεσθαι.

1. 387. ὑπέδεκτό οἱ, 'promised it him.'

1. 391. ἐσχατίη, 'at the outer edge,' i. e. the mouth of the harbour.

1. 396. πλάζε, 'bewildered.'

1. 398. εἶατ[ο] = ἦντο, § 23. 7.

1. 403. εἶατ[αι] = ἦνται. See also § 6.

1. 404. διατρίβωμεν, 'delay,' as in Il. 19. 150.

1. 409. ἴς Τηλεμ., for the periphrasis = 'the mighty Telemachus,' cp. Od. 7. 167.

1. 412. ἄλλαι δμῳαί, 'nor the handmaids *either*.' Cp. Od. 1. 132.

1. 416. ἀνέβαινε νηὸς (cp. Od. 9. 177) follows the analogy of the construction with ἐπιβαίνειν. Generally ἀναβαίνειν, when used with a case directly, takes the accus., Od. 3. 481, 492. ἦρχε, 'led the way.'

1. 420. ἔκμενος, properly ἰκόμενος from ἴκω, like Lat. *secundus* from *sequor* = 'favouring.' The favouring wind is in the same way called ἑσθλὸν ἑταῖρον, Od. 11. 7. οὔρος is from ὄρνυμι = 'the speeder on.'

1. 421. κελάδοντα, 'whistling;' cp. Ζέφυρον κελαδεῖνδον, Il. 23. 208.

1. 423. ὄπλων ἄπτεσθαι, 'to lay their hands to the tackling.'

1. 424. Trans. 'And they raised and fixed the pine-mast inside the hollowed centre-block, and fastened it down with the forestays.' The μεσόδ[ο]μη signifies anything 'constructed in the middle,' e. g. the recess between two pilasters or beams in a house, Od. 19. 37; here of a vertical timber trough or three-sided box in a ship that held the mast upright. (See Illustration in Frontispiece.)

1. 425. πρότοναι are two ropes from the masthead to the bows. The ships only carried one square sail, so ἱστία includes all the sail-rigging as well.

1. 428. πορφύρεον, from the same root as in φρέ-αρ with reduplication, 'bubbling up:' others take it of colour (φύρω, 'to make turbid'), viz.



the 'dark' wave of ruffled water that does not break into white foam. Cp. Virg. Georg. 4. 357.

1. 430. *δησάμενοι ὄπλα* = 'having made fast the sheets,' as the wind was blowing fair.

1. 431. *ἐπιστεφέας*, κ.τ.λ. See on Od. i. 148.

1. 434. *ἥῳ*, 'all through the morning;' accus. of duration.

### BOOK III.

1. 1. This introduces the third day of the events in the Odyssey. *λίμνην*, (*λείβω*), here of the *sea*, as in Il. 13. 21 *βένθεσι λίμνης*.

1. 2. *πολύχαλκον*. This seems to mean 'of solid brass,' like *σιδήρεος οὐρανός*, Od. 15. 329. Others render, 'bright like polished brass.' *φαεῖνοι*, 'give light,' as in Od. 7. 102; 12. 383.

1. 3 = Od. 12. 386.

1. 4. *οἱ δέ*, i. e. Telemachus and Athena. *Πύλον*—the position of the home of Neleus has always been a doubtful question. Strabo, the geographer, placed it in Triphylia, south of the river Alpheus, but the Messenian Pylos, on the coast (cp. the epith. *ἡμαθόεντα*, Od. 1. 93) opposite the island of Sphacteria, suits the story far better. From this Pylos, Telemachus reaches Sparta on the second day (Od. 4. 1), having rested one night at Pherae (3. 485), which lies in the straight line between the Messenian P. and Sparta.

1. 5. *ἱξον*, (*ἵκω*), § 20. 3. *τοὶ=οἱ Πύλιοι*.

1. 7. *έννέα ἔδραι*. Nestor (Il. 2. 591 foll.) was lord over nine townships represented here by nine groups of sacrificers.

1. 8. *προὔχοντο*, 'held in front of them,' 'ready for sacrificing.' Cp. *πρὸ δὲ δούρατ' ἔχοντο*, Il. 17. 355. *ἐκάστοθι* = at each of the nine *ἔδραι*. This gives a sum of 81 victims and 4500 men.

1. 9. *μηρία*, see on inf. vv. 456 foll. *σπλάγχνα* includes heart, liver, lungs, etc.

1. 10. *οἱ δ' ἰθὺς*, 'now the others straightway put into shore.'

*εἴσης*, seems to mean 'fairly trimmed,' of a ship that 'steadies with upright keel.' The Schol. prefers to take it of the equal rounding of the vessel's hull, interpreting it by *ισόπλευρος*. Cp. *ἀσπὶς παντός' εἴση*, Il. 3. 347.

1. 11. *στεῖλαν ἀείραντες*, 'they furled the sails by brailing them up.' A sail is 'brailed up' when instead of being lowered from the mast altogether it is hauled up tight to the yard. This would be done when the crew purposed only to make a short stay. *ἐκ δ' ἔβαν αὐτοὶ*, that is, after mooring by stones cast out at the ship's bows (*εὐναί*), they hauled the stern close into the shore by the *πρυμνήσια*, and so landed; for they had no small boats.

1. 15. *ἐπέπλως*, a second aor. from *ἐπι-πλώω*, another form of *πλέω*.

1. 18. εἶδομεν, for εἶδωμεν, (οἶδα), § 23. 8 = 'let us learn.'
1. 19. λίσσεσθαι, infin. for imperat. αὐτὸς, emphat., 'you yourself.'
1. 22. πῶς τ' ἄρ προσπτ. ἄρ for ἄρα by apocope, § 7.
1. 23. μυθοῖσι, 'I have never yet proved myself in speeches;' different from *πειρᾶσθαι τινος*. Cp. *ἔπεισιν πειρήσομαι [αὐτῶν]*, Il. 2. 73.
1. 27. οὐ . . οὐ. The οὐ, which negatives the whole sentence, is repeated again before the *σε* to emphasise it. Cp. Od. 8. 32.
1. 28. τραφέμεν is rightly taken as a form of the second aor. inf. act. *τραφέειν* with neuter signification; cp. Il. 2. 661, *Τληπόλεμος δ' ἐπεὶ οὖν τράφ' ἐνὶ μεγάρῳ εὐπήκτω*, 5. 555; 21. 279.
- Il. 29, 30 = Od. 2. 405, 406.
1. 33. They were already roasting some of the meats, and were preparing others by 'piercing' (*ἔπειρον*) them with the spits.
1. 39. παρ, § 7. φ from the possessive *ὅς*.
1. 41. δειδισκ. The act of 'welcome' was performed by holding out the full cup towards the guest. Cp. *δέπαϊ δειδίσκετο*, Od. 18. 121.
1. 44. τοῦ γὰρ, 'for it is a feast in his honour that you have fallen upon.' ἀντάν, as inf. v. 97.
1. 45. εὔξαι, for εὔξηαι, § 3. 4. ἡ θέμις, 'which is right,' ἡ being assimilated to the gender of *θέμις*, as in Lat. *si qua est ea gloria*, Virg. Aen. 7. 4.
1. 48. εὔχεσθαι = 'is a worshipper.'
1. 49. ὁμηλικίη, equivalent to the concrete *ὁμηλιξ*. For a similar use see inf. 364; 6. 23; 22. 209.
1. 52. δίκαιος means a 'proper' man, who, as we say, 'knows what he is about.' One who practises *δίκη*, = the usual behaviour or custom of men. Cp. Od. 4. 691.
1. 58. Join *ἀμοιβὴν ἑκατόμβης*.
1. 60. Join *πρήξαντα [ἐκείνο] οὐ ἔνεκα δεῦρ' ἰκόμεσθα*.
1. 62. Trans. 'Thus she made her prayer accordingly' [*ἔπειτα* seems only to take up the circumstances of the scene, cp. *ὡς ὁ μὲν ἐνθ' ἡρᾶτο*, Od. 7. 1], 'and was herself bringing it to pass.' She seemed to be a mere mortal dependent upon Poseidon's good pleasure, but was really a goddess who could answer prayer herself.
1. 63. *δέπας ἀμφικ.*, 'a goblet with double cup,' i. e. forming a cup at either end, or, as Schliemann insists, 'with two handles.'
1. 64. *ὡς δ' αὐτως* = the later form *ὡσαύτως δέ*.
1. 65. *ὑπέρτερα* = the 'upper' or outside meats, in opp. to the *σπάγχρα*. *ἐρύσαντο* = 'drew them off the spits.'
1. 68. Γερήνιος, of Gerenia, a Messenian town, where Nestor took refuge when Heracles sacked Pylos. *ἱππότα*, § 9. 3.
1. 69. *ἔρεσθαι*, second aor. infin. from Epic pres. *εἶρομαι*.
1. 71. *πόθεν πλείτε*, (*πλέω*), 'from whence are ye sailing over the watery ways?' The forms *κέλευθα* and *-θοι* are both found; cp. Od. 10. 86.

11. 71-74 = Od. 9. 252-255.

1. 72. ἦ τι .. ἦ. These are two separate direct questions; see Od. 1. 175 for the special rule for the accentuation of ἦ in a disjunctive. πρῆξιν, 'business,' especially 'commerce;' cp. πρηκτῆρες, Od. 8. 162. ἀλάλσθε, perfect with pres. signif. from ἀλάομαι; cp. Od. 2. 370. This word suits μαιψιδίως = 'recklessly,' but is used by zeugma with κατὰ πρῆξιν also.

1. 73. οἶά τε, see on Od. 9. 128. With the whole passage, cp. Thucyd. 1. 5. 2 δηλοῦσι δὲ τῶν ἡπειρωτῶν τινὲς ἔτι καὶ νῦν, οἷς κόσμος καλῶς τοῦτο δρᾶν [sc. τὸ ληστεύειν], καὶ οἱ παλαιοὶ τῶν ποιητῶν τὰς πύστεις τῶν καταπλεόντων πανταχοῦ ὁμοίως ἔρωτῶντες, εἰ λησταί εἰσιν, ὥς οὔτε ὧν πυνθάνονται ἀπαξιούντων τὸ ἔργον, οἷς τ' ἐπιμελὲς εἶη εἰδέναι οὐκ ὀνειδίζοντων.

ἀλόωνται, § 18. 2.

1. 74. παρ[α]θέμενοι, 'jeoparding their lives by bringing mischief,' etc.

1. 78. This line is wanting in the best MSS, and is rightly rejected here as introducing a repetition of ἴνα that is unhomeric. It is probably interpolated from Od. 1. 95.

1. 80. εἰμὲν, § 23. 4.

1. 81. ὑπονηίου, 'at the foot of Mt. Neion;' cp. Od. 1. 186. εἰλήλουθμεν for εἰληλούθαμεν = ἐληλύθαμεν.

1. 83. κλέος, see on Od. 1. 282. Cp. also πεισόμενος μετὰ σὸν κλέος, Od. 13. 415.

1. 87. πειθόμεθα, so πείθομαι, inf. v. 187, and ἀκούετε, inf. v. 193, where our idiom uses an historic tense.

1. 88. ἀπενυθία θῆκε, 'has kept it untold.'

1. 92 = Od. 4. 322.

1. 95. Join περὶ .. διζυρόν, 'wretched exceedingly.'

1. 96. Join αἰδόμενος and ἐλεαίρων with με. Trans. 'And do not speak comfortably through any consideration or pity for me, but tell me frankly how you got a sight of him.' Cp. ἀντᾶν, sup. v. 44.

1. 99. ἔπος .. ἔργον, see on Od. 2. 272. ὑποστάς, 'having made his promise.'

1. 101. ἐνίσπες, imperat. of second aor. of ἐνέπω, like σχῆς, θῆς, is a contracted form of ἐνίσπ-εθι. The other form of the imperat., ἐνισπε, is found in the middle of a verse, as Od. 4. 642; ἐνισπες, Il. 24. 388, is the indic. mood.

1. 103. ἐπεὶ here is followed by no actual apodosis. It would be possible to introduce one after μαρνάμεθα, v. 108, e. g. ἐγὼ δὲ κέ τοι καταλέξω. But, really, the form of the sentence is forgotten in the excitement of speaking. For a similar use, cp. Od. 4. 204.

1. 104. Join μένος ἄσχετοι, 'invincible in spirit.'

1. 106. ὅπη ἄρξειεν 'A., 'wherever A. might be our guide.' The optative of circumstances repeated from time to time.

1. 107. ὅσα μαρνάμεθα = ὅσα ἀνέτλημεν μαρνάμενοι.  
 1. 108. κατέκταθεν, (κτείνω), § 22. 1.  
 1. 110. θεόφιν, § 12. 1, 'a counsellor equal in weight to Gods.'  
 1. 112. περὶ, sup. v. 95. θείειν, (θέω), § 3. 2. 112 = Od. 4. 202.  
 1. 113. ἐπὶ τοῖς, 'upon,' i. e. 'besides these.'  
 1. 114. Trans. ['It could not all be told] not even though thou shouldst abide here for five, aye! and for six years, and shouldst question me of all the ills that we noble A. endured, ere that, thou wouldest return home, wearied out.'  
 1. 118. ἀμφιέποντες = *occurati circa eos*.  
 1. 120. Trans. 'Then no one ever chose to match himself face to face with him in wisdom, since O. was far superior in all manner of craft.'  
 1. 124. It is simpler to render both εἰκότες and εἰκότα, 'like.' 'Verily, the speaking is like his; nor would you think that a young man would speak thus like [one so much older].' Others translate both words 'seemly;' or the first 'like,' and the second, 'seemly.'  
 1. 126. εἴως, (§ 3. 2), here = τέως, 'all that while.'  
 1. 127. ἀγορῇ, the general assembly of the people; βουλῇ, the cabinet council of the γέροντες. Cp. Od. 2. 26. See also Il. 2. 50-53

κέλευσε

κηρύσσειν ἀγορῇνδε Ἀχαιοὺς...

βουλὴν δὲ πρῶτον μεγαθύμων ἴζε γερόντων.

1. 129. [ἐ]φραζόμεθα, 'we schemed how the best issue might be secured for the A.' ἄριστα, neut. plur. used as an abstract noun. Cp. Ἰσα Od. 2. 203, φυκτὰ, 8. 299.

1. 131. Modern editors generally reject this line, as inconsistent with the following one, and as anticipating the account of the departure inf. v. 152.

1. 132. καὶ τότε. Here begins the apodosis.

1. 133. πολέες, § 13. 5.

1. 137. They summoned an assembly, 'thoughtlessly and not in order,' by appointing it for evening. As clear heads were needed, morning would have been the proper time. The words οἱ δ' . . . Ἀχαιῶν are parenthetical, giving the reason why the assembly was οὐ κατὰ κόσμον.

1. 139. βεβαρηότες, a second perf. from βαρέω with intrans. signification.

1. 142. Join νόστου ἐπ' εὐρ. v. θ.

1. 143. ἐήνδανε (ἀνδάνω), with double augm. βούλετο, 'he preferred.' Cp. inf. v. 232.

1. 146. οὐδὲ τὸ, 'nor did he know this, viz. that she was not minded to comply;' sc. Ἀθηναίη.

1. 151. ἀέσαμεν (ἄημι), 'we rested:' properly of 'breathing' in sleep. Cp. πνέοντα ὕπνῳ, Aesch. Cho. 619.

1. 152. πῆμα κακοῖο, 'the curse of misfortune.' Join ἐπ-ήρτυε.

1. 154. βαθύζωνος describes the wearing of the ζώνη not high under the



breast, but low down over the hips : as we make the distinction between 'short and long waist.'

l. 155. ἡμίσεες δὲ, the antithesis to οἱ μὲν (v. 153), who appear again as ἡμίσεες in v. 157.

l. 157. ἐλαύνομεν, sc. νέας, to which the following αἱ δὲ refers.

l. 158. μεγακήτεα, 'gulfy,' connected with κητώεις, καιάδας, χανδάνω. See Buttmann Lexil. § 70.

l. 161. Join ἐπὶ-ὥρσε, as in inf. v. 176.

l. 162. Join ἀποστρέψαντες νέας. ἀμφιέλισσαι occurs only in the fem. gender as an epith. of ships. The lexicons give the meaning 'rowed on both sides,' or 'rocking from side to side.' It is more probably as descriptive epithet of the ship's shape = 'rounded at either side,' (ἐλιξ). This would be parallel to the later phrase στρογγύλη ναῦς. Join οἱ μὲν .. ἀμφ' Ὀδυσ. = 'Odysseus and his followers.'

l. 164. Though later writers employed ἐπίηρα as one word, it would seem that in the Homeric phrase ἐπὶ belongs to φέροντες, or is used adverbially. ἦρα may be (vide Buttm. s. v.) an accus. sing. from ἦρ = χάρις or an accus. plur. from an adjective ἦρος (ἄρω). In Il. 14. 132 we have θυμῷ ἦρα φέροντες.

l. 166. δ = 'that,' Lat. *quod*.

l. 168. νῶι, (§ 15. 1) = 'me and Odysseus.'

l. 169. ἐν Λέσβῳ. The first day's voyage was to Tenedos (v. 159), the second to Lesbos. 'In Lesbos he found us debating on our long voyage home, whether we should go above steep Chios in the direction of the Psyrian isle, keeping it (νησον) on the left, or below Chios past gusty Mimas.' There would be a choice of routes from Lesbos to Euboea; the first, directly across the Aegean, passing outside Psyra which lies W.N.W. of Chios; the second, between Chios and the Erythrean peninsula, and thence by short voyages from Cyclad to Cyclad till they made Euboea.

l. 170. παιπαλόεις, expressing the rugged lines of upheaved rock on the Chian coast, from παιπάλλω a reduplicated form from πάλλω, as δαιδάλλω from root ΔΑΛ.

l. 176. αἱ δὲ, sc. νέες.

l. 177. ἰχθυόεντα, like Horace's *belluosus Oceanus* (Od. 4. 14, 47), refers to the dangers of the sea. The Greeks in the heroic period reckoned fishes among beasts of prey (cp. ἰχθύες ὠμῆσταί, Il. 24. 82), and never ate them except under pressure of hunger. Trans. 'monster-teeming deep.'

l. 178. At Geraestus, the S. promontory of Euboea, where was a temple of Poseidon, 'they put in to shore during the night.'

l. 179. ἐπὶ .. ἔθεμεν, sc. on the altar. With πέλαγος μετρ., cp. Virg. Georg. 4. 389 *aequor curru metitur*.

l. 181. Τυδείδῳ, § 4. 3.



1. 182. ἴστασαν, the imperfect tense, is a probable conjecture for the commoner reading ἔστασαν, which is described as a shortened form for ἔστησαν, first aor. third plur.

ἔχον, sc. νέας. 'I kept my ships sailing for Pylos;' so ἔχειν with ἵππους = 'to keep driving,' Il. 3. 263. Cp. Od. 9. 279; 10. 91.

1. 184. φίλε τέκνον, Od. 2. 363. ἀπευθὺς, active, 'without tidings;' in sup. v. 88 it is used passively.

1. 185. κείνων, genit., depending on οἶδα, as in Il. 12. 228 ὃς σάφα θυμῷ εἰδεῖη τεράων. Οἷ τε .. οἷ τε are then the subdivisions of the whole number.

1. 187. πύθομαι, cp. sup. v. 87. ἦ, sup. v. 45. κεῖθω properly means to 'keep in the dark,' like Lat. *celare*, and so used with personal object.

1. 188. ἐγχεσι-μῶρους. The termination is of uncertain origin. The older commentators referred it to μοῖρα, others to μαρ-μαίρω, in the sense of 'brilliancy' or 'distinction.' Perhaps it is connected with root MEP, appearing in μερ-μερίζω, Lat. *me-mor*, 'men whose thoughts are about ἔγχεα.'

1. 190. Ποιάντιον, 'of Poeas,' a prince in Thessalian Magnesia.

1. 193. ἀκούετε, cp. sup. v. 87. Join καὶ αὐτοὶ, to which the participial sentence is a concessive addition; 'though far away.'

1. 194. Trans. 'How he came,' etc.; the accent on ὥς is from the enclitic τε that follows.

1. 195. ἐπισμυγερῶς, 'miserably,' from μογερὸς (μόγος), the σ is inserted as in σ-μικρός; the change of ο to υ is the same as in ἐπώνυμος from ὄνομα. κείνος ἀπέτισεν, sc. Αἴγισθος.

1. 197. κείνος ἐτίσατο, sc. Ὀρέστης. The word πατροφονῆα, generally meaning one who slays his *own* father, is explained by the addition ὅ .. ἕκτα, see on Od. 1. 1.

1. 198 = Od. 1. 300.

1. 199. This and the next line are bracketed, as being an interpolation from Od. 1. 301, 302.

1. 203. ἐτίσατο, sc. πατροφονῆα. Trans. 'And the A. will spread his fame abroad, even for men yet unborn to hear of.' Modern edd. concur in the reading πνθέσθαι, the majority of MSS. give ἐσσομένοισιν ἀοιδῇν.

1. 205. περιθεῖν, 'invest me with,' cp. ἐπιειμένος ἀλκῇν, Od. 9. 214.

1. 206. τίσασθαί τινά τινος. Here only and Il. 3. 366 τίσασθαί τινα κακότητος.

1. 209. The words καὶ ἐμοί, in this line, are not superfluous after the μοι of v. 208, if it be merely used in an unemphatic ethical sense = 'I'm sorry to say.' Others explain the second clause as a corrective epexe-gesis, p. 228. τετλάμεν, perfect with pres. signification. ἔμπης, here, as always in Homer, 'notwithstanding.'

1. 214. Nestor supposes either that Telemachus has voluntarily ceded his rights, or that, influenced by some oracle, the populace are making common cause with the pretenders to the crown.

1. 216. Trans. 'Who knoweth whether he (sc. thy father, sup. v. 209) having come may take vengeance on their outrages, either by himself alone, or all the Greeks together?' sc. ἀποτίσσονται ἐλθόντες. It is uncertain whether ἀποτίσσεται be the fut. indic., or, as is more likely, be put for ἀποτίσῃται. Join σφι with the verb = 'on them.'

1. 218. εἰ γάρ, 'if only!' spoken as a wish expressed, but taken up again in v. 223, after the parenthesis, so as to form the protasis to the sentence τῷ κέν τις. 'In that case, many a one of those suitors would forget all about his marriage.'

1. 227. οὐκ ἂν ἐμοί γε = 'This could never take place, as far as any hopes of mine go.' Cp. ἐμοὶ δέ κεν ἀσμένῳ εἴη, Il. 14. 108.

1. 230. σε ἔρκος, see on Od. 1. 64.

1. 231. Trans. 'A god indeed, if he chose, could bring a man safe home even from afar.' So ἐς οἶκον σωθῆναι, Hdt. 4. 97. For this absolute use of the optat. mood, cp.

τούτου γ' ἐσπομένοιο καὶ ἐκ πυρὸς αἰθομένοιο  
ἄμφω νοστήσαιμεν,

Il. 10. 247. οὗ τις πείσειε γυναῖκα, Od. 14. 122. Cp. also inf. v. 321.

1. 232. βουλοίμην. The contrast is between reaching home safe at last, after much suffering, and a speedy return like Agamemnon's, which so soon had a fatal ending. With βούλεσθαι ἦ, cp. inf. Od. 11. 489.

1. 235. Join ὑπ' Αἰγ. καὶ ἧς ἀλόχοιο. The dat. δόλφ stands alone, 'by craft.'

1. 238 = Od. 2. 100.

1. 241. ἐτήτυμος, reduplicated form of ἔτυμος (ἐτεός from εἰμὶ, properly meaning, that which is), stands here almost in an adverbial sense, 'For certain, there is no more return for him.'

1. 242. φράσσαντο, (φράζομαι), 'designed,' § 19. 1.

1. 244. ἐπεὶ περίοιδε, 'since he is acquainted beyond all others, with men's customs and thoughts.' So βουλῇ περιίδμεναι ἄλλων, Il. 13. 728; cp. περὶ πάντων, Od. 1. 255.

1. 245. ἀνάξασθαι, aor. mid. inf. of ἀνάσσειν, only found here. 'For they say that he hath been king through three generations of men.' γένεα, accusative of duration of time. τρεῖς, *ter*, is here equivalent to τρία. So, speaking of Nestor, the poet says, Il. 1. 250-52

τῷ δ' ἦδη δύο μὲν γενεαὶ μερόπων ἀνθρώπων  
ἐφθίατο . . μετὰ δὲ τριτάτοισιν ἄνασεν.

The Greeks reckoned a generation at about thirty years. So Hdt. 2. 142 γενεαὶ γὰρ τρεῖς ἀνδρῶν ἑκατὸν ἔτεά ἐστιν.

1. 246. Join ὥς τε ἀθάνατος, 'like an immortal.'

1. 251. Ἀργεος, a genit. of place. So οὗτ' ἠπείριοιο μελαίνης οὗτ' αὐτῆς Ἰθάκης, Od. 14. 97; cp. Od. 1. 24. Ἀχαικὸν, as distinguished from Πελασγικὸν Ἀργος in Thessaly, Il. 2. 681.

1. 252. ὁ δὲ θαρσ., though put as an independent sentence, is equivalent to, 'so that he had the courage to slay him.'

1. 255. ἦ τοι μὲν, 'Verily, thou thyself suspectest this, how it would have turned out, if,' etc. Another reading is ὥς περ ἐτύχθη, followed by a full stop; meaning that Telemachus was right in suggesting that such an outrage implied the absence of Menelaus.

1. 256. For ζῶντ' others read ζῶν γ' = 'If he had found him so much as alive,' to say nothing of what he would have done, had he caught him red-handed.

1. 258. τῷ, 'in that case.' The particle κε must be repeated with κατέδαψαν, *dilaniassent*. Join οὐδὲ θανόντι. The nom. to ἔχευαν is Ἀχαιοί, not expressed.

1. 260. The reading Ἄργεος gets over the difficulty of the digammated φάστεος after ἐκάς, but introduces a geographical confusion. The other reading, ἄστεος = Μυκήνης, inf. v. 305.

1. 261. μέγα, 'monstrous.'

1. 262. κεῖθι, sc. at Troy. πολέας, a dissyllable, §§ 4. 3; 13. 5.

1. 263. μυχῶ Ἄργεος, not so much = 'the heart of the Peloponnese,' as describing the position of Mycene, in the far corner of the plain of Inachos, in the Argive territory.

1. 266. δῖα, 'lady.' φρεσὶ, 'understanding.'

1. 268. εἵρυσθαι seems to be a syncopated form of the pres. infin. of ἐρύομαι with change of ε to ει, or a Homeric perfect to be referred to pres. ἐρύομαι.

1. 269. μιν. There are no less than four personages to whom this pronoun may refer: Agamemnon, the Minstrel, Aegisthus, and Clytaemnestra. The two former may be dismissed as unlikely, leaving the decision between the two latter. Of Aegisthus it may be said that the gods had begun to prepare for his ruin as soon as he began to plan his treachery, and from this point his destruction works itself out without delay. But on the whole it is best to understand by μιν Clytaemnestra; δαμῆναι will then mean to be 'overcome,' and to yield to Aegisthus. Cp. Il. 14. 315 θεᾶς ἔρος. . θυμὸν ἐδάμασσεν, *ibid.* 353 φιλότῃτι δαμείς. The words ἀλλ' ὅτε δὴ form then a direct antithesis to τὸ πρὶν μὲν, sup. v. 265.

1. 272. ὄνδε δόμενδε, cp. Od. 1. 83.

1. 274. ὑφάσματα, such e. g. as the πέπλος given to Athena, Il. 6. 302.

1. 276. ἡμεῖς μὲν γὰρ, 'now we.' See sup. v. 262.

1. 280. ἀγανοῖς. Sudden deaths of men were ascribed to the 'painless shafts' of Apollo: those of women to the arrows of Artemis. See Od. 11. 172.

1. 286. καὶ κείνος, 'he too.' This implies that Nestor had gone on alone.

1. 287. Μαλειᾶι (Μάλεια, Od. 9. 80), the S.E. headland of the Peloponnese.

1. 290. τροφόντα, 'swollen,' 'big;' cp. τροφι κῦμα, Il. 11. 307. Aristarchus read τροφέοντο, *intumescebant*.

1. 293. αἰπεῖα εἰς ἄλα, 'sheer into the sea.'

1. 295. σκαῖον = 'western:' in geographical descriptions, the face fronts northward.

1. 296. The μικρὸς λίθος is the λισσὴ πέτρη of v. 293.

1. 297. σπουδῇ, 'with much ado,' = hardly; cp. μόγῃς.

1. 299. τὰς πέντε, 'the other five,' in opposition to τὰς μὲν, v. 291.

1. 300. Αἰγύπτῳ. Homer uses this word to express both the land of that name, and also the Nile, 'the river of Egypt.' Cp. Od. 4. 355, 477.

1. 301. 'Thus he indeed went wandering.' We should rather expect *ἔως*, which Nitzsch reads.

1. 303. τόφρα δέ, 'but in the meanwhile.'

1. 304. The common reading inverts the order of vv. 304, 305, putting only a comma at *λυγρά*. The order given in our text has the authority of the Scholiast on Soph. Electr. 267, by whom the lines are quoted. The mistake may have arisen from a misinterpretation of ταῦτα, which does not refer to what follows, but to the preceding words, sc. v. 264 foll. Aegisthus compassed Agam.'s death, and then, after the murder, ruled with a rod of iron for seven years over Mycene.

1. 306. τῷ δὲ ὀγδοάτῳ, 'but in the eighth year (cp. τῷ δ' ἄρα πέμπτῳ, Od. 5. 263) the noble Orestes came as an avenger upon him (κακὸν οἱ).'

Cp. Od. 2. 166.

1. 307. Ἀθηνάων. This is a different account of the story from that followed by the Greek tragedians, who represent Orestes as sent to Phocis. The reading of Zenodotus here was ἀπὸ Φωκίων.

1. 308 = Od. 1. 300.

1. 309. δαίνυ τάφον, 'gave a funeral feast.' So δαίνυναι γάμον, Od. 4. 3. It is here implied that Clytaem. perished along with Aegisth.

1. 311. In βοὴν ἀγαθὸς the hero is represented as a general, shouting the word of command to his troops (μακρὸν ἄνυσε, Il. 3. 81), or encouraging his friends, or striking terror into the foe. Cp.

εἰ μὴ ἄρ' ὄξυν νόησε βοὴν ἀγαθὸς Διομήδης  
σμερδαλέον δ' ἐβόησεν ἐποτρύνων Ὀδυσῆα. Il. 8. 91, 92.

1. 315. Join κατα-φάγωσιν.

1. 318. ἄλλοθεν, 'from abroad,' sc. ἐκ τῶν ἀν., 'from those nations from which one would never have a hope in his heart to return, whom storms have once drifted into so vast a sea.'

1. 319. For ἔλποιτο without ἀν, see sup. v. 231.

1. 321. For μέγα τοῖον, cp. Od. 1. 209.

1. 322. τῇ δεινόν τε. The εἰ is lengthened because originally δεινὸς is sounded with the digamma, δφεινός.



l. 327. λίσσεσθαι, infin. for imperat. αὐτὸς, the reading of Aristarchus; αὐτὸν the commoner reading.

l. 333. The tongues of the victims, as being the choicest portion, were cut out, and burned (inf. v. 341) in honour of the Gods.

l. 334. τοῖο, sc. κοίτοιο, 'it is time for it.'

l. 337. ἡ ῥα, see on Od. 2. 321.

ll. 338, 339 = Od. 1. 146, 148.

l. 340. νόμῃσαν. Cp. Od. 18. 418 οἶνοχόος μὲν ἐπαρξάσθω δεπάεσσι. This settles the construction of δεπάεσσι. The cups were not brought round but stood already on the board by each guest. The force of ἐπὶ in ἐπαρξάμενοι is that of 'in succession,' as in ἐπ-οίχεσθαι. Cp. Od. 18. 425 νόμῃσαν δ' ἄρα πᾶσιν ἐπι-σταδόν. The meaning of the ritualistic word ἄρχεσθαι is 'to offer a first portion to the Gods.' Cp. ἀπαρχαί, καταρχαί. Putting these interpretations together, we have as the whole meaning, 'They served it round to all, having poured a first drop into their cups in succession.' The κοῦροι carried the bowl (κρητῆρ) and a ladle (πρόχοος), with which a drop was put into each cup; this drop was then poured out as a libation, and the cup filled for the man's own drinking.

l. 347. ὡς.. κίοιτε, exegesis of τό γε in the preceding line. ἐμείο, § 15. 1.

l. 348. The order of the words is ὥς τε παρά τευ (§ 15. 3) ἡ πάμπαν ἀνείμ. ('short of clothing'), ἡ δὲ πενιχ. ('badly off'), 'who has not in his house cloaks (either to wear, or to use as coverlets, Od. 4. 299) and many blankets, either for himself or for his guests to sleep softly on.'

l. 352. τοῦδ' ἀνδρὸς, 'this man' of whom I am now thinking, viz. Odysseus.

l. 353. ἱκριόφω, § 12. 1; see on Od. 5. 163. ὅφρ' ἂν, 'so long as.'

l. 357. Join σοὶ πείθεσθαι.

l. 364. ὁμηλικίη for ὁμήλικες, as in Od. 2. 158.

l. 365. ἔνθα, explained by the following words παρὰ νηί.

l. 366. The Καύκωνες lived in Triphylia to the North of Nestor's dominion.

l. 367. The χρεῖος was probably a claim for stolen cattle. Cp.

ἦ τοι Ὀδυσσεὺς

ἦλθε μετὰ χρεῖος τό βρά οἱ πᾶς δῆμος ὄφελλε,

μῆλα γὰρ ἐξ Ἰθάκης Μεσσήνιοι ἄνδρες ἄειραν,

Od. 21. 17; ὀφέλλειν Epicè for ὀφείλειν.

l. 373. ὅπως ἶδεν, 'how he had seen,' i.e. at the sight he had seen. Eustathius reads ἐπεί.

l. 376. Join ὦδε, not with νέφ, but with ἔπονται, 'accompany thee as I see they do.'

l. 378. τριτογένεια probably means only 'born from the water.' Cp.

Ὠκεανόν τε, θεῶν γένεσιν καὶ μητέρα Τηθὺν,

Π. 14. 201, though later legends referred the word to a Boeotian stream



called Triton, or to a lake of the name in Egypt, both connected with the worship of the goddess. Others, finding that in the Cretan dialect *τριτὼ* = *κεφαλῇ*, saw in the word the embodiment of the story of Athena's birth from the head of Zeus.

1. 380. *διδωθι*, the oldest form of the imperat., § 23. 1.

1. 382. *ῥέζειν*, like *ἔρδειν* = 'to sacrifice.' Cp. Lat. *facere* and *operari*. *ἦνιν* was referred by the ancients to *ἔνος* = 'one year old,' which makes *ἀδμήτην* superfluous. It is better to connect it with *ἄνω*, *ἀνίω*, and so make it = *τέλειος*.

1. 384. *περιχεύας*, i. e. not by melting, but by laying on gold in leaf or foil.

1. 387. *ἔα*, § 15. 2.

1. 389 = Od. I. 145.

1. 390. *ἀνα-κέρασσεν*, 'mixed up.' Cp. Od. 9. 209.

1. 392. *κρήδεμνον*, here = 'the stopper' that *made fast the top* (*κἀρα-δέω*) of the jar, or perhaps 'the string' over the cork.

1. 396. οἱ μὲν, sc. *νίεες καὶ γαμβροὶ*, sup. v. 387, who had each his own apartment (*οἰκόνδε ἔβαν*, cp. inf. v. 413) in the court of the palace. *αὐτοῦ*, in next line, means 'in the actual house,' sc. *ὑπ' αἰθούσῃ*, 'under the echoing verandah' formed by a sloping roof from the front wall of the house.

1. 399. *τρητοῖς*, see Od. I. 440.

1. 401. Join *ὅς παίδων*, cp. Od. 5. 448. The married sons had detached lodgings in the court; the unmarried Peisis. (*ἡίθεος*) sleeps in the house, as Telemachus does.

1. 403. *πόρσυνε*. This phrase, which is used in the honourable sense of 'sharing the bed' as a wife, gains its meaning from the fact that the wife is the one who has free access to the husband's room, and actually prepares his bed for the night's rest. So Theocr. 6. 33

*αὐτὰρ ἐγὼ κλαῖω θύρας ἔς τέ κ' ὁμόσση  
αὐτά μοι στορέσειν καλὰ δέμνια.*

1. 408. *ἀποστίλβοντες ἄλ.*, 'shining with an oil-like gloss.' The gen. may have been suggested by the *ἀπὸ* in composition, as the dative is more natural, as in Il. 18. 595

*χιτῶνας ἐυννήτους ἦκα στίλβοντας ἐλαίῳ.*

See too on Od. 7. 107. Others interpret it of a sort of varnish.

1. 410. *Ἀἰδόσδε*, sc. *δόμον*, 'to the house of A.,' always a person in Homer.

1. 411. *οὔρος*, 'warder,' from *ὄρ-άω*. Cp. Lat. *tueri* in a similar double sense.

1. 418. *κρήνηατε*, with double *η*, from *κραίνω*.

1. 419. *ἱλάσσομαι*, indic. fut. after *ὄφρα*, so with *ὅπως*, Od. I. 57.

1. 420. *ἐναργής*, cp. Virg. Aen. 4. 358 *manifesto in lumine vidi*. *θεοῦ*, sc. *Ποσειδῶνος*.

1. 421. ἐπὶ βοῦν, 'for a cow : ' so ἐπὶ τεύχεα ἐσσεύοντο, Od. 24. 466.
1. 422. βοῶν ἐπιβουκόλος, a pleonasm, like αἰ-πόλος αἰγῶν, Od. 17. 247. Cp. inf. v. 472.
1. 427. οἱ δ' ἄλλοι μένετε, for this use of imperat. cp. Od. 2. 252.
1. 429. ἔδρας, 'places' for the guests. ἀμφὶ must go with πένεσθαι, but it is superfluous, and, as it were, an afterthought. οἰσόμεν is the second aor. infin., § 20. 3.
1. 432. χαλκεὺς, called χρυσοχόος, sup. v. 425.
1. 433. πείρατα = *instrumenta*; lit. the 'completions' of his art, in which word the significations of πείρατα easily meet.
1. 436. ἀντιώσω, see on Od. 1. 25.
1. 439. ἀγέτην κεράων. So ἔλκειν ποδὸς, Il. 17. 289. ἄγειν χεροῖν, Eur. Bacch. 1068.
1. 441. ἑτέρη, sc. χειρὶ = 'the left.' οὐλὰς. It is difficult to decide whether this word be connected with ὅλος = 'whole grains,' or the root *φελ* appearing in ἀλέω, ἄλευρον, which would make it = 'coarse-ground grain.' The latter seems on the whole better, and more consistent with the Attic form οὐλαί, Aristoph. Eq. 1167, Pax. 948. The grain when poured between the horns of the victim is called οὐλο-χύται (v. 445).
1. 445. κατήρχετο. Cp. Il. 1. 449  
 χερνίψαντο δ' ἔπειτα καὶ οὐλοχύτας ἀνέλοντο,  
 sc. took them out of the κάνεον to sprinkle. Here κατήρχ. οὐλοχύτ. is equivalent to κατήρχ. ἀνελόμενος οὐλ. 'He began the sacred office with handwashing and the grain for sprinkling, and he prayed earnestly to Athena at the initiatory rite, throwing in the fire the lock of hair from the victim's head; but when they had prayed and tossed the sprinkled grain,' etc. The ἀπαρχόμενος is defined more closely by the words which follow it. Cp. ἀπὸ τρίχας ἀρξάμενος, Il. 19. 254.
1. 450. ὀλόλυξαν, 'raised a joyful cry,' at the consummation of the sacrifice; not a shriek of horror. For ὀλολυγῇ in this good sense, cp. Eur. Med. 1176.
1. 453. ἀνελόντες, 'having raised the victim[ 's head],' equivalent to αὐερύσαντες, Il. 1. 459; 2. 422.
1. 454. ἔσχον, 'held him fast.' This was to facilitate the next process (σφάζειν, 'cut the throat').
1. 456. διέχευαν, 'dismembered.' μίστυλλον (v. 462), 'cut into small pieces.' ἄφαρ δέ, 'and at once they cut out slices from the thighs, all properly, and wrapped them in fat, making a double layer of it.'
1. 458. δίπτυχα may be taken as an adverbial accus. plur., or better, as a fem. accus. sing. (agreeing with κνίσην), a metaplastic form from δίπτυχος pointing to a nom. δίπτυξ. Cp. δίπτυχα λώπην, Apoll. Rhod. 2. 32. For a description of meat from the thigh thus wrapped in an upper and lower layer of fat, cp. Soph. Antig. 1011 μηροὶ καλυπτῆς ἐξέκειντο πιμελῆς.

l. 459. σχίζης, § 9. 6.

l. 460. παρ' αὐτὸν ἔχον, 'came to his side and held.'

ll. 461, 462 = Od. 12. 364, 365.

l. 463. The apodosis begins with ὥπτων δ', 'then they set to roasting them.'

l. 466. ἔχρισεν λίπ' ἐλαίῳ [and simply λίπ' ἄλειψεν Od. 6. 227], 'anointed him with oil-olive.' According to Herodian λίπ' was an actual dative, sc. λίπαι or λίπα, from an old noun τὸ λίπα, so that ἐλαίῳ is an adjective. Others regard λίπα as an adverb analogous in form to κρύφα, τάχα = 'smoothly,' 'oilily.'

l. 471. ἀνέρες ἐσθλοὶ, so κοῦροι, sup. v. 339, Od. 1. 148.

ἐπι-όροντο, acc. to some = 'rose up,' or 'passed along them,' like ἐποίχεσθαι, 'to wait on the guests;' others, with more probability, refer ὄρομαι to a root *or*, *for*, from which come ὀράω and οὖρος, 'looked after them,' i. e. 'waited on them.'

l. 472. οἶνον οἶνοχ., a pleonasm, as sup. v. 422. The ultima of οἶνον is long before the digammated word φοῖνοχοεῖντες.

l. 476. ὑφ' ἄρματ' ἄγοντες, here, as often = 'under the yoke;' ἄρματα of one chariot, but in plural number, as including all the apparatus connected with it, cp. τόξα, μέγαρα, ἱστία. ὁδοῖο, partitive gen., 'some of his journey;' so in Il. 24. 264 ἵνα πρήσσωμεν ὁδοῖο.

l. 481. βήσετο, § 20. 3. ἄν, § 7.

l. 484. ἐλάαν, infin. denoting purpose; cp. Od. 1. 138 νύσασθαι.

l. 486. σείον ζυγὸν, 'kept rattling the yoke supporting it [on their necks] at either end.'

l. 487. δύσετο, § 20. 3.

l. 488. Φηραὶ, on the N.E. side of the Messenian gulf.

l. 490. ἄεσαν, see on sup. v. 151.

l. 493. The verse is wanting in the majority of MSS.

l. 495. ἴξον, § 20. 3.

l. 496. ἦνον, ἄνω, i. q. ἀνύω, 'made for their journey's end,' 'for so quickly the swift horses bore them forward.' Others take ὑπέκφερον intransitively, as in Il. 23. 376

ᾄκα δ' ἔπειτα.

αἱ Φηρητιάδαο ποδώκεες ἐκφερον ἵπποι.

## BOOK IV.

l. 1. οἱ δὲ, sc. Telemachus and Peisistratus. This introduces the evening of the second day after their departure, the first night being spent at Pherae, Od. 3. 488. Λακεδαίμων is the name for the district of which Sparta was the capital. κοίλην is best described by Euripides (Cresphont. 1), κοίλην γὰρ, ὅρεσι περίδρομον, 'mountain-pent;' the surrounding mountains being Taygetus on the west, and Parion on the

east. *κητώεσσαν* (for which Zenodotus wrote *καιετάεσσαν*) = 'with deep ravines,' perhaps from *κε-άζω*, 'to split.' But vid. Buttm. Lexil. s. v.

1. 3. *δαινύντα γάμον*, cp. *Od.* 3. 309.

1. 5. Menelaus had promised his only daughter Hermione to Neoptolemus, while they were still at Troy; now he 'was just sending her off' in performance of his promise.

1. 7. *ἔξετέλειον*, 'were bringing to accomplishment.'

1. 8. *ἵπποισιν*, instrumental dative.

1. 9. *ἄστν* = Phthia, in Thessaly.

1. 10. *ἦγγοτο*. Menelaus was 'bringing home' for his son a bride from their own city, Sparta.

1. 11. *τηλύγετος* seems to mean 'grown big,' and = Lat. *adolescens*. The notion of 'last-born' or 'late-born' from *τῆλε* is unsatisfactory, and the first part of the word may be referred to *θάλλω*, or to an adjective *ταῦς* = 'big,' seen in *Ταῦγετος*, 'the huge mountain.' See on *Τηλέπυλος*, *Od.* 10. 82; cp. further, *Il.* 5. 153; 9. 143, 482, *Od.* 16. 19; to which passages the meaning 'grown up' is quite appropriate. And here, Megapenthes, born after Helen's flight, but before the Trojan expedition, would now be 19 or 20 years old. The 'great grief,' which the name implies, commemorates Helen's faithlessness.

1. 13. *ἔπει*, *metr. grat.*

*Il.* 15-19. Athenaeus says that these lines were interpolated by Aristarchus, partly from *Il.* 18. 604-606. Most modern editors reject them, but the first two seem almost necessary to give a meaning to the opposition in *τῷ δ' αὖτε*, v. 20.

1. 19. *κατὰ μέσσοις* defines more closely *κατ' αὐτοῖς*, with which cp. *θαύμαζον κατὰ δῶμα*, inf. v. 44. *ἐξάρχοντος* [sc. *Ἀοιδοῦ*] *μολπήης*, genit., as *ἐξῆρχε γόοιο*, *Il.* 18. 51.

1. 20. *ἐν προθύροις*, sc. at the entrance of the *αὐλή*.

1. 26. *τῶδε*, 'yonder,' cp. *ἦδ'*, *Od.* 1. 185.

1. 27. *ἔκτον*, a syncopated form of the dual from perfect *ἔοικα*. The dual of pluperf. occurs inf. v. 662.

1. 28. For *σφωιν*, cp. § 15. 1; *καταλύσομεν* for *-ωμεν*, § 3. 4

1. 29. Join *ἦ πέμπωμεν ἱκανέμεν ἄλλον*. Eteoneus thought the house was full enough already, and it might be wiser to 'send them on to visit some one else, for him to entertain them.'

1. 33. Notice the combination of dual and plural, *φαγόντε.. ἰκόμεθα*, we are come hither [waiting to see] whether Zeus will for the time to come ease us of our sorrow.' Menelaus has learned kindness in the school of adversity.

1. 36. *προτέρω*, 'forwards.' *θοινηθῆναι* (*θοινάομαι*), 'that they may feast.'

1. 37. *κέκλετο*, §§ 16. 2; 20. 4.

1. 38. *σπέσθαι*, from *ἔπομαι*, *ἐσπόμην*.

1. 39. *λῦσαν ὑπὸ ζι*, 'from beneath the yoke,' cp. *Od.* 7. 5.



l. 41. ἀνὰ . ἔμιξαν, cp. Od. 3. 390.

l. 42. ἐνώπια. See plan of house. παμφανόωντα, because they were whitewashed, or because the sun streamed through the gateway and lit them up.

l. 45. The order of the words is αἶγλη γὰρ πέλεν ὥς τε [αἶγλη] ἡελίου ἡὲ σελήνης.

l. 47. ὀρώμενοι, 'gazing,' with the additional notion of wonder = Od. 10. 181.

l. 50. οὔλος, in this sense of 'shaggy' or 'with close nap,' is referred by Buttmann to εἰλέω = 'squeeze.' It is more likely parallel to Lat. *vellus*, Greek *ἑρίον*, Eng. 'wool.'

l. 51. ἐς θρόνους ἔζοντο, cp. θῶκόνδε καθίζανον, Od. 5. 3.

ll. 52-58 = Od. 1. 136-142.

l. 59. δεικνύμενος, see on Od. 3. 41.

l. 61. πασσαμένω, sc. σφῶ, accus. object of εἰρησόμεθα.

ll. 62-64. The Alexandrian critics rejected these lines as unnecessary, and as containing an unhomeric form σφῶν, the dative elsewhere being σφῶιν. Trans. 'the type of your parents is not lost in you' (Haym.). σφῶν *dativ. ethicus* = 'as far as you are concerned.'

l. 65. νῶτα. Slices from the back or chine were the best pieces reserved for honoured guests. Cp. Od. 8. 475.

ll. 67, 68 = Od. 1. 149. 150.

l. 70 = Od. 1. 157.

l. 73. ἡλέκτρον. It is impossible to decide whether this is amber—so called, as Buttmann thinks, from its attractive properties (ἔλκω)—or a mixture of gold and silver in the proportion 5 : 1, which it certainly meant in later times. Amber as a decoration would not be very lustrous.

l. 74. 'Like unto this, no doubt, is the court of Zeus within, for the untold multitude of things that are here.'

l. 75. ὅσσα is roughly equivalent to ὅτι τόσα. The proper meaning of αὐλή is the outer court. If we retain that meaning here, Telemachus must be supposed to be thinking of the place where the splendour of the palace first struck his eye. But probably αὐλή is loosely used for the whole dwelling, as in Il. 24. 452.

l. 77. See on Od. 2. 269.

l. 80. Trans. 'But of men, whether any one rival me in wealth or not [I care not].' For the conjunctive, cp. Il. 9. 701 ἀλλ' ἢ τοι κείνον μὲν ἔασομεν ἢ κεν ἔησι ἢ κε μένη.

l. 82. ἡγαγόμην, sc. τὰ κτήματα.

l. 83. Αἰγυπτίους, three syllables. The countries are not mentioned in any order of geographical sequence; the Sidonians are close to the Phoenicians, and the Erembi are, perhaps, a branch of the Aethiopians.

l. 85. ἵνα τε [so ὅθι τε, inf. v. 426], 'where lambs are horned from the very first.' Cf. Arist. Hist. Anim. 8. 28 ἐν μὲν Λιβύῃ εὐθὺς γίνονται κέρατα



ἔχοντα τὰ κερατώδη τῶν κριῶν. Indeed, all increase is rapid, *τρίς γὰρ τίκτει*, κ.τ.λ.

1. 86. *τελεσφόρον* (notice accent, which makes the epith. active) = 'the maturing year,' i.e. that brings all things to completion, including itself. For *εἰς ἐνιαυτὸν*, cp. inf. v. 527.

1. 87. Trans. 'There neither master nor shepherd lacks cheese or meat or sweet milk, but [the ewes] always give a constant supply of milk, to draw,' lit. 'to be milked.' *ἐπιδευῆς* = *ἐπιδεφῆς*, from *δέομαι*.

1. 89. *ἐπ-ηε-τανὸς*, from *ἐπ-αίει*, with termination *τανος*, as in Lat. *diutinus*. *θῆσθαι*, from *θάομαι*, as *χρῆσθαι* from *χράομαι*.

1. 90. *εἶος*, *met. grat.* for *ἔως*, § 3. 6. *περὶ κείνα*, 'about that neighbourhood.'

1. 91. *τείως*, Epicè for *τέως*, 'meanwhile.'

1. 92. *οὐλομένης*, see on Od. 2. 33.

1. 94. *καὶ πατέρων*, κ.τ.λ., 'and about these [riches] you are likely to have heard (cp. Od. 2. 118) from your fathers, whosoever those fathers of yours may be.' These words are purely parenthetical, by way of saying that his wealth is now common matter of history: the *ἐπεὶ* explains his lack of enjoyment in his wealth (v. 93). *ἀπώλεσα* = 'let it go to ruin,' as it certainly did go to ruin in his long absence. Another reason for his joylessness is the loss of dear friends, inf. vv. 96 foll.

1. 97. Join *ὄφελον ναίειν ἔχων τριτάτην περ μοῖραν τούτων*. With *οἱ δ' ἄνδρες* repeat *ὄφελον*.

1. 100. *ἔμπης*, 'notwithstanding,' explained by *πάντας*. . *ἀχέων*.

1. 104. *τῶν πάντων οὐ*. 'For these men, all of them, I lament not so much.' *ὀδύρομαι* (with accus. sup. v. 100) is here used with gen.

1. 105. *ἀπεχθαίρει* = 'makes me loathe.' Cp. *στύξαιμι*, Od. 11. 502.

1. 106. *μνωομένῳ* (*μνάομαι*, § 18. 2), 'when I think upon it.'

1. 107. *ἤρατο*, 'undertook,' [*αἶρω*]. Join *τῷ δ' . . αὐτῷ*, 'to that man himself troubles were destined to come, and to me sorrow for him never to be forgotten, to think how he is so long away, and we know not whether he be dead or alive.'

1. 112. *νέον*, adverbial to *γεγαῶτα*.

1. 113. *τῷ δ' ἄρα*, 'and in his heart he stirred a desire of tears for his father.' Join *ὑπὸ .. ὤρσε*.

1. 115. *ἄντ[α]*. Notice accent which distinguishes it from *ἀντὶ*, and cp. *ἄντα παρειάων*, Od. 1. 334.

1. 120. *εἶος*, see on sup. v. 90.

1. 122. *χρυσηλάκατος* was interpreted by the ancient commentators as = 'with golden arrow;' but *ἡλακάτη*, at any rate, always means the 'distaff,' though there may be an ambiguity of meaning in *ἄτρακτος* between 'spindle' and 'arrow.' It is a generic epithet of the goddess

as a female, and not specific with reference to her favourite pursuits of hunting. Pindar applies the epithet to Amphitrite and the Nereids.

l. 126. Θῆβαι or Θήβη, the chief city in upper Egypt, which was called after it 'the Thebaid.'

l. 131. ὑπόκυκλον = with little wheels or castors at the bottom, that the basket might easily be pushed about. Cp. Il. 18. 375

χρύσεια δέ σφ' ὑπὸ κύκλα ἐκάστω πυθμένι θῆκε.

l. 132. κεκράαντο, 'the edges thereon [ἐπὶ] had been finished off with gold,' from κραίνω. Others derive the form, strangely enough, from κεράννυμι, from the idea of the mixture of the two metals. The basket was full of the yarn already spun off. This was packed away, probably, in skeins or balls, while the distaff, with its charge of wool ready for spinning, lay across the basket from edge to edge. Others interpret τετάνυστο of standing upright, but the other rendering is simpler. Cp. Od. 1. 138 ἐτάνυσσε.

l. 138. ἴδμεν, § 23. 8.

l. 140. This line is generally rendered, 'Shall I be wrong in what I am going to say, or shall I be speaking the truth?' or else as a quasi-indirect question = 'whether I shall be wrong or right, my heart bids me speak.' It seems simpler to consider that Helen is debating upon her own question, ἴδμεν δῆ; and doubting whether to answer it or not. She says, therefore, 'Shall I withhold the truth (ψεύσομαι), or shall I speak the truth out? I have a great mind to do so.'

l. 141. εἰκότα ᾧδε, *tam similem*.

l. 145. ἐμείο, § 15. 1.

l. 151. Join μεμνημένος ἀμφ' Ὀδ., as Od. 1. 48. So μνησόμεθα περὶ πομπῆς, Od. 7. 191. Others join μνθ. ἀμφ. Ὀδ., and take μεμνημ. as standing alone.

l. 153. ἀμφὶ ἐμοί. Explained by εἶνεκ' ἐμείο, inf. v. 170.

l. 158. σαόφρων = σώφρων.

l. 159. ᾧδ' ἐλθὼν, see on Od. 1. 182. ἐπεσβ. ἀναφαίν. = 'to make show of much talking.' There is no idea of φλυνάρια or nonsense in the word. τὸ πρῶτον = 'his first visit.'

l. 160. Join τοῦ . . αὐδῇ.

l. 163. ὑποθήσεται, fut. indic. after ὅφρα, as εἶμ' ἐς πόλιν ὅφρα με μήτηρ ὄψεται, Od. 17. 6.

l. 165. μὴ ἄλλοι, the η and α coalesce by synizesis, § 4. 3.

l. 166. οἱ, enclitic dat. as the accent on οὐδέ shows.

l. 170. πολέας, § 13. 5, two syllables.

l. 171. The order of words is, καὶ ἔφην [ἐμὲ] φιλησέμεν μιν ἐλθόντα, 'And I thought that I would entertain him when he came, beyond all other Argives, if Olympian Zeus had granted that a return should be vouchsafed us. And I would have given him for a home [γάσσα, transit. aor. of γαίω] a city in Argos, and would have made him a house, having

brought him from Ithaca with his goods and his son and all his folk, having cleared out one town [of those] that lie round us, and [which] are ruled over by myself.'

1. 181. μέλλεν ἀγάσσεσθαι, 'must himself have been jealous of this happiness.'

1. 187. Ἀντιλόχοιο, Od. 3. 112.

1. 188. Ἡοῦς υἱός, Memnon, king of the Aethiopians.

1. 190. The order of the words is, N. ὁ γέρων φάσκ' εἶναί σε πεπνυμένον περὶ (= 'beyond') βροτῶν.

1. 192. Aristarchus is said to have rejected this line, and most modern editors have followed him, because the οἷσιν seems wrong after ἐπιμνησαίμεθα. But the clauses really cross, so that οἷσιν ἐ. μεγ. refers closely to Νέστωρ φ. ὁ. γ., and ἐπιμν. σείο to ἀλλήλ. ἐρέοιμ. A similar interchange comes Od. 8. 477 τοῦτο πόρε κρέας—ὄφρα φάγησι—Δημοδόκῳ—καί μιν προσπτεύζομαι. Peisistratus and his brothers are the subjects of ἐπιμν. and ἐρέοιμεν.

1. 193. εἴ τί που ἔστι = 'if it may be so,' a modest way of urging his advice.

1. 194. μεταδόρπιος may mean 'after supper,' μετὰ δόρπον. Peisistratus likes not to *end the day* in sorrow; so that Menelaus (inf. v. 213) suggests they should fall to again. Or it may be, 'during supper,' μετὰ δόρπῳ, in which case v. 213 will describe the meal resumed after the interruption of weeping. This is simpler.

ἀλλὰ καὶ Ἡὼς ἔσσεται, 'but the morning shall serve for that,' sc. ἔσσεται ὀδυρομένη.

1. 195. Join οὐ νεμεσ. τινα κλαίειν [τοῦτον] βροτῶν ὅς κε θ.

1. 197. γέρας. The only 'honour' men can show the dead is, κείρασθαι [τινα], that one should cut his hair as a sign of mourning.

1. 199. καὶ γάρ follows οὐ νεμεσσωμαι.

1. 200. μέλλεις ἴδμεναι, see sup. v. 94. Peisistratus had never been in his company nor seen him. Perhaps he was not born when Antilochus went to Troy.

1. 202 = Od. 3. 112.

1. 206. τοίου = πεπνυμένου. δ = 'wherefore,' cp. Od. 1. 382.

1. 208. γαμένοντί τε γειν., 'at bridal and birth.' For similar hysteron proteron, see Od. 4. 723; 10. 417, etc.

1. 211. υἱέας αὖ, where Attic Greek would have used δέ.

1. 214. χευάντων, 'let them pour,' indef. subject, as often φασί, 'and there shall be stories next morning too for Telemachus and me to tell at length [διὰ] to each other.'

1. 220. Join βάλε φάρμακον εἰς οἶνον ἔνθεν ἔπινον. It is impossible to say what the φάρμακον was. Plutarch thought it only symbolised the glamour of Helen's eloquence: many moderns think it refers to opium.

- l. 226. δηόφωεν, § 18. 3. For the subject to δ., see sup. v. 214.
- l. 227. μητιόοντα, not 'cunningly devised' but (active) 'helpful.'
- l. 229. τῇ, 'where,' taking up the Αἴγυπτος implied in the adj. Αἰγυπτίη.
- l. 230. μεμιγμένα, 'intermixed,' good and bad together.
- l. 231. ἡτρός is the predicate. 'Each one is a leech skilled beyond all men.'
- l. 235. οἶδε, see on Od. i. 76.
- l. 236. ἀτὰρ refers back to ἐσθλῶν, 'though good, yet the God,' etc.
- l. 239. εἰκότα, 'suited thereto,' sc. to feasting and enjoyment.
- l. 240. μυθήσομαι, i. e. -ωμαι. Conjunct. parallel to ὀνομήνω.
- l. 242. ἀλλ' οἷον τόδ' ἔρεξε. We may supply καταλέξω or some such word, or make a sort of exclamation of it, 'But to think of what a thing this was that he did!' which latter way the Schol. prefers.
- l. 244. αὐτόν μιν = the later ἐαυτόν.
- l. 247. κατακρύπτων, 'disguising himself.'
- l. 248. ὃς οὐδὲν τοῖος ἔην, 'who was in no wise such an one,' sc. anything but a beggar. δέκτης and οἰκεὺς seem irreconcilable.
- l. 249. ἀβάκησαν = 'took no notice.'
- l. 250. τοῖον ἔοντα = 'though so disguised.' Others interpret, 'I knew him to be such an one as he really was,' Od. ii. 144.
- l. 254. μὴ πρὶν ἀναφῆναι . . πρὶν ἀφικέσθαι, *non prius ostendere quam advenisset*.
- l. 258. κατὰ δὲ φρόνιν ἤ. π., 'brought back much information.'
- l. 262. δῶχ' = ἔδωκε.
- l. 263. νοσφισσαμένην, 'having quitted;' so with accus. Κρήτης ἔρεα νιφόοντα νοσφισάμην, Od. 19. 338.
- l. 264. φρένας . . εἶδος. For this *accusativus respectus* defining τευ more closely, cp. Od. ii. 336.
- l. 269. τοιοῦτον is probably masc. agreeing, κατὰ σύνεσιν, with Ὀδυσ. φίλον κῆρ, which is merely a periphrasis for Ὀδυσσεύς.
- l. 272. ξεστῶ = 'fine-wrought.' ἵνα = 'where.'
- l. 274. κελευσέμεναι δέ σ' ἔμελλε, 'some God must have bidden you [come].' μέλλω is followed by a future, as in Od. 9. 477, or by an aor., as inf. v. 377. κελευσέμεναι may, therefore, be an aor. with the sigma, like οἰσέμεναι, σωσέμεναι, etc. Had Helen's purpose come to pass the Greeks were lost.
- l. 277. περι[έ]στειξας, 'thou didst walk round.'
- l. 278. ἐκ δ' ὀνομακλ. = ἐξονομακλήδην δέ.
- l. 279. ἴσκουσ' ἀλόχοισιν, see on Od. 2. 121.
- l. 283. ὑπακοῦσαι, 'to answer,' Od. 10. 83.
- l. 285 = Od. 2. 82.
- l. 292. ἄλγιον, 'all the harder!' cp. βέλτερον, Od. 6. 282. τάδε = 'his cleverness and endurance.'
- l. 294. τράπετε, 'send us off.'



ll. 297-300 = Od. 7. 336-339. δέμνια, 'bed-steads,' ἔσασθαι, 'to wrap themselves in.'

l. 302. ἐν προδόμφ. This merely resumes the phrase ἐπ' αἰθούσῃ = 'under the verandah.'

l. 312. τίπτε δέ σε = *quâ vero de causâ necessitas huc te attulit?*

l. 314. δήμιον ἦ, 'Is the matter a public one, or private?'

l. 317. εἰ ἐνίσποις, '[To see] if you could tell me.' κληηδόνα for κληηδόνα, from Epic form for κληδών.

l. 320 = Od. 1. 92.

ll. 322-331 = Od. 3. 92-101.

l. 335. This simile is remarkable for having several points of comparison. The hind and fawns represent the suitors: the thicket is the house of Odys. The lion is Odys. himself. Notice how the hypothetical mood [ἐξερέησι] passes into the perf. and aor. indic. as the picture becomes realized in the poet's mind. Cp. Od. 5. 328 φορέησιν . . ἔχονται.

l. 339. ἀμφοτέροισι includes the dam and her fawns, as representing both divisions of the family. Cp. Virg. Aen. 1. 462

*Atridas Priamumque et saevum ambobus Achillen.*

l. 341 = Od. 7. 311.

l. 343. ἐξ ἔριδος, 'in a match.' Philomeleides, the king of Lesbos, was said to have challenged to a contest in wrestling all who landed on his shores.

ll. 345, 346 = Od. 1. 265, 266.

l. 345. τοῖος ἔων takes up the same words from v. 342, 'O that in such strength Odys. might come among the suitors; all of them would find speedy doom, and would rue their wooing.'

l. 348. παρακλιδὼν adds a closer description to παρὲξ, 'I won't give you a different answer off the point and shirking your question, nor will I mislead you,' i. e. he will neither withhold the truth nor tell him what is false.

l. 349. ἀλλὰ τὰ . . τῶν οὐδὲν, i. e. *quae vero senex mihi narravit, ex iis nihil celabo.*

l. 351. Αἰγύπτῳ. It is doubtful whether this is the land or the river of Egypt, sc. the Nile; see inf. vv. 477, 581.

Join ἔτι . . ἔσχον and δεῦρο . . νέεσθαι.

l. 352. ἐπεὶ οὐ. Synizesis, § 4. 2. τεληέσσας = not so much 'perfect' as 'effective,' that win an answer (τέλος) from heaven.

l. 354. ἔπειτα, begins the story = 'now.'

l. 355. Pharos lies so near the coast (less than a mile) that it is hopeless to reconcile the story with actual topography.

l. 356. τόσσον ἀνευθ' ὄ., 'as great a way off as a ship makes in a whole day.'

l. 357. ἦνυσεν, aor. of custom.

ἐπιπνέησι. For the diphthong ει, see § 3. 2.



1. 358. ἀπὸ . . βάλλουσι, 'they push off.'
1. 359. μέλαν = 'from deep wells,' so κρήνη μελάνυδρος, Od. 13. 409.
1. 363. κατέφθιτο, syncop. aor. from form φθίω, 'all our victuals would have been spent.'
1. 367. νόσφιν ἑταίρων defines οἶφ. μ' is for μοι, § 6.
1. 369. ἔτειρε δέ, where later Greek would have γάρ. No man in Homeric times would eat fish when he could get meat.
1. 371. Trans. 'Art thou utterly a fool and spiritless; or art thou wilfully reckless, and takest pleasure in sorrow? seeing thou art so long cooped up in this island, and canst find no escape, while the heart of thy comrades is fainting.' μεθίεις, § 23. 1.
1. 377. See on sup. v. 94.
1. 380. πεδάα = 'keeps me a prisoner here.' ἔδησε, 'stopped me' originally, cp. sup. v. 351.
1. 387. τεκέσθαι, sc. ἐμέ, 'begat me.'
1. 388. λελαβέσθαι, § 16. 2.
1. 389. ὅς κεν, apodosis, 'he will tell thee.' Or, retaining relational force, render 'him, if you can, lay wait for and seize, in the hope that he will tell thee.'
1. 393. οἰχομένοιο ὁδόν, 'while thou art away on a journey;' so ἐλθεῖν ὁδόν, Od. 3. 316.
1. 395. αὐτῇ, emphat., 'Do thou thyself;' for Menel. does not understand the plan.
1. 400. Constant usage seems to prove that δέ and not δὴ as proposed is the word after ἦμος: δέ may here be compared with ἔπειτα, sup. v. 354. ἀμφιβέβηκει is the reading of the majority of MSS., and if it be adopted, we must treat it as an aor. of custom, being the only past tense in use from the pres. perf. ἀμφιβέβηκα. But ἀμφιβέβηκη, the reading in the text, is much simpler.
1. 402. φρίξ, the ruffled surface of water. Cp.  
οἷη δὲ Ζεφύροιο ἐχεύατο πόντον ἐπὶ φρίξ  
ὄρνυμένοιο νέον μελάνει δέ τε πόντος ὑπ' αὐτῆς. Il. 7. 63, 64.
1. 404. νέποδες. This word has been variously interpreted as 'footless,' 'web-footed,' and 'offspring.' The last is best. It may be referred to root ΝΕΠ. seen in ἀνέψιος, nep-os, nep-tis, etc.
1. 406. πικρὸν ὁδμήν, see § 13. 2. But πικρὸν may be adv. to ἀποπνεύουσαι.
1. 408. ἐξείης, 'in order,' i.e. Menel. and his companions, though only σὲ is used in the preceding line.
1. 410. ὀλοφώια, the 'black arts' of a wizard.
1. 411. ἔπεισιν, 'goes his rounds;' cp. ἐποίχεσθαι, inf. v. 451.
1. 412. πεμπάσσεται, i. e. πεμπάσσηται, properly, 'to count on the five fingers.'
1. 416. αὔθι ἔχειν, 'keep him where he is;' so αἶθι μένειν, Od. 5. 208. The infin. for imperat., as sup. v. 408.

1. 417. *πειρήσεται*, sc. *ἀλύξαι*, 'He will try to do so by turning into everything that is made for moving on the ground.'

1. 420. *αὐτὸς* = *Proteus himself*.

1. 421. *τοῖος ἔων*, in his original shape.

1. 422. *σχέσθαι*, 'cease;' so *ἔσχοντο μάχης*, Il. 3. 84.

1. 426. *ἔστασαν*. Virg. Aen. 6 ad fin., *stant littore puppes*.

1. 427. *ἦα*, § 23. 3. *πόρφυρε*, 'was troubled.' Either a redupl. from *φύρω*, or connected with root *ΦΡΥ*, seen in *φρέ-αρ* and Lat. *fer-veo*.

1. 434. *πεποιθεα*, § 21. 3. *ἰθὺν*, 'enterprise'

1. 435. *ὑποδύσα*, 'having plunged beneath,' described sup. v. 425.

1. 438. *εὐνὰς*, 'lairs,' shallow pits scooped in the sand.

1. 442. *ὀλωτάτος*, § 13. 2.

1. 445. *ἀμβροσίη*, a fem. adjective used substantively, as *ἡοίη*, inf. v. 447. Here it must mean not the food of the gods, but a refreshing perfume. The corpse of Patroclus is kept from decay by its use, Il. 19. 38.

1. 449. *ῥηγμῖνι*, 'at the breaker's edge;' *κῦμα χέρσῳ ῥηγνύμενον*, Il. 4. 425.

1. 450. *ἔνδιος*, 'at noon,' lit. in full daylight. Root *ΔΙF*, Lat. *di-es*.

1. 451. *ζατρεφίας*, 'plump, well fed.' *ζα* = *διὰ*, through the pronunciation of the iota as j, 'thoroughly.'

*λέκτο ἀριθμὸν*, 'told their number.'

1. 453. *λέκτο αὐτὸς*, 'lay down himself.' Two syncopated aorists from distinct roots, viz. *ΛΕΓ* and *ΛΕΧ*. So in Latin *lēgo* from 1st, and *lectus* ('a bed') from 2nd. *ώισθη* (*οἶμαι*), commoner in middle aor. *οἶσατο*, 'suspected.'

1. 458. *ὕπιπτηλον*. The first half is the emphatic part, the latter is generically applicable to all trees. So *δρὺς ὑψίκομος*, Od. 12. 357; *πυκνόπτεροι ἀηδόνες*, Soph. O. C. 17.

1. 460. *ἀνίαζε*, 'grew tired;' intrans., as inf. v. 598.

1. 463. *τέο σε χρή*; see on Od. 1. 124.

1. 465. *παρατροπέων με*, 'seeking to mislead me.'

1. 472. *ἀλλὰ μάλα*, cp. Od. 5. 342, 'Why of course you ought,' etc.

1. 476. *ἐυκτίμενον*. The other reading is *ἐς ὑψόροφον*. But *ικέσθαι* can be used with the accus. without a preposition, as in Od. 3. 1.

1. 477. *διυπετής*, lit. 'fallen from Zeus,' i. e. from the sky; here it means 'rain-fed.'

1. 490 = Od. 1. 238.

1. 492. *οὐδέ τί σε χρή*, *nec te oportet haec rescire*.

1. 493. *ἔμὸν νόον* = 'what I know.'

1. 495. *λίποντο* = *supererant*, Od. 3. 196, inf. v. 537.

1. 497. *μάχη δέ τε καὶ σὺ*, 'At the battle you yourself were present' = I need tell you nothing of the doings before Troy.

1. 498 = Od. 1. 197.

1. 499. *Αἴας* = the Locrian Ajax, son of Oileus.

1. 500. *Gyrae*, probably off the south of Euboea (Virg. Aen. 11. 261). Ajax was wrecked thereon, but got on *terra firma*.

1. 503. καὶ μέγ' ἄσθθη, 'and had been recklessly presumptuous.' The ἄσθη was the folly that suffered him to make such a boast. Cf. *furias Aiakis Oilei*, Virg. Aen. 1. 41.

1. 504. φυγέειν. Although after words expressing expectation and the like, aorists may be used where the future would be more natural (cp. Od. 2. 171, 280), still it is likely that φυγέειν keeps its past signification here. He sat on the rock and boasted that he *had escaped*.

1. 508. τὸ μὲν, 'And the one part stayed where it was, but the other fell in the sea, the broken piece,' on which Ajax had been sitting.

1. 510. τὸν δέ, 'And him [the crag] carried down through the vast surging sea: so there he died, when he had drunk the brine.' This line was rejected as unworthy by many critics, because they failed to see the grim humour of it, that almost partakes of the nature of a σκῶμμα παρὰ προσδοκίαν. Cp. Od. 12. 350.

1. 512. σὸς ἀδελφεὸς = Agamemnon.

1. 514. Μαλειάων. As this lay out of Agamemnon's course, we must suppose that a storm (Od. 5. 109) first drifted him south, and as he worked up again and sighted Malea, a fresh hurricane drove him north-east to the Argolic promontory. Here the wind changed, and let him make his port.

1. 519. κείθεν takes up not ἀργοῦ but ἐσχατιήν, while ὅθι refers back to ἀργοῦ only. The wind shifted in his favour, and gave him a fair run from the promontory of Argolis. Bekker, Ed. 2, proposes to meet the difficulty by inserting vv. 517, 518 after v. 520.

1. 520. ἵκοντο, sc. Agamemnon and his friends.

1. 521. ἦ τοι ὁ. Here the apodosis begins.

1. 522. ἀπτόμενος, 'as he touched it.'

1. 523. χέοντο. Notice the use of plural verb with neut. plur., Od. 2. 156.

1. 525. ὑπέσχετο δὲ μισθὸν, 'and promised as his pay.'

1. 526. Both ὃ γε and ἐ are best referred to the σκοπός. 'He watched for a year, lest he (Agamemnon) should pass him by unobserved.'

1. 531. The whole scene is laid ἐν μεγάροισι, so that ἐτέρωθι means 'at the other side of the hall.'

1. 532. Join βῆ ἵπποισιν καὶ ὄχεσθιν. Cp. sup. v. 8.

1. 534. ἀνήγαγε, 'brought up from the shore.'

1. 535 = Od. 11. 411. κατέκτανε, aor. of custom.

1. 537. ἔκταθεν (κτείνω), § 22. The story here told is inconsistent with the form of it in Od. 11. 405 foll.

1. 541. For grief shown by 'rolling on the ground,' cp. Od. 10. 499.

1. 546. κεν κτείνειν. If κεν [for which Bekker, Ed. 2, reads καί] be retained, we must regard it as a loosely expressed apodosis to a protasis

understood. 'Either you will find Aegisthus alive, or [if you don't] Orestes will have been his slayer, and you will come in for the funeral feast.' Cp. Od. 3. 309.

l. 553. This verse is generally rejected as inconsistent with the statement of Proteus (sup. v. 496) that only two chieftains were dead.

ll. 557-560 = Od. 5. 14-17.

l. 562. Ἀργεῖ here = Peloponnese.

l. 563. The heroes are transported alive (οὐ θέσφατόν ἐστι θανέειν) to Elysion, and are found there not as εἶδωλα καμόντων, but with real bodies. Elysion (ἡλυσις, 'where men go') lies in the far west.

l. 566. οὐ . . οὔτε . . οὔτε. So οὐ Τρώων . . οὐτ' Ἐκάβης οὔτε Πριάμοιο ἀνακτος, Il. 6. 450.

l. 569. οὐνεκα takes up πέμψουσι, sup. v. 564. σφιν = 'in their eyes.'

ll. 570-576 = sup. vv. 425-431.

l. 577 = Od. 11. 2.

l. 581. εἰς Αἰγύπτιοι, supply ὕδωρ, as sup. v. 477. εἰς with στήσα means, 'I sailed them back thither and moored them there.'

l. 584. χεῦα τύμβον, 'I heaped up a cairn.'

l. 596. τοκῆων, here used loosely for mother and grandfather.

l. 597. ἔπη means 'the story;' μῦθοι includes the way of telling it.

l. 600. δῶρον δέ. 'But let the gift which you shall give me be something to treasure up: horses I will not take to Ithaca.'

l. 602. πεδίοιο. The Eurotas valley is too narrow to come under this description, which may refer to the east part of Messenia, under the rule of Menelaus.

l. 603. λωτὸς (different from λωτὸς of Od. 9) is a sort of 'clover:' κύπειρον is probably the marsh plant called 'galingale.'

l. 604. εὐρυφυῆς, 'broad in the ear,' a characteristic of barley.

l. 606. ἐπήρατος cannot mean 'lofty' (ἐπαίρω) as some commentators interpret, but 'charming,' as elsewhere. The awkward asyndeton in v. 606, and the unusual adversative sense which has to be forced upon καὶ (καὶ μᾶλλον ἐπ.) are both avoided if we place v. 606 after v. 608 Ἰθάκῃ δέ τε καὶ περὶ πασέων αἰγίβοτος καὶ μ. ἐ. ἰ.

l. 610. κατέρεξεν, (καταβρέζω).

l. 615. See on sup. v. 132.

l. 618. ἀμφεκάλυψε, so κεύθειν, Od. 6. 303.

l. 619. κείσέ μ. νοστ. = 'as I came there on my home voyage.' τεῖν = σοι.

ll. 621-624. These lines are unsuited to the feast which Menelaus is represented as giving, sup. vv. 3 and 16. They describe a sort of ἔρανος the very details of which (e. g. ἡγον, ἔπεμπον) are unhomeric. Probably the lines were introduced to soften the abrupt change of scene from Sparta to Ithaca.

l. 627. ὅθι περ πάρος (sc. τέρποντο). The reading in the text is



that of Aristarchus; the majority of MSS. have ὅθι περ πάρος ἔβριον ἔχουσιν.

1. 633. νεῖτ[αι], 'will return.' νέομαι, used in a fut. sense Od. 11. 114.

1. 634. χρεὼ γίγνεται, 'need is come for it.' χ. γ. governs the same case as its equivalent χρῆ.

1. 636. ὑπὸ = 'at the teat.'

1. 637. τῶν κεν, 'I should like to drive away one of them and break him in.'

1. 639. Join αὐτοῦ ἀγρῶν, 'there on the estate,' as ἄλλοθι γαίης, Od. 2. 131.

1. 642. Antinous asks whether any of the young Ithacensian nobles accompanied him, or his own servants; he had servants of his own, so the latter was equally possible (δύναιτό κε).

1. 646. ἀέκοντος. The conjectural reading ἀέκοντα removes all difficulty from the line, for ἀπηύρων generally takes a double accus. Cp. Od. 11. 202. As the line stands, we may suppose a mixed construction between ἀπαυρᾶν σε νῆα and ἀπαυρᾶν ἀέκοντος νῆα. The construction βίη ἀέκοντος, 'in spite of your reluctance,' is posthomeric. But it is not unlikely that ἀέκοντος stands in a loose participial construction almost equivalent to the gen. absolute. For such a usage, cp. Od. 6. 157 σφισι . . λευσσόντων, 9. 256 ἡμῖν . . δεισάντων, 9. 458 οἱ . . θεινομένων.

1. 652. μεθ' ἡμέας, 'next to us.' Others make the phrase = μεθ' ἡμῶν, 'among us,' as Od. 16. 419

καὶ δέ σέ φασιν

ἐν δῆμῳ Ἰθάκης μεθ' ὁμήλικας ἔμμεν' ἄριστον.

1. 653. οἷ οἱ ἔποντο = *bi eum comitabantur*.

1. 654. τῷ αὐτῷ, 'to the man himself [Mentor].'

1. 658. ἀμφοτέροισιν, sc. Antinous and Eurymachus.

11. 661, 662. These lines were probably transferred hither from 11. 1. 103. If ἀμφιμέλαιναι is rightly written in one word (instead of letting ἀμφὶ stand as an adverbial adjunct to πίμπλαντο), it may mean 'darkened all through,' either by mental *gloom*, or by the 'black gall,' which was supposed to be an accompaniment of passion. Cp. μελαγχίτων φρὴν, Aesch. Pers. 114, κελαινόφραν μήτηρ, Eum. 459.

1. 662. ἔϊκτην, cp. sup. v. 27.

1. 665. Trans. 'Away this young lad has gone, as you see, in spite of so many of us here.' The simplest account of αὐτως (rendered here 'as you see') is that it is another form of οὕτως, and the many different meanings assigned to it by different commentators only prove that it is in each case coloured by the context in which it occurs, and is interpreted by tone and gesture to express the speaker's feelings. If it be referred to αὐτὸς, we might here render, 'he has simply taken himself off.'

1. 667. ἄρξει, 'He will get the start and go still further in being . . '



He had already got the start of them in slipping out of Ithaca unopposed. Cp. ἦρχε νέεσθαι, 'He was the first to go,' Il. 2. 84.

l. 669 = Od. 2. 212.

l. 670. ἰόντα = 'on his way.' The context may imply that this means 'on his return;' but εἶμι in itself contains no such idea.

l. 672. ναυτίλεται, conjunctive aorist. MSS. give ναυτίλλεται pres.

l. 675. ἄπυστος, 'uninformed,' used passively Od. 1. 242.

l. 682. ἡ εἶπεμ., § 4. 3.

l. 684. μὴ μνηστεύ.. δειπνήσειαν. Penelope meant to say two things: (1) Would that they had never wooed me, nor even met here at any other time! and (2) Would that they might now eat their last meal here! But only (2) is put out in full, and (1) shrinks into a mere participial sentence; the initial μὴ, which would have introduced a negative wish, serving only to negative the participles. The whole sentence might be turned, *Utinam... nec me unquam petentes neque alio tempore congressi... ultimdm hic cenam jam nunc comedant!* The parallel generally quoted from Od. 11. 613 is not altogether in point, as there a negative wish is introduced in the ordinary way by μὴ.

l. 686. The change to the 2nd person in κατακείρετε shows that Penelope includes Medon in the charges against the μνηστήρες.

l. 688. τὸ πρόσθεν, 'ere this,' 'long ago,' explained by παῖδες ἑόντες = 'in the days of your childhood.' ἀκούετε, cp. Od. 3. 84.

l. 690. Join οὔτε ῥέξας τινὰ ἐξαίσιόν τι, οὔτε εἰπών. Trans. 'In that he never did anything unfair to any one in the town, nor said it, which is the common way with high-born kings: one man [a king] will likely enough hate, another he may love.'

l. 691. δίκη, in the sense of 'custom,' Od. 11. 218. The conjunct. and optat. moods express the relative probability of an ordinary king showing hatred or favour. Cp. ἡ κε φέρησι μέγα κράτος ἡ κε φεροίμην, Il. 18. 308. With ῥέξιν τινά τι, cp. Il. 2. 195 μὴ τι χολωσάμενος ῥέξῃ κακὸν υἱας Ἀχαιῶν. So inf. ἐώργει ἀτάσθαλόν [τι] ἄνδρα.

l. 695. εὐεργέων, from εὐεργέα plur. of εὐεργής.

l. 704. ἀμφασίη ἐπέων for ἀφασίη, as ἄμβροτος for ἄβροτος.

l. 705. θαλερὴ φωνή, 'the flow of her voice;' so θαλερὸν δάκρυ, the notion being 'fresh growing,' 'vigorous.'

l. 709. πουλὺν, see sup. v. 406.

l. 712. ὥρορε, redupl. aor.

l. 717. πολλῶν.. ἑόντων, 'though there were many [seats] in the chamber.' οἶκος, as in Od. 1. 356.

l. 721. ἄδινδον, ἄδην, = 'her fill of weeping.'

l. 722. περὶ γὰρ, see on Od. 1. 66. τράφεν ἦδ' ἐγένοντο. Cp. sup. v. 208.

l. 726 = Od. 1. 344. The Schol. rejects the line here as superfluous.

l. 728. ἀκλέα, for ἀκλεέα = 'without any tidings (κλέος) of him.'

1. 733. τῷ κε μάλ' ἢ κεν. The only instance of the double κε. The double ἂν is not found in Homer; for ἂν. . κε, cp. Od. 5. 361. Here the first κε gives a conditional character to the whole sentence, which is then subdivided into two conditional clauses.

1. 736. ἔτι seems to point to the time when she was yet at home, before she reached Odysseus' house.

1. 740. ὀδύρεται, 'make his plaint to the people who are bent on destroying.' It is simpler to make λαοῖσι the direct antecedent to οἱ and to consider them as siding with the suitors. Otherwise we must render 'complain to the people [about those] who,' etc.

1. 743. Eurycleia means to say, 'Whether you slay or spare me, yet I will speak out.'

ll. 747-749 = Od. 2. 374-376.

1. 752. εὐχε[ο].

1. 754. κάκου (for κάκοε from κακῶ) = 'trouble not.'

1. 755. Ἀρκεισιάδαο. Arceisius was father of Laertes.

1. 756. ἐπέσσεται = *supererit*.

1. 757. ὑπερέφεία. Synizesis of last syllables.

1. 761. There is no mention of Penelope burning the barley; so that we are to suppose that she poured it from the basket as though it had been a libation.

1. 764. Join κατὰ.. ἔκκε, 'burned up.'

1. 767. ὀλόλυξε, as in Od. 3. 450. οἱ, *dativus commodi*.

1. 768 = Od. 1. 365.

1. 769 = Od. 2. 324.

1. 771. ἀρτύει. The suitors misinterpreted the meaning of Penelope's sacrifice and prayer. δ = *quod*, 'that.'

1. 772. ἴσαν, § 23. 8, 'But this they knew not, how things really were.' Viz. that Penelope was aware of their plans.

1. 774. δαιμόνιοι, 'reckless men,' i. e. rendered infatuate by the influence of some higher power.

1. 775. πάντας ὁμῶς, 'all alike' (distinguish ὅμως and ὁμῶς), whether about the plot against Telemachus or about Penelope's wedding.

1. 776. σιγῇ τοῖον, see on Od. 1. 209.

1. 782. τροποὶ, leathern loops to hold the oar at the gunwale. Cp. the use of τροπωτήρ, Thuc. 2. 93.

1. 783 = Od. 8. 54.

1. 785. The ship was ready to start at a moment's notice; not drawn up on the sand, but riding at her moorings (εὐναί) 'well out in the water.' She was made fast to the shore also by the πρυμνήσια, so they were able to warp her in and disembark (ἐκ δ' ἔβαν), as they had no small boats.

1. 788. ἄπαστος ἔδ. ἢ. ποτ. is added as epexegetis to ἄσιτος.

1. 792. The point of comparison is the fear and helplessness of the

lion, and the narrowing circle of huntsmen drawing in upon him. Join *περιάγειν μιν κύκλον*, as *ἀμφιεννύναι με χλαῖναν*, Od. 10. 542.

l. 793. *νήδυμος*. See Buttmann Lexil. sub voc., where *νήδυμος* is held to be an erroneous form for *φῆδυμος*, i. e. *ἡδύς*. The interpretation of Aristarchus, sc. *ἀνέκδυτος*, points to a derivation *νη-δύω*.

l. 799. *πέμπε*, sc. *Ἀθήνη*.

l. 800. *εἰώς*, properly = 'until,' here means, 'in order to.'

l. 802. *παρὰ κληίδος ἱμάντα*, see on Od. 1. 442.

l. 803. Join *καὶ προσέειπέ μιν μῦθον*, with double accus., as *προσανδᾶν*.

l. 807. *ἀλιτήμενος* (like *βλήμενος*, *οὐτάμενος*, *ἀλαλήμενος*), is a participle of the syncopated second aor., in a sort of adjectival sense = 'sinful,' 'guilty in the eye of the Gods.' *ἀλιταίνω* generally takes the accusative.

l. 809. *ἐν ὀνειρείησι πύλῃσι*. Cp. Od. 19. 562 foll.

*δοιαί γάρ τε πύλαι ἀμνηνῶν εἰσὶν ὀνείρων,*

*αἱ μὲν γὰρ κεράεσσι τετεύχεται, αἱ δ' ἐλέφαντι.*

*τῶν οἱ μὲν κ' ἔλθωσι διὰ πριστοῦ ἐλέφαντος,*

*οἳ ῥ' ἐλεφαίρονται, ἔπε' ἀκράαντα φέροντες*

*οἱ δὲ διὰ ξεστῶν κεράων ἔλθωσι θύραζε*

*οἳ ῥ' ἔτυμα κραίνουσι, βροτῶν ὅτε κέν τις ἴδῃται.*

The adjective *ὀνειρείος* only occurs here.

l. 811. *πωλέαι*, pronounced as two syllables by synizesis, as *κέλεαι* inf. v. 812. For the use of the present tense with *πάρος* cp. Od. 5. 88. Another reading is *πωλέ'*, sc. *πωλέ[αι]*.

l. 821. *ὃ γέ* resumes the original subject [*παῖς*], as Od. 1. 4. *τῶν ἐνὶ δῆμῳ, ἔν' οἴχεται*, *eorum in populo apud quos hinc procul versatur*; for *ἵνα* must not be construed as if = 'quo' *digressus est*, but it marks the place where he now is.

l. 831. *θεοῖό τε ἔκλυες αὐδῆς*, 'and didst hearken to some god's bidding.' As *Hermes*, himself a *θεός*, might be sent by *Zeus*.

l. 834. *εἰν Ἀΐδαο δόμοισι*, supply *ἐστί*.

l. 836. *ἀγορεύσω κείνον*, parallel construction to *κατάλεξον κείνον*, sup. v. 832.

l. 838. *κληίδα σταθμοῖο* = 'the bolt that fitted into the doorpost.'

l. 841. *νυκτὸς ἀμολγῷ*. See Buttmann Lexil. sub voc.

l. 846. *Ἀστερίς*. There is no islet to be found now answering to Homer's description. The attempt to identify it with *Dascalion* (a mere rock without a port or the possibility of one), does not mend matters. Besides, this is a poem and not a treatise on geography.

BOOK V.

In Book I (82 foll.) Athena had proposed to send Hermes to Ogygia, and to proceed herself to Ithaca to counsel Telemachus. Her own part had been performed; but Hermes had not yet been despatched, though six days had elapsed since Athena's request. She therefore repeats it.

1. 1. The story of Tithonus and the gift of 'cruel immortality' is later than the *Odyssey*. Here he appears as a noble hero.

1. 3. *θῶκόνδε*. The daily gathering of the gods in the Hall of Zeus. For the construction, cp. *ἐς θρόνους ἕζοντο*, *Od.* 4. 51.

1. 6. *μέλε γάρ οἱ*, 'For he was in her mind while staying in the halls of Calypso.' The impersonal use of *μέλει* is later than Homer.

1. 7 = *Od.* 8. 306, etc.

1. 8. *πρόφρων*, see on *Od.* 2. 230. We must either suppose the following lines to be an interpolation, or else regard them as an intentional resumption of familiar passages; vv. 8-12 = *Od.* 2. 230-234; 14-17 = *Od.* 4. 557-560; 18 = *Od.* 4. 727 and 700; 19, 20 = *Od.* 4. 701, 702.

1. 18. *μεμάσσι*, the subject to this is suggested by *λαῶν*, sup. v. 12.

1. 20. *Πύλον*, see on *Od.* 3. 4.

1. 23. *οὐ γὰρ δὴ*, 'Why, did not you yourself counsel this plan, that Odysseus may wreak vengeance on them at his return?' As a matter of fact Athena had not alluded to the vengeance.

1. 27. *παλιμπετές*, a neut. adj. used adverbially, like *ἐπιτηδές*. It conveys here the notion of a fruitless enterprise. Cf. 'I will turn thee back by the way by which thou camest' (2 Kings 19. 21). *ἀπονέωνται*, the initial syllable lengthened *metr. grat.*

1. 29. *αὐτε*, slightly adversative, = 'you, for your part;' like *αὐτάρ*, only that it never begins the clause. The sentence opens with *γάρ*, as the clause introducing the reason for an act is often put first in Homeric syntax. Cp. *Od.* 1. 337; 8. 159; 10. 190, 226.

1. 30. *εἰπεῖν*, infin. for imperat.

11. 30, 31 = *Od.* 1. 86, 87.

1. 33. *σχεδῆς* (sc. *νηός*), properly, a femin. adjective from *ἔχω*. The epithet *πολυδέσμου* suggests that it may mean a structure of *joined* planks. Cp. *σχεδόν*.

1. 34. *Σχερίη*. The Phaeacians had formerly dwelt in *Ἵππερίη* (*Od.* 6. 4), 'the Highland;' then they were settled in Scheria, which place later tradition identified with Corcyra (*Thuc.* 1. 25 and 3. 70). But Scheria only means 'coast-line,' and has no 'local habitation.' The ships, gardens, and palace are the marvels of fairy-tale, and the people and their country are equally fabulous.



1. 36. *περὶ κῆρι* .. *τιμήσουσι*. It is better to interpret *περὶ* in this phrase adverbially = *περισσῶς*, and to take *κῆρι* as a local dative. We get the constituent elements of the full expression; e.g. *περὶ*.. *φιλεῖν*, Od. 8. 63, and *κῆρι* .. *φιλεῖν*, Il. 9. 117. It is not easy to say what *περὶ κῆρι* could mean, though later writers may have used analogous phrases, as *περὶ φόβῳ*, Aeschyl. Cho. 35.

1. 39. *Τροίης*, sc. *γαίης* = 'Troy-land.' *Ἴλιον* is the city.

1. 41 = Od. 4. 475

1. 43. *διάκτορος*, see on Od. 1. 84.

11. 44-46 = Od. 1. 96-98.

1. 47. *εἴλετο δὲ ῥάβδον*. So Virg. Aen. 4. 242

*Tum virgam capit; hac animas ille evocat Orco*

*Pallentes, alias sub tristia Tartara mittit:*

*Dat somnos adimitque, et lumina morte resignat.*

1. 50. *Πιερίην δ' ἐπιβάς*, seems to refer to his flight over the peaks of the Pierian range that runs N.W. from Olympus, from which clear mountain heights (*ἐξ αἰθέρος*) he plunged into the sea.

1. 53. *πυκινὰ πτερὰ*, 'his thick plumage.' Hermes does not take the shape of a cormorant, but only rides over the waves like one, for *πέτετο*, v. 49, can be used of any rapid motion.

1. 54. *πολέεσσιν*, § 13. 5. Cf. *πολλὰ κύματα* .. *βάντ' ἐπιόντα τε*, Soph. Trach. 112.

1. 56. *ἡπειρος* may be used of any *land* in opposition to *sea*. Here it is an island-coast. So used of Ithaca, Od. 13. 114.

1. 59. *ἐσχαρόφιν*. For the position of the *ἐσχάρη*, see plan of House. The termination *-φιν* points to a noun of the second and not of the first declension. Cp. *ἐννήφιν*, the ordinary form, Od. 2. 2.

1. 60. *εὐκαέτοιο*, either Virgil's *fissile lignum*, or 'deftly split' into billets. *θύον*, perhaps the *arbor vitae*.

1. 62. *ἐποίχεσθαι*, 'moving at the loom.' Weavers had to cross from side to side of the loom to take up the shuttle after it had been thrown across through the warp. Cp. Pind. Pyth. 9. 33 (18) *ιστῶν παλιμβάμους ὁδοῦς*.

*κερκίδ[ι]* = 'with the shuttle,' § 6.

1. 66. *σκῶπες* may mean the 'little horned owl,' and *εἰνάλιναι κορῶναι*, 'cormorants,' so called from their plumage, which is not unlike the 'crow's.' *τανύγλωσσοι*, 'long-tongued,' refers to their constant screeching.

1. 67. *θαλάσσια ἔργα*, 'business in the waters;' e.g. fishing.

1. 68. We have done with the background and the surroundings; a new feature is now introduced. 'But on the spot (*αὐτοῦ*), round the cave, a garden-vine trained luxuriantly.'

1. 70. *πίσυρες*, Aeolic form for *τέσσαρες*.

*λευκῷ*, 'bright,' 'sunlit.' Cp. *μέλαν ὕδωρ*, Od. 4. 359.

i. 77. Join *ἄντην ἰδοῦσα*.



1. 84. This line belongs properly to inf. v. 158, and is rejected by the Schol.

1. 88. αἰδοῖός τε φίλος τε, 'an honoured and welcome guest;' with πάρος θαμίζεις, cp. Od. 4. 811.

1. 90. τετελεσμένον has got its meaning of 'possible,' from the thought that 'what has been done once,' can be done again.

1. 91. This line should be omitted, as contradictory to v. 86. It is absent from the majority of MSS.

1. 95. ἤραρε θυμὸν ἐδωδῇ, 'had comforted his heart with meat.' (Cp. Genesis 18. 5.)

1. 98. τὸν μῦθον, 'my story.' ἐνισπήσω, from ἐνέπω.

1. 103. Trans. 'It is wholly impossible that any other God should overreach or baffle the will of Zeus.' For ἔστι with accus. and infin., cp. Od. 11. 158.

1. 105. This idiomatic use of the superlative with the genitive need not be described as a substitution for the comparative; but, rather, the superlative retains its force, and the genitive stands simply as the case of reference. Here, 'The most wretched creature, viewed in reference to all others.' Cf. Thuc. 1. 36 ἡ Κέρκυρα τῆς Ἰταλίας καὶ Σικελίας καλῶς παραπλοῦ κέεται, i. e. 'favourably in relation to.'

1. 106. τῶν ἀνδρῶν takes up and defines more closely ἄλλων.

1. 108. Ἀθηναίην ἀλίτοντο, cp. Od. 3. 135; 4. 378.

1. 110. The Scholiasts rejected the whole passage vv. 105-111; at any rate we must dispense with vv. 110, 111, which represent Odysseus as driven on Calypso's shore by the storm raised by Athena.

1. 112. ἡνώγει, 'he bade me,' sc. sup. vv. 30 foll.

1. 118. σχέτλιοι, from ἔχσθαι, implies (like Lat. *improbus*) a pertinacious determination of carrying out a purpose at all hazards.

1. 120. ἀμφαδίην. Fem. accus. of adj. used adverbially (cp. σκεδίην, ἀντιβίην) = 'honourably,' a marriage that one may confess to without shame. ποιήσεται, conjunctive.

1. 123. The legend that makes Orion to be slain by Artemis, serves to confirm the identity of Ortygia and Delos; at any rate the name Ortygia is always connected with the worship of Artemis. The flights of quails (ὄρνυξ) common in the Archipelago suggest the etymology of the name.

1. 124. ἀγανοῖς. This proves that the phrase is used of every form of sudden death; for the visitation here is a wrathful one. Trans. 'painless.'

1. 125. Ἰασίῳ. This word (from *αἶα* or *ἰα*) points to the origin of the myth as connected with the fertile powers of the soil.

1. 126. ᾧ θυμῷ ἐξάσα, 'yielding to her own inclination,' i. e. not perforce.

1. 127. νειῷ ἐν τριπόλφ. The three ploughings of the soil took place (1) in autumn, (2) in spring, (3) in summer, for a second crop.

The third ploughing was called *νεῶσαι*, when the ground was 'freshened up;' *νειός* is hardly parallel in meaning with the Latin *novalis*.

l. 127. *ἄπυστος*, see Od. 4. 675.

l. 130. *περὶ τρόπιος βεβαῶτα*, 'bestriding the keel;' see inf. v. 371.

l. 132. *ἔλσας*, of a 'crushing' blow, from *εἴλω*, 'to squeeze.' Cp. *κέλσας*, from *κέλλω*. Cp. Od. 7. 250.

ll. 133, 134. These lines come in appropriately here, but not sup. vv. 110, 111, where they first occur.

l. 139. *ἀνώγει* is the present tense from a verb *ἀνώγω*, *ἤνωγον*, formed from the earlier perf. *ἄνωγα*.

l. 140. *οὐ πη πέμψω* is not so much 'I won't' as 'I can't dismiss him,' *οὐ γὰρ πάρα νῆες*.

l. 143. *οὐδ' ἐπικεύσω*, parenthetical = 'without reserve.' *ὥς κε* follows directly from *ὑποθήσομαι*.

l. 150. *ἦ[ε]*, § 23. 3.

l. 153. *οὐκέτι*, 'no longer.' At first she found favour in his eyes till he became home-sick.

l. 155. *παρ' οὐκ ἐθέλων ἐθελούσῃ*, i.e. *οὐκ ἐθέλων παρ' ἐθ*. The grammatical order is disturbed to bring the two contrasting words into juxtaposition. Cf. inf. v. 224 *μετὰ καὶ τόδε τοῖσι γενέσθω*, sup. v. 97 *θεὰ θεόν*.

l. 156. *ἠιόνεσσι*, see inf. vv. 418 foll.

l. 160. *κάμμορε* = *κατάμορε*, 'fate-crushed;' cp. *καμμονίη*, for *καταμονίη*, Il. 22. 257.

l. 161. *πρόφρασσα*, cp. the form *μέτασσαι*, Od. 9. 221, a femin. adj., answering to a masculine *πρόφρων*, with short form of root *φρα*. Cp. *προφράζομαι*, 'to be careful for.'

l. 163. *ἔκρια*, see on v. 252 inf.

l. 164. *ὑψοῦ*, as the *ἔκρια* form the highest part of the hull. He naturally begins by laying the keel.

l. 173. *ἄλλο τι δὴ τόδε μήδεαι*, 'Surely thou art *berrein* devising something else, and not my safe despatch.'

l. 174. *κέλει*, § 4. 3.

l. 175. *εἶσαι*, cp. Od. 3. 10.

l. 179. *μή τί μοι αὐτῷ*, 'that thou wilt not devise any other mischief, to do me harm;' *κακὸν ἄλλο* is the object, and *πῆμα* in apposition to it as a predicate. Cp. Od. 7. 195.

ll. 180, 181 = Od. 4. 609, 610.

l. 182. Trans. 'In sooth thou art a rogue, with no simplicity in thy heart—(her address is of a playful character)—seeing what the words are that thou hast devised to utter.'

l. 185. *κατειβόμενον*, 'that down-flowing water of Styx,' running from the upper world into the realms below.

l. 189. *ὅτε με χρεῖω*, 'whenever need might press so hard on me.'

l. 197. *οἷα βροτοὶ ἄνδρες ἔδουσι*. Calypso has no hope of making

Odysseus an immortal (sup. v. 135), so nectar and ambrosia are not suited to him.

l. 202. τοῖς ἄρα. Yet the conversation is only between two. Cp. Od. 7. 47.

l. 205. σὺ δὲ χαῖρε καὶ ἔμψης, 'Yet a blessing go with you notwithstanding.'

l. 215. τόδε χέω, 'be thus angry;' τόδε, a cognate accus. with the verb. Cp. Od. I. 409; and Eur. Med. 157 κείνῳ τόδε μὴ χαράσσον.

l. 224. τόδε τοῖσι, see on sup. v. 155.

l. 225 = Od. 3. 329.

l. 226. ἐλθόντες. τῶγε. Notice the confusion between plural and dual.

l. 230. ἀργύφειον. The second half of the word is referred by some to the root ΦΑ = 'appearance.' Others compare it with the termination of diminutives, e.g. ζώφιον.

l. 234. πέλεκυς (πλή-σσω), the *axe* for felling (inf. v. 244), σκέπαρνον, the *adze* for squaring and smoothing (inf. v. 237). Join ἔρμενον ἐν παλάμῃσι, as in Il. 18. 600 τροχὸν ('potter's wheel') ἄρ. ἐν. παλ. Syncop. 2nd aor. particip. of ἄρω.

l. 235. ἀμφοτέρωθεν, like the Lat. *bipennis*.

l. 237. ἐύξοον, not in an active sense, but 'smooth-polished,' referring to the handle of the adze.

l. 240. αὔα πάλαι περίκ., 'long sapless, quite dry,' the best substitute he could get for wood felled when green and put to season.

l. 244. πάντα, 'in all.' Cp. Od. 8. 258. πελέκκησεν, 'lopped.' The work of the σκέπαρνον begins at ξέσσε.

l. 245. σταθμή is not the plummet (σταφύλη), but a string rubbed with chalk, that is drawn tight on any surface, then lifted in the centre and let to fly back, so tracing a straight line.

l. 248. γόμφοισιν. Trans. 'Then he hammered it together with pegs and clamps.' Metal nails were called ῥῆλοι. The ἀρμονίαι may represent some simple form of mortice and tenon, or more likely cross clamps of wood laid over parallel timbers to keep them together, and pegged down to each timber with a γόμφος.

l. 249. ὅσσον τίς τ'. Trans. 'As wide as a man may trace out the hull of a broad freight-ship, of such size did Odysseus frame his raft.' τορνῶσεται is probably for τορνῶσεται. The τῶρνος used is a pencil at the end of a string working round a centre to mark circles.

l. 251. τόσσον ἔπ' = ἐπὶ τόσσον.

l. 252. ἱκρία δὲ στήσας. Trans. 'And he worked away at his ship ([ἐ]ποίει), putting up the decks by fitting them to the close-set ribs, and he finished off with the long side-planking.' The Schol. compares the σταμῖνες to the vertical threads or warp (στήμων) of the loom, which sufficiently describes their position. The side-planking (ἐπηγκενὺς, cp. διηνεκῆς) was naturally fastened on last (τελεύτα). The middle or waist

of the ship was undecked, and contained the rowers' benches and the hold (ἄντλος). The ἱκρία are two small decks, at the bows and at the stern, broad enough to sleep on (Od. 3. 353) or to walk on (Od. 12. 229). This falls in with the ordinary use of ἱκρίον = 'platform,' as in Herodt. 5. 16, and is quite consistent with the statement that the ancient ships were not covered in, for these decks only extended for a short distance. The timbers carrying the decks were naturally pinned to the upright ribs. See generally the Sketch of Ship, with Description (frontispiece).

1. 256. φράξε δέ μιν, 'And he fenced it from end to end with wattle-work of osier, to be a guard from the waves;' i.e. he made a wicker bulwark to prevent the broken water from splashing into the hold.

1. 257. ὕλην, the Schol. interprets as *ballast*, ξύλα, λίθους, ψάμμον.

1. 260. ὑπέραι = 'braces,' to trim the yard-arm to the wind; κάλοι = 'halyards,' to raise and lower the ἐπίκριον, cp. Od. 2. 426, where they are described as εὐστρέπτοισι βοεῦσιν. πόδες (Lat. *pedes*) = 'sheets,' at the two lower corners of the square sail. The σχεδίη is here treated as an ordinary ship of the period. There is nothing in the text to induce us to interpret it as the description of a mere make-shift. The whole story is a tale of marvel; and if Odysseus seems to have done more than any one man could do, it is quite in the spirit of the whole passage.

1. 262. τῷ = 'for him;' cp. Od. 8. 417.

1. 265. ἐν δέ οἱ ἄσκον, 'And on board (ἐν) the goddess put a skin of dark wine for him: one skin, that is, and a second big one of water.'

1. 266. ἦα or ἦα. This word is pronounced in three different ways to suit the metre ἦιᾶ, as here; ἦϊᾶ, Od. 2. 289; and ἦῖᾶ, Od. 12. 329.

1. 272. Huntsmen and husbandmen had for different constellations different names derived from familiar objects. So the same group of stars was represented either as a *bear* or a *wain*. Similarly, sailors saw in the Pleiades the stars whose setting closed the time for making a voyage (πλεῖν), while others regarded them as a flight of doves (πελειάδες) scared by the hunter Orion. Boötes, called by Hesiod Ἀρκτοῦρος, is said to 'set slow,' because at that time he occupies a line of greatest perpendicular length; at the time of rising he lies horizontally, and so comes into view more quickly.

1. 273. ἐπὶ κλησιν καλέουσι, 'they sur-name,' cognate accus.

1. 274. ἥ τ' αὐτοῦ στρέφεται, 'it turns round on the same spot and watches Orion.' The huntsman has the bear at bay, and circles round him; the bear keeps turning too and never takes his eyes off the hunter. To say that the bear is the 'only constellation that never sets' is untrue; if we are to seek a justification, it may be that in Homer's time the Bear was the only group of stars in the N. sky reduced to a constellation.

1. 277. χειρὸς seems to be used with special reference to the pilot's



*band* on the rudder. ἐπὶ ἄριστερὰ, 'towards the left,' used substantively, as Od. 3. 171; cp. ἐπὶ δεξιὰ χεῖρὸς, Pind. Pyth. 6. 19. Trans. 'Bid him sail, keeping this (constellation) on his left hand,' i.e. he is to sail from N.W. to S.E.

1. 279 = Od. 7. 268.

1. 280. ὅθι τε, '[in that part] where it (sc. γαῖα) was nearest to him.'

1. 281. εἶσατο δ' ὥς ὅτε. The ὅτε disappears in the English idiom. The phrase is a short way of writing εἶσατο δ' ὥς ῥινὸν ὅτε εἶδεται, κ.τ.λ. Aristarchus reads ὅτ' ἐρινὸν, but it is hard to see how mountains could look like a fig-tree; others read ῥιν, 'a peak,' Od. 9. 191. A further difficulty in ῥινὸν is that the ultima of ὅτε should be lengthened before *Fr* (§ 2), as inf. v. 426; but if ῥινὸν can stand, the simile is intelligible enough. The low lands represent the rim of the shield, the mountains its boss. With εἶσατο δ' ὥς ὅτε, cp. ἤριπε δ' ὥς ὅτε πύργος, Il. 4. 462.

1. 282. Αἰθιόπων, cp. Od. 1. 22.

1. 284. μᾶλλον, 'more than before,' Od. 1. 20, 69.

1. 289. πείραρ, like τέλος θανάτου, inf. v. 326.

1. 290. ἀλλ' ἔτι μὲν μιν, 'But I promise that I will yet drive him to his heart's content on the path of misery;' cp. Il. 19. 423 οὐ λήξω πρὶν Τρῶας ἄδην ἐλάσαι πολέμοιο. With ἐλάαν κακ., cp. ἐπειγόμενος πεδίοιο, κ.τ.λ., where the gen. is local.

1. 293. Join συν-εκάλυψε νεφέεσσι.

1. 296. αἰθρηγενέτης = 'sky-born,' not = 'making clear weather.'

1. 300. δεῖδω μὴ εἶπεν. For the fact of her having spoken was certain. 'I fear lest she have spoken only too true,' cp. Od. 13. 215 ἴδωμαι μὴ τί μοι οἴχονται, Soph. El. 580 ὅρα μὴ πῆμα στυγῇ τίθης (not conjunctive), Eurip. Ion 1525 ὅρα.. μὴ σφαλεῖσα.. αἰτίαν θεῶ.. προστίθης = 'see whether you be not actually doing so.'

1. 309. In the struggle for the possession of the corpse of Achilles, Odysseus kept off the Trojans, while Ajax carried the body.

1. 311. μεν κλέος ἦγον, with κε from preceding clause, 'would have spread my fame,' like κλέος φέρειν, Od. 3. 204.

1. 313. κατ' ἄκρης. Virg. Aen. 1. 114 *Ingens a vertice pontus*.

1. 319. τὸν δ' ἄρ' ὑπόβρυχα θῆκε. The subject to θῆκε is κύμα of v. 313. Some commentators treat ὑπόβρυ. as adverbial accus. plur. from ὑπόβρυχος, comparing δίπτυχα, Od. 3. 458, q. v. It is simpler to make it a heteroclite accus. masc. pointing to a nom. ὑπόβρυξ, and similarly δίπτυχα (κνίσην) as if from δίπτυξ.

1. 320. ἀνσχεθεῖν, poet. form for ἀνασχεῖν, 'to hold up.'

1. 323. κρατός. Notice quantity and accent.

1. 325. μεθορμηθεῖς, 'darting after it.' ἐλλάβετο, § 3. 2.

1. 328. ἀκάνθας, 'thistle-heads,' ἀκῆ.. ἄνθος.

1. 329. ἄμ πέλαγος.. πέδιον, § 7. ἔχονται, for change of mood, cp. Od. 4. 338.



1. 331. **προβάλεσκε**, 'would toss him' as a ball.

1. 332. **εἷξασκε**, 'gave him over to the W. wind to chase.'

1. 334. **αὐδήεσσα**. This epithet distinguishes human speech from the language of the Gods; while **μέροψ** marks off the civilized nation from the savage or the brute. But cp. *Od.* 10. 136, where Circe is called **θεὸς αὐ**. Another old reading was **οὐδήεσσα** which was interpreted **ἐπίγειος** (from **οὐδας**).

1. 337. The verse has been generally rejected as imitated and interpolated from *inf. v.* 353.

1. 340. **ὅτι**, 'in that,' explaining the form that his anger took.

1. 342 = *Od.* 6. 258.

1. 344. **χείρεσσι νέων**, 'swimming with your hands, secure a landing on the shore of the Phaeacians;' lit. (make for your arrival).

1. 345. **γαιῆς** depends on **νόστον**, as **γῆς πατρώας νόστος**, *Eur. Iph. Taur.* 1066.

1. 346. **τῇ**, an imperat. from root **TA**. (**τείνω** etc.), it is almost always joined with another imperat., like **βασκ' ἴθι**. Here with **τάνυσσαι** (better written *proparox.* as the imperat. 1 aor. mid., though the commoner reading is the *inf. τανύσσαι*).

**ὑπὸ στέρνοιο**. The easier reading is **στέρνοισι**, but cp. *Il.* 4. 106 **ὑπὸ στέρνοιο τυχήσας**.

1. 357, **ὅ τε μέ**. It is better to read with *Aristoph.* **ὅ τε** as two words = **ὅτι τε** [*Epic τε* of generality] than **ὅτε**. Cp. **ὅ** = **ὅτι**, *Od.* 1. 382. But **ὅτε** would be possible in a quasi-causal sense on the analogy of the Latin *cum*.

1. 359. **φύξιμον**, 'chance of escape,' adject. for abstract noun.

1. 361. **ὄφρ' ἂν μέν κεν**. This is like the double **ἂν** of Attic syntax which is never found in Homer. Cp. *Od.* 4. 733; 9. 334.

1. 367. **κατηρεφὲς**, 'over-arching.'

1. 368. **ῥίων**, cp. *sup. v.* 266. Perhaps, 'corn,' (from **εἶα** = **ζεία**), here = 'chaff.'

1. 369. **τὰ μὲν ἄρ τε**, 'the chaff indeed the wind scatters.' For **τε**, see *v.* 357. **διεσκέδ.**, aorist of custom.

1. 371. **ἀμφὶ . . ἔβαινε**, 'bestrode.'

1. 377. **ἀλόω**, i. e. **ἀλάου** (**ἀλαόμαι**), contracted to **ἀλῶ**, and lengthened by inserted **ο**, § 18. 2.

1. 379. **ἀλλ' οὐδ' ὥς**, 'But for all that I don't expect that thou wilt disparage thy sufferings;' i. e. that thou wilt have enough and to spare of them: spoken sarcastically.

1. 381. **Αἶγας** (**ἐπ-αιγ-ίζω**, **αἶσ-σω**). The home of storms: perhaps, as *Schol.* says, on the wild coast of Achaea, others put it near *Eu-boea*.

1. 385. **πρὸ**, i. e. in front of the swimmer.

1. 389. **πλάζετο**, 'drifted.'

1. 390. τέλεισε, i. e. brought to full perfection, not = 'ended.' Cp. τέλος θανάτου, sup. v. 326 = 'realisation or accomplishment of death.'

1. 391. ἦδέ. For this Aristarchus read ἦ δέ, but there is no real antithesis between ἄνεμος μὲν and the next clause.

1. 393. ὄξυ .. ἄρθεις, 'Having given a sudden look forward, as he was raised up by the huge wave.' Cp. Virg. Aen. 6. 357

*Prospexi Italiam summa sublimis ab unda.*

1. 394. βίOTOS φανήη = 'a glimpse of returning life.'

1. 396. ἔχραε, 'assailed him.'

1. 398. Ὀδυσῆ[ι], § 6.

1. 400. ὅσον τε γέγωνε βοήσας, 'as far as [one] makes himself heard with a shout.' γέγωνα, perf. like ἄνωγα, with pres. signification.

1. 402. [ἐρ]ρόχθει, imperf.

1. 404. οὐ γὰρ ἔσαν, 'For there were no harbours, receptacles for ships, nor roadsteads.' ἐπ-ιωγή, doubtless from ἄγ-νυμι, where the seas are broken. Cp. κυματωγή, Hdt. 4. 196.

1. 409. τόδε λαίτμα .. ἐτέλεισσα, 'I have got over this gulf by cutting my way through it,' sc. by swimming. λαίτμα is governed both by verb and participle, as οὐ τι διαπρήξαιμι λέγων ἐμὰ κήδεα, Od. 14. 197.

1. 410. φαίνεται[αι], § 6. θύραζε, 'clear away,' epexegetical addition.

1. 411. ἔκτοσθεν. There was an outlying reef of sharp rocks where the surf broke. Inside this came a strip of smooth water up to the edge of the cliff which rose sheer from deep sea.

1. 416. ἔσσεται, not in the government of μή, but a vivid statement of what seems an absolute certainty.

1. 418. ἡίονας παραπλήγας, 'spits that meet the seas aslant.' A cliff is struck full by the sea (ἀντιπλήξ, Soph. Antig. 592); on a low beach that runs out from the line of coast each wave necessarily strikes obliquely, so that it does not come down with such crushing weight. Two such spits form a harbour, so that λιμένας is a true epexegetis.

1. 426. ἔνθα κ' ἀπὸ .. ἀράχθη, 'There he would have had his skin stripped off, and his bones broken.' ῥινούς and ὅστέα, both accusatives of part affected.

1. 430. τὸ μὲν, sc. κύμα.

1. 432. The point of comparison lies only in the firm hold, for the details do not suit both cases. The stones come away with the suckers of the polypus; but the skin of the man's hands is left on the rocks.

1. 438. ἔξαναδύς = 'getting outside the surf.' κύματος .. τά τε, cp. Od. 1. 312; 14. 177: Virg. Aen. 8. 427 *fulmen quae plurima*, etc.

1. 439. νῆχε παρὲξ = 'he kept swimming along outside.'

1. 444. ἔγνω δέ, (apodosis to ἀλλ' ὅτε, v. 441), 'he recognised him [for a river-god] as he came flowing forth.'

1. 447. αἰδοῖος, 'He deserves respect who,' etc.

1. 448. Join ὅς τις ἀνδρῶν.

1. 452. πρόσθε, 'in front of him.'  
 1. 453. ἔκαμψε, 'let them droop.'  
 1. 458. ἄμπνυτο for ἀνέπνυτο, perhaps = ἀνεπνέφετο (πνέω).  
 1. 459. ἀπὸ ἔο, ο lengthened before φεο, § 2.  
 1. 466. ἐν ποταμῷ, probably = 'in the torrent-bed.'  
 1. 467. μή μ' ἄμυδις, '[I fear] lest at once the hurtful frost and fresh dew quench my life, exhausted after my swooning.' Cp. τε-θαλ-υιά τ' ἔέρση, Od. 13. 245.  
 1. 468. κεκαφηότα, cp. κέκηφα, from κάπτειν (καπ-ύσσειν).  
 1. 469. ἡῶθι πρὸ, cp. Od. 8. 851, lit. 'in the morning, early.' The πρὸ is adverbial and does not govern ἡῶθι.  
 1. 471. εἴ με μεθήη, 'to see whether the chill will release me;' μεθήη, Epic conjunct., § 23. 1, parallel to ἐπέλθῃ.  
 1. 476. ἐν περιφαινομένῳ, 'in a place with a clear view round it.' Cp. Od. 10. 211.  
 1. 477. Join ἐξ ὁμοθεν, as παρ' αὐτόθι, Il. 23. 147, 'growing from the same spot,' or perhaps 'from the same root.'  
 1. 478. διάτῃ, imperf.: others read διάει (cp. ἐτίθει) from διάημι.  
 1. 481. Join ἀλλήλ. . . ἐπαμοιβ.  
 1. 482. ἐπαμήσατο, 'gathered together,' prior to the ἐπεχέυατο (v. 487), which implies the heaping of leaves over his body. Cp. ἀμησάμενος, Od. 9. 247.  
 1. 483. φύλλων γὰρ, 'For there was a fall of leaves in full plenty, enough to shelter two or three men.'  
 ἥλιθα from ἄλις.  
 1. 484. ὅσσον τε ἔρυσθαι, cp. Od. 2. 60, 217.  
 1. 487. The picture is that of a man living in a lonely place (ἀγρ. ἐπ. ἔσχ.) with no neighbours near him from whom he may get a light (αὔη) if his fire should go out. Therefore he keeps a brand smouldering under a covering of ashes, so as to be able to fan it up at will. So Odysseus under his covering of leaves kept up the faint spark of life.  
 1. 492. παύσειε, sc. ὕπνος.

## BOOK VI.

1. 2. ὕπνω = 'sleepiness.' ἀρημένος, some connect with ἀραιός, others refer it to a form φάρεω.  
 1. 4. Ὑπερείη, Od. 5. 34.  
 1. 8. ἀλφηστῶν, see on Od. 1. 349. They were removed to a home beyond the molestation of all adventurers.  
 1. 12. Ἀλκίνοος. There seems a touch of irony in the warlike character of this name. Almost without exception, other Phaeacian

names refer to their naval pursuits. Perhaps in the luxury and arrogance of the Phaeacian court there is a sly satire intended against some colony of adventurers in the Western Mediterranean.

1. 14. μητιώσα, § 18. 2.

1. 18. χαρίτων. Homer mentions no definite number of 'Graces,' and only names one, Pasithaë, Il. 14. 276.

1. 19. ἐπέκειντο, 'were closed;' lit. 'lay on [the σταθμοί].'

1. 23. ὁμηλικίη for ὁμηλιξ. Lat. *aequalis*. Cp. Od. 3. 49.

1. 24. μιν, is governed by προσέφη, 'addressed her.' εἰσαμένη means 'having likened herself,' as in τῷ δ' ἄρ' εἰσάμενος, Od. 11. 241.

1. 25. τί νύ σ' ὦδε = 'How is it that thy mother has such a lazy daughter in thee?' ἄκηδέα is the predicate.

1. 27. ἵνα = 'at which,' cp. Od. 4. 821. τὰ δὲ τοῖσι, 'and provide fine clothes too for those who take thee to thy home;' so ἤγετο, Od. 4. 10.

1. 29. ἀνθρώπους ἀναβαίνει, 'spreads among men.'

1. 33. ἐντύνειαι, aor. conjunct. with long ν, the last two syllables being scanned in synizesis.

1. 35. ὅθι seems to take up ἀριστῆες. Others refer it to Φαιήκων, as if to remind Nausicaa that she is wooed by native suitors. One MS. reads ὅθι τοι γένος (by birth) ἐσσι καὶ αὐτή.

1. 36. ἡῶθι πρὸ, see on Od. 5. 469.

1. 40. πλυνοί, probably tanks dug in the river bank, and communicating by a channel with the water. The inside may have been lined with stone. Il. 22. 153.

1. 43. οὗτ' ἀνέμοισι. We must interpret this of the supramundane dwelling of the Gods. The earlier legend of the Iliad locates the Gods on the actual Mysian Olympus which is called ἀγάννιφος, Il. 18. 186, and which is shrouded in πυκινὸν νέφος. Cp. Lucret. 3. 18, foll.

*Apparet divom numen sedesque quietae,*

*Quas neque concutiunt venti, neque nubila nimbis*

*Adspargunt, neque nix, acri concreta pruina,*

*Cana cadens violat; semperque innubilis aether*

*Integit, et large diffuso lumine ridet.*

1. 45. πέπταται = 'is outspread,' ἀνέφελος, the α long because the original form of the word is δνέφος (δνοφερός).

1. 47. διεπέφραδε (διαφράζω), second aor. redupl., 'told him what to do.'

1. 49. ἀπεθαύμασε, ἀπὸ intensive, 'was lost in wonder at,' as in ἀπεχθαίρειν, ἀπο-μνήω. Lat. *de*.

1. 53. ἡλάκατα (no singular in use) = 'yarn.' The distaff is ἡλακάτη.

1. 54. Join ἐρχομένῳ μετὰ, 'going to join.' ἵνα = 'where.'

1. 57. οὐκ ἂν δὴ μοι ἐφοπλ., 'Couldn't you get me ready?'

ἀπήνη, like ἄμαξα, is a four-wheeled cart.

1. 59. ῥερυπωμένα, an Epic form for ἐρρύπωμένα (ῥυπώω).

1. 60. σοὶ ζοῖκε . . ἔόντα, the participle being drawn into the accusative



construction with the infin. The reading *έόντι .. έχοντι* is a needless attempt to get over the difficulty. Cp.

*οὐκ έμελέν μοι ταῦτα μεταλλῆσαι καί έρέσθαι  
ἄστν καταβλώσκοντα.* Od. 16. 465.

1. 66. *θαλερόν γάμον*, probably = 'fruitful marriage:' which gives the reason why a maid was shy of naming it.

1. 70. *ὑπερτερίῃ* only means 'upper part.' It may be interpreted, with Scholl., as a square wooden box for baggage, or as an 'awning' over the cart.

1. 71. *έκεκ[έ]λετο*. Reduplicated and syncopated aor. (*κέλομαι*).

1. 73. *ὑπαγον*, *ὑπὸ* = 'under the yoke.' Od. 3. 476.

1. 80. *χύτλον*, (*χέω*), is properly a mixture of water and oil used by bathers. *χυτλοῦσθαι* includes both washing and anointing.

1. 83. *ἄμοτον τανύοντο*, 'stepped straight on without flagging.' *ἄμοτον* may be connected with *μέ-μα-α* or compounded with priv. *α* and root *με* in *μέτρον*.

1. 84. *ἄλλαι* = 'as well,' Od. 1. 132.

1. 87. *ὑπεκπρορείει* = 'flowed from below (*ὑπέκ*), passed on (*πρὸ*) and ran out again,' see on sup. v. 40. An analogous force of the prepositions may be traced in *ὑπεκπροέλυσαν*.

1. 91. *έσφόρεον*, 'carried them into;' cp. *κοῖλον σπέος εἰσερύσαντες*, Od. 12. 317.

1. 94. *ἤχι μάλιστα* = 'just where the sea washed up pebbles on the beach;' i. e. above the line of sand where the shingle begins. Others render, 'where the sea [beating] on the shore scours the pebbles clean.'

1. 96. *λίπ' έλαίφ*, see Od. 3. 466.

1. 98. *μένον εἴμ. τερσ.*, 'waited for the clothes to dry;' cp. Od. 1. 422.

1. 101. *μολπή*, includes dancing and music. Here we must suppose that the game consisted in a chant and a measured step, and that the throwing and catching of the ball kept time with this. So in Od. 8. 371, ball-play and dancing go together.

1. 102. *κατ' οὔρεος .. κατὰ Τηϋέγον*. To keep the signification of the prepositions accurately with either case, we must suppose that Artemis descends *from* a peak and travels *along* the ridges. *ιοχέαιρα*, (*χέω*), 'archer.'

1. 107. The order is *ἦ γε έχει κάρη ἡδὲ μέτωπα ὑπὲρ πασάων*. Cp. *ἰψοῦ δὲ κάρη ἔχει*, 'rears his head,' Il. 6. 509.

1. 110. *έμελλε*, 'was thinking of.' She does not *begin* to pack till inf. v. 252.

1. 114. *ἦ οἱ ἦγ. πόλιν*, 'who might be his guide to the city;' cp. Od. 7. 22.

1. 116. *ἄμαρτε .. έμβαλε*, sc. *Nausicaa*.

1. 117. Join *έπ .. ἄυσαν*.

1. 119. *τέων*, § 15. 3.



1. 121. θεουδής, i. e. θεοδφέης. The -ου is due to position.
1. 122. ὥς τέ με, 'A feminine cry floats round me, as it were of girls, nymphs who haunt,' etc. Cp. Od. 4. 45.
1. 123. νυμφάων is added as a nearer definition of κουράων.
1. 126. πειρήσομαι, i. e. conjunctive, parallel to ἴδωμαι.
1. 129. ὥς ῥύσαιτο, 'that girt round his body it might cover his nakedness.'
1. 131. ὅσσε is often treated as a neut. plur. Cp. ὅσσε φαεινὰ, Il. 13. 435.
1. 132. μετὰ βουσί. μετ' ἐλάφους. The two cases with μετὰ are accurate. He comes *among* the beasts in the foldyard; he runs *after* the wild deer. 'And his belly bids him to force his way even into the close-shut fold, to make a raid on sheep.'
1. 135. ἔμελλε, 'was fain;' χρεῖω γὰρ ἵκανε.
1. 138. τρέσσαν, 'fled scared.' ἡϊόνας (Od. 5. 440), 'the jutting spits;' for they had been drying the linen on the beach.
1. 141. ἄντα σχομένη, 'halting in front of him;' cp. σχέσθαι βίης, Od. 4. 422.
1. 143. αὐτῶς = 'just as he was;' explained by ἀποσταδὰ.
1. 148. κερδαλέον, 'shrewd.' The word may mean 'honestly wise' or 'basely selfish,' according to the means adopted for securing κέρδος. Cp. κερδῶ as name for a fox.
1. 149. θεός νύ τις ἦ βροτός ἐσσι, see on Od. 4. 140.
1. 157. λευσσόντων, after σφισι, is a construction leading towards a gen. absolute. Cp. Od. 9. 257, 458, and see on Od. 4. 646. θάλος . . εἰσοιχνεύσαν, *constructio ad sensum*. So ψυχὴ . . ἔχων, Od. 11. 90, where ψυχὴ implies ἀνήρ.
1. 158. περὶ κῆρι, see on Od. 5. 36.
1. 159. βρίσας (βρίθω), 'having prevailed by his gifts.' σε is governed by ἀγάγεται, βρίθω being always intransitive in Homer. Cp. also Soph. Aj. 130 ἢ χερὶ βρίθεις.
1. 162. Δήλῳ. This visit took place on the voyage from Aulis to Troy through the Cyclades. Cp. Od. 3. 169, foll. A sacred palm seems to have been always preserved in the precinct at Delos. Cp. Latona's πρωτόγονος φοῖνιξ, Eur. Hec. 458.
1. 166. ἐτεθήπεα, pluperf. from perf. τέθηπα, referred to root θάπω or τάφω, second aor. ἔταφον, Aesch. Pers. 1000.
1. 167. δόρυ, in its first meaning = 'tree.'
1. 172. κάββαλε (κατέβαλε), 'cast me ashore.'
1. 174. παύσεσθαι, sc. τὸ κακὸν, . . πάροιθε = 'ere that,' before it ceases. τελέουσι is fut. tense.
1. 175. σὲ . . ἐς πρώτην = ἐς σὲ πρώτην.
1. 179. εἴλυμα σπείρων, 'any wrapper of the linen.' His request is modest; he does not ask for any of the clothes, but only for the canvas sheet in which the clothes were brought to be washed.

l. 182. κρείσσον τοῦ γε ἢ ὅτε. ἢ ὅτε resumes and explains the τοῦ.  
Cp. Il. 15. 509.

οὗ τις τοῦδε νόος καὶ μήτις ἀμείνων,  
ἢ μῖξαι.

l. 184. ἀλγεα, accus. in apposition to the sentence. Cp. Il. 14. 28 λαὸν ἀγειρούση, Πριάμω κακά. Ib. 196

ὃν τις διστεύσας ἔβαλεν . . .  
. . . τῷ μὲν κλέος ἄμμι δὲ πένθος.

The construction is more common in the tragedians, as Aesch. Agam. 225  
ἔτλα δ' οὖν

θυτῇρ γενέσθαι θυγατρὸς γυναικοποιῶν πολέμων ἀρωγάν.

l. 185. μάλιστα δέ τ' ἔκλυον αὐτοί, 'they feel it best themselves.' That is to say, 'They bear the congratulations of friends; and they bear the envious words of enemies' (this suggests the use of κλύειν), 'but they hear the story of their joy told best by their own hearts.' ἔκλυον is aor. of custom. Cp. Il. 13. 734, where it is said of the wise man,

καί τε πολέας ἐσάωσε· μάλιστα δὲ καὐτὸς ἀνέγνω.

l. 187. ἐπεὶ, the apodosis to this is at νῦν δὲ, v. 191. The second ἐπεὶ there only gives an additional reason. The apologetic parenthesis is inserted to express the fact that the miserable plight of a man ought not to tell against him, for the good suffer as well as the bad.

l. 190. τάδ' ἔδωκε, 'assigned these woes to you.'

l. 193. ὦν (sc. μὴ δεύεσθαι from οὐ δευήσεται) ἐπέοικε ἰκέτην, 'which it is right that a suppliant should not lack.'

ἀντίσσαντα, 'when he has met any one' [who can help him].

l. 197. The order is κάρτος τε βίη τε Φαιήκων ἔχεται ἐκ τοῦ, 'depends on him.' Cp. Od. 11. 346.

l. 200. ἢ μή που φάσθε= 'You don't mean that you think, do you?'

l. 201. οὐκ ἔσθ' οὗτος ἀνὴρ. Trans. 'That man exists not as a creature of flesh and blood, nor ever will be born, who shall come as a foeman to the Phaeacians' land.' This interpretation connects διερός with διαίνω, 'moisten,' the meaning passing from 'moist' or 'juicy' to that of 'active,' 'vigorous,' etc. Cp. the phrase ἀλίβαντες for the 'sapless' dead, Plato de R. P. 787 C. Others refer διερός to δέεσθαι and δέος, and trans. 'That man is not a being to scare us.' But this is very doubtful. Cp. Od. 16. 437

οὐκ ἔσθ' οὗτος ἀνὴρ, οὐδ' ἔσσεται οὐδὲ γένηται.

l. 207. πρὸς Διὸς= 'under the guidance of,' as οἳ τε θεμίστας πρὸς Διὸς εἰρύαται, Il. 1. 238.

l. 208. δόσις δ' ὀλίγη, 'and a gift, though little, is welcome.' So Il. 1. 167

σοὶ τὸ γέρας πόλυ μείζον, ἐγὼ δ' ὀλίγον τε φίλον τε.  
ἔρχομ' ἔχων.

l. 210. ἐπὶ= 'besides.' Not only fresh water to wash with, but shelter too.

1. 212. Join κατὰ (κάδ) εἶσαν.

1. 214. εἵματα, 'for raiment,' in apposition to φᾶρος, χιτῶνα.

1. 218. οὕτω, explained by a wave of the hand, = 'yonder.'

1. 224. νίζετο χροῖα ἄλμην, the double accus. on the analogy of ἀφαιρείσθαι τί τινα, Il. 1. 275. So ἀπολούειν, Il. 18. 345. ἐκ ποταμοῖο = 'with water from the river.' Cp. λó' ἐκ τρίποδος, Od. 10. 361.

1. 229. The apodosis to ἐπεὶ δὴ begins here.

1. 231. ὑακινθίνῳ ἄνθει ὁμοίας, apparently because of its dark colour.

καὶ τὸ ἶον μέλαν ἐντὶ καὶ ἅ γραπτὰ δάκινθος.

Theocr. 10. 28. Others understand it as alluding to the clustering head of flowers.

1. 232. περιχεύεται (conjunctive), 'plates gold upon silver.' Cp. for the construct. Od. 3. 384; Virg. Aen. 1. 596

*Argentum Phrygiusve lapis circumdatur auro.*

1. 234. τελείει, sc. the ἀνήρ of v. 232. In Attic syntax the clause would be introduced by ὥστε, inasmuch as it gives the result of the instruction.

1. 240. Join οὐ .. ἀέκητι = Virg. Aen. 2. 777 *non sine numine divum.*

1. 242. δέατο (pres. δέεται), a 2nd aor. form, the 1st aor. is δοάσασατο and the fut. δοάσσεται. The frank language of Nausicaa was sharply criticised by the early commentators. They did not realise that she was but a maiden talking to her maidens.

1. 244. Trans. 'O that such a man might be called my husband: and that it might suit him to stay here.'

1. 255. ὄρσεο ἑμεν, 'rouse yourself to go,' as ᾤρτο πόλινδ' ἑμεν, Od. 7. 14. ὄρσεο (which appears as ὄρσεν, Il. 4. 264) presupposes an aorist form ὠρσόμην, parallel to the shorter form without sigma, from which come ᾤρτο, ὄροντο.

1. 257. εἰδησέμεν, § 23. 8.

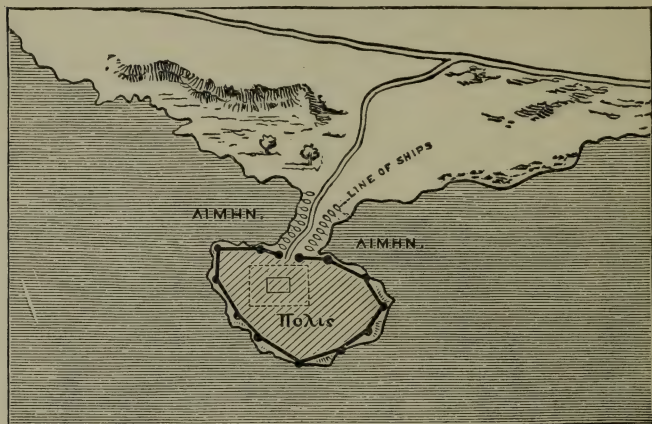
1. 259. ὄφρα ἂν μέν κε. For the combination ἂν κε, cp. Od. 5. 361. With ἵομεν ἀγροῦς, 'move along the fields,' cp. ὀδὸν ἰέναι, Od. 10. 103; στείχειν ἀνηρότους γύας, Aesch. P. V. 708. Cp. εἰρύεται ὀδὸν, inf. v. 262.

1. 261. ἔρχεσθαι, infin. for imperat.

1. 262. ἐπήν. The construction is forgotten, and no apodosis appears to this word.

ἐπιβείομεν, *metatbesis quantitatis*, for ἐπιβέωμεν (ἐπιβῶμεν), as εἶος for ἔως, § 3. 6. Translate the passage, 'But when we set foot in the city; round which runs a lofty rampart, and there is a fair haven at either side of the city, and narrow is the entrance. And rounded ships are drawn up along the road; for all the men have, each one to himself, a dock.' Like Ἀστερίς, Od. 4. 846, the town had two harbours, for it was situated on a peninsula, and a harbour was formed on either side, leaving a narrow isthmus, along which the ships were drawn up. The

accompanying sketch is an attempt to show the relative position of the objects described.



1. 265. It is a mistake to render εἰρύαται as = 'guard,' for the idea of ships guarding a road is unhomeric.

ἐπίστιον, can hardly be regarded as = ἐφέστιον, although written in that form by Herodotus, for Homer uses ἐφέστιος, Od. 7. 248. But it may possibly be referred to ἐπιστῆναι, and so may = 'halting place,' meaning the slips whereon the ships are drawn up.

1. 266. ἔνθα δέ. 'Next comes their place of assembly, on either side of the fair precinct of Poseidon, walled in with huge stone-blocks deep bedded.'

1. 267. ῥυτοῖς, properly = 'dragged to the spot,' being too large to carry. This is a true description of the so-called Cyclopean architecture, occurring again in Od. 9. 185. ἀραρυῖα cannot mean 'paved,' which is a process of much later date.

1. 269. The usual reading σπεῖρα, = 'sails,' causes a metrical difficulty. Eustathius wrote σπείρας, = 'hawsers.' For ἀποξύνουσι, 'taper,' Buttmann conjectured ἀπο-ξύουσι, which most modern editors accept.

1. 273. ὀπίσσω, 'by-and-by' = 'if I am so reckless.'

1. 276. κομίσσατο = 'rescued.' He must be a man from a distant land, for we have no near neighbours.

1. 280. τίς. The accent on this indefinite pronoun is thrown back by the enclitic.

1. 281. ἔξει δέ μιν, 'and he will have her to wife for evermore.' There is a sneer implied in this, as the loves of gods for mortal women were proverbially inconstant. Cp. ἔχεις Ἑλένην, Od. 4. 569.



1. 282. βέλτερον. 'Better it should be so! that she should herself have gone about and picked up a husband from some other place than this, for she scorns the Phaeacians here in this land,' etc. The sneering tone continues.

1. 286. ἢ τις ῥέξοι. The optative introduces a merely hypothetical case; when this is narrowed to a special and actual instance the mood changes to conjunctive, e.g. μίσγεται.

1. 287. ἔοντων stands in so emphatic a position, that the interpretation, 'her friends still living,' seems necessary; φίλων is more closely defined by πατρὸς καὶ μητρός.

1. 288. ἀμφάδιον, see on Od. 5. 120.

1. 289. ὥδε = 'just as I say it.'

1. 291. ἄλσος Ἀθήνης αἰγείρων, 'a grove of Athena, of black poplars;' both Ἀθ. and αἰγ. depend on ἄλσος, but the latter gen. adds a further description. Otherwise we might take ἄλσος αἰγείρων as one logical noun = 'a poplar grove.'

1. 293. τέμενος = 'the royal park.' Cp. Thucyd. 3. 70, 5.

1. 300. καὶ πάις, *vel infans*.

1. 301. οὐ μὲν γάρ τι. Trans. 'For the houses of the Phaeacians are not at all made like it (τοῖσι, sc. δώμασι), seeing of what sort the house of Alcinous the hero is.' For the additional clause οἶος, κ.τ.λ., cp.

οὗ τι τοιοῦτον ἐτύχθη,

οἶον τερπωλὴν θεὸς ἤγαγε. Od. 18. 36.

1. 303. The shortening of the middle syllable of ἥρωος is unusual. Perhaps βέβληαι, Il. 11. 310, is a dactyl, which would afford a parallel.

1. 304. διελθέμεν, for the ἐσχάρη was at the further end.

1. 307. Arete is represented sitting (ἡ δ' ἦσται), so the words must mean that her seat is set against a column.

1. 308. ποτικέκλιται αὐτῇ may be ποτικ. κίονι = 'both seats against the same.' Or αὐτῇ may be a brachylogy for αὐτῆς (sc. Ἀρήτης) θρόνον. Cp. ὁμοῖα νοήματα Πηνελοπείῃ for νοήμασι Πηνελοπείης, Od. 2. 121.

1. 312. εἰ καὶ μάλα. 'Even though thou art from a distance,' adding emphasis to the καρπαλίμως.

ll. 313-315. These verses, which occur in Od. 7. 75-77, seem superfluous here and are wanting in several MSS.

1. 316. φαεινῇ. The handle of the whip was probably polished and ornamented.

1. 318. εὖ μὲν τρώχων, 'and well they sped with prancing pace.' It does not seem that different paces are being described, but the second clause is thrown into a new sentence with a finite verb instead of standing as a participial addition, viz. πλισσόμενοι πόδεσσι.

1. 319. ἡ δὲ μάλ' ἡνίοχευε, 'and she drove skilfully, and laid on the lash with judgment.' She had to suit her pace to those who were on foot.



1. 321. δύσετό τε .. καὶ ἵκοντο = 'As the sun set they came.' Cp. Od. 7. 289.  
1. 330. ἐπιζαφελῶς. ἐπι-ζά[δια] and φελ- = 'swell,' as seen in ὁ-φέλ-λω.

## BOOK VII.

1. 1. ἦρᾱτο, takes up the εὐχόμενος of 6. 328.  
1. 4. στῆσεν, sc. τοὺς ἡμίονους. So στῆσαι ἵππους, Il. 5. 755. Join ἀμφίς μιν.  
1. 7. ἔδν, § 15. 2.  
1. 9. Ἀπείρηθεν, from Ἀπείρη = 'the limitless land;' a fanciful name, like Ὑπερείη, Od. 6. 4.  
1. 10. ἔξελον, sc. Φαίηκες, 'chose out of the booty for Alcin.' Cp. Od. 9. 160.  
1. 11. δῆμος ἄκουεν [αὐτοῦ], 'listened to him,' ὡς θεοῦ.  
1. 12. τρέφε, 'was nurse to.' The following ἦ.. ἦ are both demonstrative, not relative. Nausicaa sups in her own room, not in the hall.  
1. 15. ἥερα, 'mist.' So Virg. Aen. 1. 411 *aere sepsit*.  
1. 20. παρθενικὴ = παρθένος (as ὀρφανικός, Il. 6. 432), 'a virgin, a young girl.'  
1. 23. Ἀλκινόου, a nearer definition of ἀνέρος, sup., just as ἐξ ἀπίης γαίης is of τηλόθεν. ἀπίος from ἀπὸ is like ἀντίος from ἀντί. Γῆ ἀπία as a name for the Peloponnese is a different word.  
1. 25. τῷ, 'wherefore.'  
1. 28. δν μὲ κελεύεις, sc. δείξαι.  
1. 29. ναίει, Od. 1. 404.  
1. 30. σιγῇ τοῖον, see on Od. 1. 209.  
1. 31. προτιόσσεο = πρόσβλεπε.  
1. 32. οὐ μάλα, as we should say, 'not so very fond of strangers,' meaning, 'not at all fond;' 'nor do they welcome and entertain one who may come from elsewhere.' The reception of Odysseus is hardly consistent with this confession of Phaeacian inhospitality.  
1. 34. θοῇσι is such a regular epithet of νηυσὶ that here it is quite unemphatic: but ὠκείησι supplies the emphasis = 'trusting in the speed of their swift ships.'  
1. 35. ἐκπερώσωσι, § 18. 2. δῶκε, sc. λαῖτμα ἐκπερᾶν.  
1. 36. ἡ ἐ νόημα. This comparison is worked out Il. 15. 80.  
1. 40. διὰ σφέας, i. e. going through the midst of the people to reach the palace.  
1. 44. ἡρώων refers to the chieftains who came each with his retinue.  
1. 47. τοῖσι. This plural is loosely used, as the conversation is only between two. Cp. Od. 5. 202.  
1. 49. πεφραδέμεν, Schol. ἐπιδείξαι, cp. § 16. 2 and § 17. 5.

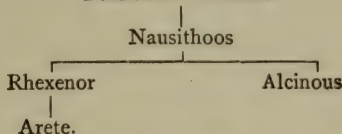
1. 54. ἐπώνυμον refers properly to a *sur-name*, added with a special significance; e. g.

Ἄλκυόνην καλέεσκεν ἐπώνυμον, οὔνεκ' ἄρ' αὐτῆς  
μήτηρ ἄλκυόνοσ πολυπενθέος οἶτον ἔχουσα  
κλαῖε. II. 9. 562.

Here Arete is so called καθὸ ἀρητῶς καὶ εὐκταίως ἐγεννήθη, Schol. Cp. the use of ἐπικλήσιν, Od. 5. 273.

τοκήων must refer to ancestors and not to immediate parents, for Alcinous was uncle as well as husband to Arete, as the genealogy shows,

Poseidon = Periboea



1. 59. Γιγάντεσσιν. The giants over whom Eurymedon was king were a savage race living near the home of the Cyclops (cp. inf. v. 206, Od. 6. 4). The wars between the Gods and the Giants are a later fable, and are not alluded to here. Eurymedon is represented as having brought destruction on his people and himself in some unsuccessful battle.

1. 61. τῇ, sc. Periboea.

1. 64. τὸν μὲν ('Ρηξήνορα) ἄκουρον, i. e. without a male heir, as the addition μίαν οἶην, κ.τ.λ. shows.

1. 65. νυμφίον, Schol. = νεωστὶ γεγαμηκότα.

1. 68. ὑπ' ἀνδράσι, 'in subjection to their lords.'

1. 69. περὶ κῆρι, see on Od. 5. 36. τετίμηται τε καὶ ἔστιν. Damm interprets rightly, '*sicut illa maxime ex animo in pretio habita est, et etiamnum habetur*, nam saepe uxores primis mensibus vel annis carae fuerunt, et nunc non sunt adhuc.' With ἔστιν supply τιμήεσσα from τετίμηται. Nitzsch compares Propert. 2. 13, 38

*Nec minus haec nostri notescet fama sepulcri,*

*Quam fuerant Phthii busta cruenta viri;*

where *fuerant* = *fuerant nota*, from *notescet*.

1. 72. δειδέχεται, from δείδεγμαi, Epic perf. with present sense, from δείκνυμι, in the sense of 'to hold out the hand to any one,' 'to greet;' cp. in a similar sense, δεικανάομαι, Od. 18. 111. Others refer the form to δέχομαι, pf. δέδεγμαi, or δείδεγμαi, and so translate it 'welcome her.' Cp. § 17. 4.

1. 73. καὶ αὐτῇ, i. e. 'she does not only shine with reflected honour from the king.'

1. 74. Trans. 'And for those whom she favours (even though they be men) she settles their quarrels;' a task out of the sphere of an ordinary woman.

1. 80. Ἀθήνη, 'Athens;' later, Ἀθηναί. The 'strong house of Erechtheus,' is the temple in the Acropolis dedicated to the joint worship of Athena and Erechtheus the primitive Athenian hero. Cp. Hdt. 8. 55 ἔστι ἐν τῇ ἀκροπόλει ταύτῃ Ἐρεχθέος τοῦ γηγενέος λεγόμενου εἶναι νηὸς, ἐν τῷ ἐλαίῃ τε καὶ θάλασσᾳ ἔνι.

1. 86. ἐληλάδατο, for ἐλήλαντο, from ἐλαύνω. The δ is introduced for the sake of euphony, as in ἀκηχέδαται, Il. 17. 637. The form is found in Herodot. with verbs in ζω, as κεχωρίδαται, I. 140; ἐσκενάδαται

4. 58. Trans. 'walls had been run;' cp. inf. v. 113. ἐλαύνω may possibly refer here to the forging of the brass of which the walls were made.

1. 87. The μυχὸς is the point farthest from the entrance. The phrase is equivalent to 'from front to back;' cp. Od. 3. 402. κύανος is a doubtful word. In Il. 11. 24, it seems to be spoken of as a metal, and so many render 'blue steel,' i. e. tempered till blue, like a watch-spring. Others, more naturally, regard it as a native ore of copper of a bright blue like verditer. It may have been in the form of an enamel. Trans. simply, 'a cornice of blue.' The reference is still to the outside walls of the house, the description of the interior begins inf. v. 95.

1. 88. ἔντος ἔργον (εἰργον), 'closed in.' The plural, θύραι, seems to imply the two leaves of a folding door. So δικλίδες, Od. 2. 345.

1. 90. Trans. 'Of silver was the lintel above them, and of gold the hook,' which served as a door-handle; cp. Od. 1. 441.

1. 91. There were two dogs on either side of the door, one of gold and one of silver, 'which H. had wrought with cunning mind to keep ward at the house of Alcinous, being deathless and ageless for ever.' For similar magical works of Hephaestus, cp. Il. 18. 418.

1. 92. πραπίδες (like φρένες), properly = the diaphragm or midriff; cp. Il. 11. 579 βάλε. ἤπαρ ὑπὸ πραπίδων.

1. 95. ἐρρηέδατο, Schol. ἐρηρυσμένοι ἦσαν, from ἐρείδω, (cp. the use of κλίνω, Od. 6. 308), 'were planted leaning along the wall, right through from front to back. ἔνθα = ἐν θρόνοις.

1. 97. ἐύνητοι (for ἐύνητοι), § 8. 2. βεβλήατο, § 17. 4.

1. 99. ἐπηετανὸν, see on Od. 4. 89.

1. 100. 'Statues of boys on pedestals (βωμός, like βάθρον, from βαίνω) were there, giving light all night long.'

1. 102. φαίνειν, used absolutely, as in Od. 18. 307

αὐτίκα λαμπτήρας τρεῖς ἴστασαν ἐν μεγάροισι  
ὄφρα φαείνοιν.

Cp. Od. 19. 25. νύκτας is the accus. of duration of time.

1. 103. οἷ = Ἀλκινόῳ. Cp. Virg. Aen. 1. 703.

1. 104. μύλης, gen. Others read μύλης = μύλαις. μήλοπα καρπὸν, 'the yellow grain.'

1. 105. ὑφώσι, § 18. 2. ἡλάκατα, see on Od. 6. 53, 306.

1. 106. As οἶα τέ follows directly on ἦμεναι, it is natural to look for the point of comparison in that word. The maidens, then, sit together row behind row like close-clustering leaves. But the more picturesque interpretation is given by the Schol. διὰ τὸ εὐκίνητον τῶν χειρῶν ἐν τῷ στρέφειν τὴν κρόκην (thread) ὥς καὶ τὰ φύλλα τῆς αἰγείρου .. εὐκίνητα ῥαδίως καὶ ὑπὸ τυχοῦσης αὔρας, i.e. 'any breath of air that comes.'

1. 107. καιροσέων, properly καιροέσσεων from καιρόεις, the adjct. from καῖρος, the woof or cross-threads in weaving, for which other edd. write καιρουσσέων and καιροσσέων. Trans. 'and from the close-wove linen, trickles off liquid oil.' The simplest interpretation is that the linen is of so close a texture that oil would run off its surface instead of soaking in. Others take it of the glistening look of the linen, which is a proof of good weaving. So Il. 18. 595

ΧΙΤΩΝΑΣ

εἶλατ' ἐνννήτους ἦκα στίλβοντας ἐλαίῳ.

Cp. also Od. 3. 408. Others again refer it to the actual use of oil in 'dressing' the fabric.

1. 108. 'As the P. are cunning beyond all men at sailing a swift ship on the sea, so (ὥς = τόσον) are the women skilled in weaving.'

1. 110. τεχνῆσσαι is for τεχνήεσαι, from τεχνήεις, a reading preserved by the Schol. The word is parallel to ἰδριες. The ordinary reading ἰστὸν τεχνῆσαι (first aor. inf. τεχνάω), would answer to ἐλαυνέμεν. νῆα. ἰστὸν may be retained with τεχνῆσσαι as an accusative of reference; but ἰστῶν is found in several good MSS. For the words περὶ .. ἐσθλὰς, see on Od. 2. 117.

1. 113. ἀμφοτέρωθεν. This the Schol. rightly interprets as equivalent to παντάχοθεν, because it gives the enclosure in length and breadth. So ἔνθα καὶ ἐνθα in the same sense, Od. 10. 517.

1. 114. πεφύκασι, as λελόγχασι, Od. 11. 304; others read πεφύκει.

1. 117. τᾶων, § 14.

1. 118. χειμάτος, 'in winter,' genit. of point of time.

θέρευσ, § 4. 1. 'Their fruit never falls or fails, winter or summer; lasting all the year round; but ever and aye (μάλ' αἰεὶ) the zephyr as it breathes is forming some fruits and ripening others.'

ζεφυρίη (cp. Od. 2. 195) is a fem. adj. used substantively, as ἡοίη for ἥως, Od. 4. 447.

1. 120. ἐπὶ = 'after.' The marvel both in the garden and the vineyard (see below) is that the various stages of growth and maturity are all going on together. The accuracy of the description is marred by the introduction of σταφυλῇ, as the garden is separate from the vineyard, where alone the vines are growing.

1. 122. οἶ, see on v. 103 sup. For ἀλωή, cp. Od. 1. 193.

ἐρρίζωται = πεφύτευται, Schol.

1. 123. Trans. 'Of it (sc. ἀλωῆς) one part, a warm spot on level



ground, is dried by the sun' (there is a distinction between *τέρσεται* and the ordinary warmth that *ripens*), 'other grapes again (*ἑτέρας*, sc. *σταφυλὰς*) they are gathering, and others they are treading; and in the foreground are setting-grapes shedding their blossom, and others again are just colouring.' The simplest way to make an antithesis between *ἕτερον μὲν* (v. 123) and *ἑτέρας δὲ* (v. 124) is to suppose that the sunny spot on level ground is used for drying the gathered grapes into raisins. In the other parts of the vineyard the grapes hang yet on their vines, or are being carried to the wine-press.

1. 127. *ἐνθα δέ*. 'And there again trim garden beds of every sort [of herb] are planted, along the last row, looking ever gay.' The last row, sc. of vines. Where the vineyard ends, the garden of herbs begins.

1. 128. *γανώωσαι*, § 18. 2. *πεφύᾱσι*, § 21. 1.

1. 131. *ὄθεν* = *ἐξ ἧς κρήνης*. For *ἵησιν* used intransitively, cp. Od. II. 239.

1. 132. *ἐν Ἀλκινόοιο*, sc. *δόμῳ*.

1. 135. Join *εἴσω δώματος*, as Od. 8. 290. *εἴσω* goes usually with accus.

1. 138. *σπένδεσκον*, § 17. 6.

1. 140. *ἡέρα ἔχων*, 'clad in mist,' as *εἴματα ἔχειν*, Od. 17. 24. Join *βῆ διὰ δῶμα... ὄφρα ἵκετο*.

1. 143. 'And then the marvellous mist melted away from him.' For the gen., cp. *πάλιν τράπεθ' υἱὸς ἐῆος*, Il. 18. 138. Cp. Virg. Aen. 1. 568.

1. 144. *ἰδόντες* (aorist), 'when they caught sight of.'

1. 145. *ὀρόωντες* (present), 'as they gazed.'

1. 148. *ὄλβια* can hardly be taken as adverbial to *ζωόμεναι*, but the infin. must be regarded as an addition to the sentence. 'May the Gods grant them blessings (Od. 8. 413) in [all the circumstances of] their lives.' Lit. 'with reference to their lives.' For the infin. so used to express the sphere in which some action takes place, cp. *ὅς ὀμηλικίην ἐκέκαστο, ὄρνιθας γινῶναι*. 'His superiority is shown in his knowledge,' Od. 2. 159. Cp. also 3. 246, and 5. 217.

1. 152. *θάσσον*, 'all the quicker,' sc. than I should without your aid. *φίλων ἄπο*, 'far from friends.'

1. 154. *ἄκῃν*, see on Od. 2. 82.

1. 156. *ἀνδρῶν*, partitive genit. after *ὅς*, 'who among the Phaeacians,' cp. Od. 5. 448. *προγενέστερος*, a qualifying comparative, as *γεραίτερος*, Od. 3. 362.

1. 159. *κάλλιον*, 'more honourable.' The comparative means that our present neglect is no *improvement* on our usual custom. Cp. Od. 3. 70. The *τόδε* is explained by the words that follow, *ξείνον, κ.τ.λ.*

1. 161. *σὸν*, emphatic, 'waiting for the word from thee.' *ποτιδέγμενοι*, (*προσδέχομαι*), § 20. 4. *ἰσχανόωνται*, 'are holding back.'

1. 164. *ἐπικρῆσαι* for *ἐπικεράσαι*, i. e. to mix with water in the *κρητήρ*.



1. 165. σπείσομεν, (σπένδω), § 3. 4.  
 1. 166. ἔνδον ἑόντων, 'from what she has within,' Od. 1. 140.  
 1. 167. ἱερὸν μ. 'A., cp. Od. 2. 409.  
 1. 169. ἀπ' ἑσχαρόφιν, § 12. 1. Cp. Od. 5. 59.  
 1. 170. 'Having made to rise up his son who was sitting near him; and him he loved most of all.' Later syntax would substitute *δν* for *δέ μιν*. Cp. Od. 1. 71; 2. 54.  
 11. 172-176 = Od. 1. 136-140.  
 1. 177 = Od. 6. 249.  
 11. 183 foll., see on Od. 3. 340 foll.  
 1. 188. κατακείμετε, § 23. 6. Apparently an imperat. aorist formed from the future κείω. Others take κείω as a desiderative verb and not a tense of κείμαι.  
 1. 189. Join ἐπι-καλίσαντες.  
 1. 192. ὁ ξείνος, 'this stranger,' demonstrat. use of definite article. ὥς χ' = ὥς κε.  
 1. 195. μηδὲ πάθῃσι, in construct. with ὥς κε. μεσσηγὺς, 'mean-while,' i.e. between his departure hence and his arrival at home: explained by the following words πρὶν... ἐπιβήμεναι.  
 1. 197. The common reading is κατακλώθες. But the Schol. writes τὸ δὲ κατὰ πρὸς τὸ νήσαντο: the preposition goes with the verb. Trans. 'Whatsoever Fate and the stern spinners span off for him with their thread at his birth when his mother bare him.' Join οἱ γεινομένῳ. κατανήσαντο is like ἐπινήθω, Il. 20. 128, or ἐπικλώθω, Od. 3. 208. κλώθες is a metaplastic form for κλώθοι from κλώθω.  
 1. 201. ἐναργεῖς, 'in visible presence.' He feels that 'the Gods are contriving something else in this,' if they are going to hide their divinity in mortal disguise.  
 1. 204. καὶ μούνος, 'even when by himself,' in opposition to the assembly that gathers at the sacrificial feast. ξύμβληται, conjunctive of syncop. aor. ξυμβλήμην, § 20. 4.  
 1. 205. οὐ τι κατακρύπτ., used absolute, 'they make no manner of concealment.' ἔγγυθεν, sc. in lineage.  
 1. 211. Trans. 'Whomsoever of men ye know most burdened with sorrow, to them I may liken myself in my troubles.' For the form of sentence, cp. Od. 1. 219.  
 1. 213. καὶ δέ. Trans. 'Aye! and'... καὶ μᾶλλον, *vel magis*.  
 1. 216. 'Nothing is more shameless beyond [i.e. *than*] an angry belly.' So ἔξοχ' ἀρίστας (κούρας) ἀλλὰ τε πόλλ' ἐπὶ τῇσι, Il. 9. 639.  
 1. 217. ἐπ[έ]λετο... ἐκέλευσεν, aorists of customary action. There is no need of ν ἐφελκυστικὸν after ἐκέλευσε, because ἔο [φέο] takes the digamma, § 2.  
 1. 221. ἐκ-ληθάνει, 'makes me forget;' cp. ἐκλέλαθον κιθαριστὺν, 'they made him forget his harp-playing,' Il. 2. 600.

1. 222. ὀτρύνεσθαι, infin for imperat. φαινομένηφι, § 12. 1.
1. 223. ἐπιβήσετε, conjunct, § 3. 4, 'land me upon;' transitive 1st aor.
1. 224. καὶ περ. Only in this passage written together; elsewhere always divided by one or more words, as Lat. *ne. . quidem*.
- ἰδόντα με, 'When once I have had a sight of my possessions, may even my life leave me.' Cp. Il. 5. 685 ἐπειτά με καὶ λίποι αἰών.
1. 229. οἱ μὲν, this includes the guests who lived in the town.
1. 232. ἔντεα δαιτός. So Virg. calls the *implements* for baking, etc., *Cerealia arma*, Aen. 1. 181. ἀπεκόσμεον, 'began to clear away.'
1. 234. εἴματα, in apposition with and descriptive of φᾶρος and χιτῶν. Cp. Od. 6. 214.
1. 237. Trans. 'This, the first question, I myself will ask.' On the double interrogative, τίς πόθεν, see on Od. 1. 170.
1. 239. The readings vary between φῆς (i.e. ἔφης) and φῆς, 2nd person pres. The former is better, 'Saidst thou not?'
1. 248. ἐφέστιον to be taken predicatively with ἤγαγε, 'brought me to her hearth.'
- Il. 249-251 = Od. 5. 131-133.
1. 251. ἔνθα takes up the moment of ἐκέασσε. The lines 251-258 were rejected by some of the Alexandrian critics as a later interpolation. ἀπέφθιθεν, § 22. 1.
1. 256. ἐνδυκέως. Perhaps, as *v* may represent *o* in Aeolic, this is for ἐνδοκέως, i.e. = κατὰ δόξαν, 'decently,' 'properly.'
1. 261. Scan ἀλλ' ὅτε | -- | δὸν μοι ἐ | πιπλόμεν | ον ἔτος | ἦλθε | . Here ὄγδοον must be a dissyllable, as in Od. 14. 287. Dindorf conjectures δῆ-ὄγδοατον by synizesis.
1. 263. ἦ καὶ νόος. We should expect ἦ καὶ ὅτι νόος. Cp. Od. 9. 339. The ἀγγελίη mentioned here is brought by Hermes, Od. 5. 29 foll.
1. 265. ἔσσεν, 'clad me with,' ἐννυμι.
1. 266 = Od. 5. 268.
- Il. 267, 268 = Od. 5. 278, 279.
1. 270. ξυνέσεσθαι οἰζυῖ. So Soph. Phil. 1168 ἄχθος φ' ξυνοικεῖ.
1. 273. The meaning is that the waves swept him from his boat.
1. 274. Join ἀδινὰ στεν., as βαρέα στεν., Od. 5. 420.
1. 276. τόδε λαῖτμα, 'yonder deep.' He points in the direction of the sea. διέτμαγον, cp. Od. 5. 409.
1. 278. 'There (sc. ἐν ὑμετέρῃ γαίῃ) the wave would have dashed me on the beach as I tried to land.'
1. 280. εἶος, see on Od. 4. 90 and § 3. 6.
1. 281, 282 = Od. 5. 442, 443.
1. 283. Trans. 'And [having got clear] from the water I sank down, rallying my spirit.' Cp. Od. 5. 458.

l. 284. διπτερός, see on Od. 4. 477.

l. 285. ἐκβὰς is intended to give the same picture as ἐκ ποταμοῦ λιασθεῖς, Od. 5. 462.

l. 286. Join κατ-ἔχενεν.

l. 289. δύσέτο. Cp. Od. 6. 321, which shows that there were yet some hours of daylight after Odysseus awoke. To avoid the contradiction, Aristarchus reads δείλετο, 'the sun was westering.' δείλη was the 'afternoon,' Il. 21. 111.

l. 290. τεῆς, § 15. 2.

l. 292. ἡμβροτεν, i.e. ἡμαρτεν (ἁμαρτάνω), with a metathesis of αρ to ρα, i.e. ἡμρατον or ἡμροτον (cp. above κατέδ-ρα-θον from καταδ-αρ-θάνω). The β is inserted to harmonise the sound of μρ, as in μεσημ[β]ρία.

l. 293. ἀντιάσαντα, see on Od. 6. 193.

l. 294. ἐρξέμεν may be a future tense, or the Epic 2nd aor. with the sigma, as ἀξέμεν, Il. 23. 111. See § 20. 2. 'As you would not expect a young person to do when meeting any one.'

l. 297. ἀληθείην, '[as] the truth,' in apposition to ταῦτα.

l. 301. 'And yet it was to her first that thou didst make thine appeal.' Cp. Od. 6. 176.

l. 303. The statement of Odysseus here becomes more diplomatic than true. Cp. Od. 6. 260 foll.

l. 307. 'We, the race of men, are touchy.' δύσζηλοι (ζῆλος, ζέω, *ferveo*), in the masculine by *constructio ad sensum*.

l. 311. αἶ γὰρ . . ἐχέμεν. For this use of an infin. in place of the usual optative, cp. Od. 17. 355, where both constructions are combined,

Ζεῦ ἄνα, Τηλέμαχόν μοι ἐν ἀνδράσιν ὄλβιον εἶναι,

καὶ οἱ πάντα γένοιθ' ὅσσα φρεσὶν ἧσι μενοινᾷ.

Trans. 'Would that, O father Zeus, and Athena and Apollo, thou, being such an one as thou art, and feeling as I feel, mightest have to wife my child, and be called my son-in-law abiding here.' Cp. also Od. 24. 379.

l. 314. οἶκον δέ τ' ἐγώ. The reading of κ'[ε] for τ'[ε], which better suits the sense, is given in one and suggested (by the word κάγω) in another MS. The reading in the text is generally translated, 'And O! that I might give thee an house: ' carrying on the wish from αἶ γὰρ, sup. v. 311.

l. 316. μῆ . . γένοιτο, i.e. 'heaven forbid.'

l. 317. ἐς τόδε . . αὔριον ἐς, 'I appoint your departure for this date, viz. for to-morrow.' Cp. ἐς τόδ' ἡμέρας, Eurip. Alcest. 9.

l. 318. τῆμος δέ, 'and then,' i.e. when to-morrow comes.

l. 319. ἐλώωσι. Probably the present tense from ἐλάω Epic form of ἐλαύνω, § 18. 2. It may also be regarded as an open form of ἐλῶσι, the contracted future, 'While they row you over the calm sea.' So πόντον ἐλαύνειν, Il. 7. 6.

l. 320. καὶ εἴ που, as we say, 'and anywhere else you like.'

## NOTES.

1. 322. οἱ . λαῶν, *ii ex civibus nostris qui*.  
 1. 323. This visit of the righteous Rhadamanthus, who is elsewhere represented (Od. 4. 564) as living in Elysium, belongs to an unknown legend. For Tityos, cp. Od. 11. 576.  
 1. 326. ἀπήνυσαν, sc. τὸν πλοῦν. Cp. νηὺς ἀνύσειε θαλάσσης ὕδωρ, Od. 15. 294.  
 1. 330. The use of this verse, which has passed into a formula, is inaccurate here, as it introduces no personal address to an interlocutor, but a prayer to Zeus. See on Od. 2. 302.  
 11. 336-339 = Od. 4. 297-300.  
 1. 342. ὄρσο, see on Od. 6. 255. κέων, a shorter form of κείων.  
 1. 345 foll., see on Od. 3. 399, 402 foll.

## BOOK VIII.

1. 3. ἄν, § 7.  
 1. 4. ἡγεμόνευε, cp. Od. 3. 386.  
 1. 6. λίθοισι, i. e. the λαέσσι of Od. 6. 267.  
 1. 7. πλησίον = 'near one another.'  
 μετώχeto (explained by v. 9), 'went about to accost every one she met.'  
 1. 11. ἄγε, singular verb used with plural subject, because the form had become merely interjectional. Cp. Od. 2. 212.  
 1. 12. ἰέναι is not dependent on δεῦτε, but stands as infin. for imperat., Od. 1. 292.  
 1. 16. ἐμπληντο, § 20. 4. Join ἐμπλ. βροτῶν. The ἔδραι = the λίθοι, sup. v. 6.  
 1. 18. τῷ . ὤμοις, 'over him, on head and shoulders;' for this epexegetis, cp. Od. 6. 235.  
 1. 21. ὥς κεν γένοιτο. The addition of κεν implies that the desired result naturally follows the fulfilment of the condition. Cp. Od. 2. 53. And, for the same mood after a fut. tense, cp. Od. 13. 401 κενυζώσω τὰ ὄσσε . . ὥς ἂν φανείης. Cp. Plato, Phaedr. 230 B, 'The tree ἀκμὴν ἔχει τῆς ἀνθης ὥς ἂν εὐωδέστατον παρέχοι τὸν τόπον.'  
 1. 22. δεινός τ' αἰδοῖός τε = 'awe-inspiring and reverend.' ἐκτελέσειε is still in construction with ὥς κεν.  
 1. 23. πολλοὺς τοὺς πειρήσαντο, 'those many trials of skill in which the Phaeacians made proof of Odysseus;' τοὺς may stand for τοῖς attracted into the case of ἀέθλους, if it may be taken as *accusativus respectus*. Cp. ἕκαστά τε πειρήσaiτο, Od. 4. 119. The line is suspicious and was rejected by Zenodotus, since Odysseus did not engage in *many* contests. But v. 214 shows that he was at any rate ready for more.  
 1. 24. See on Od. 2. 9.



ll. 25-27 = Od. 7. 185-187.

l. 29. ἤε .. ἦ is a further description of οὐκ οἶδ' ὅς τις, 'whether he be come from E. or W.'

l. 30. πομπὴν δέ, 'He is urging upon us his dismissal, and is praying that it be confirmed for him.'

l. 31. ὥς τὸ πάρος περ, i. e. as we have always done on behalf of those who have sought our aid.

l. 32. οὐδὲ γὰρ οὐδέ. The whole sentence is negatived by the first οὐδὲ, which negation is again repeated before the emphatic ἄλλος. Cp. Od. 3. 27.

l. 36. κρινάσθων, 'let them choose two-and-fifty youths among the people.' κρινάσθων is middle voice, as in Od. 4. 408; the ordinary form in -θωσαν not being found in use in Homer. The subject to κρινάσθ. is an indef. plural, as in φασί = 'men say.' The dual κούρω, here and inf. v. 48, where also κρινθέντε is added, is suggested by the δύω. The change introduced in the number by the addition of πεντήκοντα is as it were forgotten. For the use of πάρος with pres., cp. Od. 4. 811.

l. 37. εὖ δησάμενοι, see on Od. 4. 782.

l. 39. ἡμέτερόνδε = 'to our [house].'

l. 40. αὐτὰρ οἱ ἄλλοι, 'But as for you others, you sceptred kings, come ye to my fair house.'

l. 44. περὶ, Cp. Od. 2. 116.

l. 46. ἡγήσατο, 'led the way,' as ἡγεμόνευε, sup. v. 2.

l. 47. σκηπτοῦχοι, used substantively without βασιλεῖς.

μετώχετο = 'went to fetch.' Cp. Od. 1. 184, for this use of μετά.

l. 48. κρινθέντε, see on sup. v. 36.

ll. 50-55 = Od. 2. 407 and 4. 780-783, 785.

l. 57. αἵθουσαι. There were two sets of these: one set built inside the front wall of the αὐλή, on either side the gateway, and so turning the open side of the verandah to face the house. The other set was similarly built against the front wall of the house, so that the two were opposite one another. The latter are alluded to Od. 3. 399. ἔρκεα may be the walls enclosing the court; δόμοι includes the house and its entrance; so that these three words are together descriptive of what we should call the whole premises.

l. 58. This verse is wanting in some MSS, and may have been copied from sup. v. 17.

l. 61. τοὺς δέρον, 'These they flayed and made ready, and prepared a delicious meal.' τετύκοντο (τεύχω), § 18. 2.

l. 63. The 'good and evil' which falls to the lot of the bard is described in the following line.

l. 64. ἀμέρδω, 'to deprive of,' is, according to some, equivalent to ἀ-μερ-ίζω. Others identify it with ἀμέρδω (ἀ-μαρ, as in ἀμαυρόω) 'to blind.'

l. 67. Join ἐκ δὲ πασάλοφι (§ 12. 1) κατεκρέμασεν.



1. 68. αὐτοῦ, not = *ipsius*, but a local adverb, 'there,' explained by the addition ὑπὲρ κεφαλῆς. Cp. Od. 9. 96.

ἐπέφραδε (φράζω, § 16. 2), 'showed him how to take it with his hands.' For as he was blind, he could only feel for it.

1. 71, foll. = Od. 1. 149, foll.

1. 73. ἀνέναι, like ἐποτρύνειν, sup. v. 45. κλέα ἀνδρῶν. In Il. 9. 189, Achilles sings to the lyre, of the glorious deeds of heroes.

1. 74. οἴμης τῆς may be an inverse attraction for τῆς οἴμης = *cuius carminis laus caelum pervenit*. So Od. 21. 13 δῶρα τὰ οἱ ξείνος δῶκε = *quae dona*. Or οἴμης may be a partitive gen., and the sentence may mean, 'choosing from the whole story . . the strife of A.' According to this, οἴμη would be the whole tale of Troy, and νεῖκος one scene in it. Cp. inf. v. 500 ἔνθεν ἑλὼν, 'taking it up from the point where.' Agamemnon had been told by the Delphic oracle that he might hope to take Troy when he should see an angry quarrel arise between the noblest of the Achaeans. So when Odysseus and Achilles disputed at some sacrificial feast whether Troy could best be taken by stratagem or assault, Agamemnon saw in their dispute the fulfilment of the oracle.

1. 76. We must suppose two forms, δηρίομαι and δηριάομαι, to give δηρίσαντο and δηριάοντο, respectively.

1. 79. χρείων (χρέω), Schol. μαντενόμενος. The meaning of the middle voice, χρησόμενος, is 'to get an oracle for one's self.'

1. 80. οὐδὸν = 'the threshold of the temple.'

1. 81. κυλίνδετο, metaphor from a wave.

1. 82. διὰ βουλὰς, see on inf. v. 520.

1. 84. φᾶρος. This square of cloth was put on so as to cover the left arm and shoulder tightly. The right arm was left bare, and a long corner hung down from the right shoulder. This corner Odysseus threw over from behind, and 'drew it down over his head.'

1. 87. ὅτε λήξειεν, not = 'when he stopped,' which would be ὅτ' ἔληξεν, but 'each time he stopped,' as is further shown by the iteratives ἔλεσκε (v. 88) and γοάσσκε (v. 92). There must have been separate divisions, or 'fyttes,' in his recital.

1. 89. ἀμφικύπελλον, Od. 3. 63. σπείσασκε (σπένδω, § 17. 6), by way of acknowledgment to the Gods for each fresh instance of their care of him, which Demodocus recited.

1. 91. ἐπέεσσι, 'the stories,' Od. 4. 597.

1. 99. συνήορος (ἄρω), 'the accompaniment.' The lyre is called δαιτὸς ἑταίρη, Od. 17. 271.

11. 104, 105 = sup. vv. 46, 67.

1. 106. Notice the tenses ἔλε, ἔξαγε, 'seized, and began to lead.'

1. 107. ἦρχε τῷ αὐτῇν ὁδ. = *praeibat illi eam ipsam viam quam ceteri* [sc. *ibant*].

1. 108. θαυμαίνω, Epic variant for θαυμάζω.

1. 111. All Phaeacian names recall the seafaring life, except Alcinous, Arete, Laodamas, Polybus (inf. v. 373), Dymas (Od. 6. 22), and Rhexenor (Od. 7. 63).

1. 116. The common reading is *Ναυβολίδης θ'*, but it is better to omit the *τε* and make the patronymic refer to Euryalus.

1. 121. *νύσσα* is here the 'scratch,' or starting-line. Schol. *ἡ ἀφεταιρία*. It stands also for the turning-post (Lat. *meta*) in the *διάυλος*, but here there is a straight course and no turning. *τέτατο δρόμος* means that 'the running was made right away from the start.' Cp. Il. 23. 375

*ἄφαρ δ' ἵπποισι τάθη δρόμος.*

The use of *τείνειν* probably points to the constant exertion of the runner.

1. 122. *πεδίοιο*. For this local genitive, cp Od. 3. 251, etc.

1. 123. We have as a measure of distance in Il. 10. 351-353

*ἀλλ' ὅτε δὴ ῥ' ἀπέην ὅσον τ' ἐπὶ οὔρα πέλονται  
ἡμίονων, αἱ γάρ τε βοῶν προσφερέστεραί εἰσιν  
ἐλκέμεναι νειοῖο βαθείης πηκτὸν ἄροτρον.*

In this passage the *ἡμίονων-οὔρα*, or 'mules' range,' represents the distance by which a team of mules beats a team of oxen in ploughing. The phrase *ἡμίονων-οὔρα* seems afterwards to have become a familiar expression, and was used without the explanatory addition about the oxen. Cp. *δίσκου οὔρα*, Il. 23. 431.

1. 125. Join *λάους ἔκετο*, came in to the people [who stood waiting at the winning-post]. Cp. Il. 11. 595 *ἔκετο ἔθνος ἑταιρῶν. ὑπεκπροθέων* = 'outstripping the rest, who were thus left in the lurch (*ἐλίποντο*).'

1. 134. *οἶδε καὶ δεδάηκε*, equivalent to *οἶδε δεδαῶς*, 'knows by having learned it.' Cp. Od. 4. 493.

1. 135. *ὑπερθεν* adds a simple and picturesque touch. *μηρούς τε κνήμας τε* refer to the lower part of the body: with *χεῖρας* begins the description of the upper part. So Od. 20. 352 *κεφαλαί τε πρόσωπά τε νέρθε τε γούνα*. The words *μέγα τε σθένος* seem to sum up the general result of the foregoing description.

1. 138. 'Nothing worse than the sea at crushing a man[*'s* spirit].'

1. 147. *ὅφρα κεν ᾗσιν*, 'as long as he lives,' Od. 2. 119.

1. 148. *ἔῃσιν*, § 15. 2.

1. 154. *καὶ μᾶλλον*, 'far more.'

1. 159. *οὐ . . οὐδέ*, see on sup. v. 32. The *γὰρ* means, 'I can well understand your refusal, *for*,' etc.

1. 160. *ἄθλων*, from neut. *ἄθλον*. If it be referred to the masc. form, then *οἶά τε πολλὰ* must be regarded as merely adverbial = *quemadmodum saepe*. Cp. Od. 3. 73.

1. 161. *ἀλλὰ τῷ ὅς*, 'But [I liken thee] to one who.' *ἄμα νηὶ θαμίζων* = *apud navem versari solitus*.

1. 162. *πρηκτῆρες*, 'traders.'

1. 163. *φόρτου τε*, 'Is heedful of the freight, and is in charge of the wares, and the gains so eagerly sought.' *ὀδαῖα* signifies the back-freight, produced by the sale of the *φόρτος*, and so is rightly described by the epexegetis *κερδέων θ' ἄρπαλέων*. Cp. Od. 15. 445 *ᾧνον ὀδαίων*. *ῆσιν* is the old and better reading. Some edd. write *εἰσιν* = 'goes.'

1. 167. *οὕτως*, 'thus,' i. e. as we see in your case. Trans. 'Thus we see that not to all men do the Gods grant [all] graces, neither form, nor wisdom, nor eloquence. For one man is meaner than another in looks, but God sets a beauty upon his words, and his hearers gaze upon him with delight, while he speaks unfalteringly with winning modesty.'

1. 170. *θεὸς μορφὴν ἐπ. στέφ.*, lit. *deus formam sermoni addit*. Sc *μορφὴν ἐπέων*, Od. 11. 367. For this use of *στέφειν*, cp. Il. 18. 205

*ἄμφι δέ οἱ κεφαλῇ νέφος ἔστεφε διὰ θεάων*.

Cp. also inf. v. 175 = 'no charm surrounds his words.'

1. 176. *ὥς*, 'even as.' He makes Euryalus the special instance of his words. *οὐδέ κεν ἄλλως* = 'not even would God fashion thee different,' i. e. on a better model.

1. 180. *μυθεῖται*, so *νεῖται*, Od. 11. 114, § 3. 2.

1. 181. *ἔμμεναι*, 'that I was.' So *εἶναι* of past time, Il. 5. 639.

1. 183. *πείρων* is appropriate to *κύματα*, Od. 2. 454, and is used by a *zeugma* with *ποτόλεμους* in the sense of completing.

1. 186. *αὐτῷ φάρει*, 'cloak and all,' not to be explained as an omission of *σύν* (cp. *αὐτῇ σὺν πῆληκι*, Il. 14. 498), but as an old use of the 'comitative' dative; = 'with his cloak just as it was.'

1. 187. *πάχετος*, apparently a collat. form of *πάχυσ*, as *περιμήκετος* (Od. 6. 103) is of *περιμήκης*. Cp. *πάχετος δ' ἦν ἡύτε κίων*, Od. 23. 191. Trans. 'He seized a quoit, bigger [than the rest], a thick one, far more massive than the sort with which,' etc.'

1. 190. *λίθος*. The quoit was of stone.

1. 192. *ὑπερ[έ]πτατο* (*πέτομαι*) *σήματα*, 'flew past the marks of all,' sc. of the other throwers. The *σήματα* showed the distances of all the former throws.

1. 193. *τέρματα*, 'the range,' merely repeats *σήματα*.

1. 196. *ὀμίλῳ*, 'the mass of other marks more or less close together.'

1. 198. *τόδε γε*, sc. *σημα* is the reading of Aristarch.; the common reading is *τόν γε*, sc. *δίσκον*. *ὑπερήσει* (*ἤμι*), 'will throw beyond it.'

1. 201. *κουφότερον* = 'with lighter heart.'

1. 203. *ἢ τοσσοῦτον*, 'either as far as this, or still further.'

1. 204. *ὅτινα*, § 15. 4, i. e. *quemcumque vero e ceteris omnibus animus impellit, is periculum faciat*.

1. 207. *πάντων Φαι.* resumes and explains *τῶν ἄλλων*, so that *οὐ τι μεγαίρω* is parenthetical.

1. 208. *φιλέοντι*, 'with a man while entertaining you.'

1. 211. **κολούει.** The mood changes, because the second clause simply gives the reason why such a man is ἀφρων καὶ οὐτιδανός, 'for he cuts short all his own advantage' by quarrelling with his best friend. ἔο αὐτοῦ = the later ἐαυτοῦ.

1. 214. Join οὐ κακὸς = ἄριστος. πάντα is further explained by ὅσσοι ἄεθλοι.

1. 215. **τόξῳ.** The quantity of the syllable before the digammated (§ 2) οἶδα is noticeable.

1. 216. Trans. 'I should be the first to hit any man, even though many of my comrades stood at my side,' etc., i. e. He would beat all his companions in shooting, showing himself both more accurate, as picking out his man in a crowd, (ἐν ὀμίλῳ) and more prompt (πρῶτος).

1. 224. **Ἡρακλῆι,** Od. 11. 606, foll. Eurytus was king of Oechalia in Thessaly; Il. 2. 596, 730. The bow of Eurytus was used in the massacre of the suitors. Od. 21. 14-22.

1. 226. **τῷ** = 'wherefore.' οὐδ' ἐπὶ γῆρ. ἴκ., cp. Od. 15. 246 οὐδ' ἵκετο γῆραος οὐδόν.

1. 229. The meaning is, He can throw a dart with his hand as far as an archer can shoot an arrow from his bow.

1. 230. The order is δειδοικα μή τις παρέλθῃ με ('outstrip') οἷοισι πόσσοι (= 'in running only'), for 'I was very cruelly battered in the thronging waves, since there was no constant comfort for me on ship-board, wherefore my poor limbs are drooping.' This includes both the privations on the raft and the horrors of the actual shipwreck. Notice plural numb. with neut. noun, as in Od. 5. 381.

1. 239. Join ἐθέλεις σὴν ἀρετὴν φαινέμεν .. ὥς ἂν οὐ τις ὄνοιτο. 'Thou art anxious to make a display of thy prowess in such a way that no man, who knows in his heart how to speak becomingly, may disparage thy manhood.' The words χωόμενος .. νείκεσεν stand in a parenthesis. The protasis introduced by ἐπεὶ (v. 236) has no proper apodosis, but the construction changes at inf. v. 241 ἀλλ' ἄγε.

1. 241. ἐμέθεν, § 15. 1.

1. 244. Join οἷα ἔργα Ζεὺς καὶ ἡμῖν ἐπι-τίθησι. 'What works Zeus commits to us, also [for we have our special gifts], right on from our fathers' times.'

1. 246 foll. Cp. Hor. Epp. 1. 2, 28

*Alcinoique*

*In cute curanda plus aequo operata iuventus,*

*Cui pulcrum fuit in medios dormire dies et*

*Ad strepitum citbarae cessatum ducere curam.*

1. 251. **παίσατε** (παίζω).

1. 254. Join οἷσέτω Δημοδόκῳ, as inf. v. 261.

1. 258. **αἰσυμνήτης**, from αἶσα and root μνη in μιμνήσκω, properly 'one who regards what is fair.' The υ is introduced as in ἀμύμων from



μῶμος. The αἰσῦν. are like the 'Stewards of the Course.' They smoothed the dancing-floor, and made a wide 'ring.' They were public servants whose *regular* duty was to order the lists (πρήσσεσκον, tense). The aor. λείησαν shows what they did on the present occasion.

l. 264. πέπληγον [§ 18. 2] χορὸν may mean only, 'beat the floor;' but some render, 'trod a measure,' like Virgil's *pars pedibus plaudunt choreas*, Aen. 6. 644. The dance was probably so arranged as to interpret the spirit of Demodocus' song by the dancers' gestures.

l. 266. ἀνεβάλλετο, Od. 1. 155.

l. 267. ἀμφί, with gen. = 'concerning,' as μάχεσθαι πίδακος ἀμφ' ὀλίγης, Il. 16. 825.

l. 271. Ἥλιος; only found here. The regular Homeric form is ἥελιος. σφε = 'them.'

l. 275. μένοιν, sc. the lovers. αὐθι = 'where they were,' Od. 5. 208.

l. 276. δόλον, 'the trap.'

l. 279. μελαθρόφιν, Od. 11. 278.

l. 281. περὶ .. δολέεντα, 'very subtle.'

l. 283. εἵσατο = 'made show of going,' lit. 'seemed.'

l. 284. γαῖάων, § 9. 5.

l. 288. ἰσχανόων (ἰσχανάω, § 18. 2), 'desiring.' So δρόμον ἰσχανόωσαν, Il. 23. 300.

l. 292. τραπέομεν. The Schol. interprets ἀντὶ τοῦ τερφθῶμεν, answering to Attic ταρπῶμεν, 2 aor. pass. conjunct. of τέρω. From τραπέομεν we get τραπέομεν, as ἔ-δρα-θον from δαρ-θάνω. For this form, we may compare θεί-ω, θεί-ομεν, κιχεί-ω (ἐ-κίχη-ν). Trans. 'That we may take our pleasure.' λέκτρονδε goes at once with εὐνηθέντες; cp. θῶκόνδε καθίζανον, Od. 5. 3. Others refer τραπέομεν to τρέπω, and join it with λέκτρονδε, but cp. Il. 3. 441

ἀλλ' ἄγε δὴ φιλότῃτι τραπέομεν εὐνηθέντε, where the addition of λέκτρονδε is wanting.

l. 293. μεταδήμιος, 'at home.'

l. 294. The Sintian (σίνομαι, 'to ravage') brigands were the earliest inhabitants of Lemnos.

l. 297. ἔχυντο (χέω), § 20. 4.

l. 298. ἦν = ἐξῆν.

l. 299. ὃ τ' οὐκέτι φ. π., 'that there was no longer chance of escape.' For φυκτὰ, see on Od. 3. 129. Others write ὅτε as a direct antithesis to τότε δὴ γίγνωσκον = *tum . . cum*.

l. 300. ἀμφιγυῖεις, 'lame of both feet,' lit. 'on both sides,' from γυῖος, 'lame;' cp. γυῖάω.

l. 303. This line, wanting in the best MSS., seems to be introduced from Od. 2. 298.

l. 307. ἔργα γελαστὰ, 'deeds of mockery.' But as Hephaestus thought it no laughing matter, it may be better to divide the letters



ἐργ' ἀγέλαστα. Join οὐκ . . ἐπιεικτὰ = 'hard,' lit. 'not yielding;' cp. σχέτλιος.

l. 309. αἰδηλον. The Schol. rightly interprets ἀφανιστικόν. The adj. has both a passive and an active sense, (1) destructive, as here, (2) invisible, as in Hesiod Op. et Di. 754.

l. 310. ἀρτίπος, for ἀρτίπους, as ἀελλόπος, Il. 8. 409, 'sound of limb.'

l. 311. ἡπεδανός, lengthened from ἀπεδανός, the opposite of ἔμπεδος.

l. 312. τὼ ὄφελλον = *qui utinam me nunquam genuissent*.

l. 313. ἵνα, 'where.'

l. 315. Trans. 'I don't expect that they will care to lie thus one moment longer, though so very fond; very soon they will both have no fancy for sleep.' κείμεν is from κείω, which is said to be a desiderative of κείμαι. But cp. Od. 7. 188. Join οὐκ . . ἐθελήσετον.

l. 318. ἀποδώσει. After εἰς ὃ κε the conjunctive is usual; and so some read here ἀποδῶσιν. Hermann. ad Vig. 903 remarks, *indicativum poeta praetulit rei fortius adfirmandae causa*, i. e. implying that restitution will be made. πατήρ is Zeus, father of Aphrodite by Dione, Il. 5. 370.

l. 324. θηλύτεροι. With this termination, cp. ὀρέστερος, ἀγρότερος, δεξιτέρος, etc.

l. 325. ἑάων, 'good things;' an irregular gen. from ἐὺς, of which the neut. is εἶ. There is great uncertainty about the breathing; most edd. write it with the smooth. Both ἐὺς and ἐσθλός are derivatives from εἶμι (ἔσμι), and mean, literally, 'that which really is,' i. e. the true and good. We find an analogous uncertainty in the breathing of two other derivatives from the same root, e. g. ἔτοιμος with the aspirate, and ἔτυμος with the smooth breathing.

l. 328. πλησίον is substantive.

l. 329. ἀρετᾶ, from ἀρετάω.

l. 332. τὸ = 'therefore,' *propterea*, as δ = 'wherefore,' *quod*; cp. Il. 3. 176 τὸ καὶ κλαίονσα τέτηκα.

ll. 340-342. The three optatives are taken most simply as three separate wishes. ἀπείρονες = 'strong,' as going round and round without end.

l. 347. 'I promise you that he himself shall pay all fair claims.'

l. 348. μετ' ἄθαν. θεοῖσι = publicly, in Olympus.

l. 351. δειλαί τοι δειλῶν γε. 'In behalf of sorry fellows (like Ares) even securities are sorry things to accept.' δειλῶν is the gen. after ἐγγύαι. The middle voice ἐγγυάσθαι is spoken of the one who takes security. ἐγγυᾶ μὲν ὁ δίδους ἐγγυᾶται δὲ ὁ λαμβάνων, Eustath. Hephaestus asks, 'What guarantee shall I have that Ares will pay? I cannot come upon you for the claim.'

l. 352. δέοιμι does not mean, 'bind you under an obligation,' but actually, 'put you in chains' as I have done to Ares.

l. 353. χρέος = μοιχάγρια, sup. v. 332.

1. 358. οὐκ ἔστ' οὐδὲ ἔοικε = *neque licet neque decet*.

1. 359. δεσμὸν (the older and better reading for δεσμῶν) is the direct object of ἀνίει, so ἄνεσαν πύλας, Il. 21. 537.

1. 365. ἐπενήνοθε. For this word, as well as ἀνήνοθε, see Buttmann, Lexilog. 110 foll. He considers them to be from supposed verbal forms ἐνέθω and ἀνέθω, expressing the meaning of the preps. ἐν and ἀνὰ respectively, i. e. 'being on' and 'rising up.' Curtius (Gk. Etymol. 226) prefers the connection with ἄνθος, which Buttmann rejects. οἶα may be strictly adverbial, as in Od. 9. 128 = 'even as,' the phrase οἶα . . ἐόντας being a further description of ἀμβρότῳ: or it may stand as a relative to all the antecedents suggested by the foregoing clause, e. g. brightness and smoothness and softness.

1. 368. ἄλλοι, Od. 1. 132.

1. 372. οἱ δ' ἐπεί. The apodosis to this begins at τὴν ἕτερος ῥίπτασκε.

1. 375. ὁ δ' ἀπὸ χθονὸς, 'the other leaped up and caught it [each time] before he reached the ground again.'

1. 377. ἄν' ἰθύν. Some interpret this, 'straight up,' in distinction to the direction of the ball thrown from hand to hand in the next dance. But πᾶσαν ἐπ' ἰθύν, Od. 4. 434, seems to suggest the meaning to be, 'with might and main,' like ἀνὰ κράτος.

1. 378. ταρφέα, adverbial accus. from ταρφὺς, 'with frequent change from side to side.' ἐπελήκεον, 'beat time.'

1. 379. ἴστεῶτες, three syllables by synizesis. Another form is ἱσταῖότες. ὑπ' . . ὀρώρει, 'rose up from below.'

1. 382. ἀπειλεῖν, in the sense of promising, occurs Il. 23. 872

αὐτίκα δ' ἠπείλησεν ἐκηβόλῳ Ἀπόλλωνι

. . . . . ῥέξειν . . ἐκατόμβην.

Trans. 'Thou didst both promise, and lo! here it was ready done,' i. e. 'As thou didst promise, so it was done.'

1. 390. These twelve princes 'rule as lords' among the people.

1. 392. τῶν οἱ ἕκαστος. The sentence would naturally run, τῶν ἕκαστος φερέτω, 'let each of these princes bring;' but the construction changes to the direct address, ἐνείκατε = 'bring ye.' Trans. 'Now bring for him . . each one of these princes . . a garment,' etc. Cp. τῶν πάντων οἱ ἕκαστος οἷν δάσουσι, Il. 10. 215.

1. 396. ἐ αὐτὸν = 'him, personally.'

1. 399. οἰσέμεναι, § 20. 3. ἕκαστος, distributive, in apposition to the collective subject of πρόεσαν.

1. 403. ἔπι = ἔπεστι.

1. 405. ἀμφιδεδίνηται. Cp. δινωτὴν ἐλέφαντι, Od. 19. 56. πολέος [§ 13. 5] δέ οἱ ἄξιον ἔσται, 'he will find it worth much.'

1. 417. δύσето. Here ends the day that begins with v. 1 of this book; but the company does not separate for the night before Od. 13. 17.

1. 421. τοῖσιν, sc. Odysseus and the princes.
1. 426. ἀμφὶ πυρὶ, as we say, 'on the fire.' The preposition is accurately used, as the legs of the tripod enclose the fire. οἱ = 'for him.'
1. 429. ἀκούων,—we should expect ἀκοῇ or ὕμνῳ as parallel to δαιτί.
1. 435. λοετρο-χόον. Notice the accent, lit. = 'bath-pouring.' Trans. 'for filling the bath.' ἵστασαν, (imperf.), 'proceeded to set.'
1. 443. ἴδε πῶμα, 'look to the lid, and quickly fix a knotted cord thereon.' Cp. ὄρη δίφρον, 'see to a chair,' Theocr. 15. 2.
1. 444. δηλήσεται, conjunctive.
1. 448. ποικίλον, 'intricate.' δέδασε, redupl. 2 aor. as if from ΔΑΩ.
1. 451. ἐπεὶ οὐ τι κοιμίζομένος γε, 'did not *often* have comfort like this.' θαμίζειν with participle is best translated by an adverb. So διατελεῖν μαχόμενος, 'to be *constantly* fighting.' Cp. Od. 5. 88.
1. 452. ἐπεὶ, as in Od. 4. 13.
1. 453. τόφρα δέ, 'but all that while,' etc.
1. 462. ὅτι μοι πρώτῃ, 'since to me first you owe the debt of rescue.'
1. 465. οὕτω = 'as you say.'
1. 466. ἐλθέμεν, sc. ἐμέ.
1. 467. καὶ κείθι, 'there too' (as I do here).
1. 468. ἐβίωσαο, a strong word; trans. 'Thou didst give me my life.'
1. 470. μοίρας, Od. 3. 67.
1. 472. λαοῖσι τετιμ., an explanation of the meaning of Δημό-δοκος.
1. 475. Trans. 'Having cut off a portion from a chine of a hog with white tusks; but the larger part was still left over.' ἐπὶ δέ πλ. ἐλέλ. is a parenthesis.
1. 477. τῇ, Od. 5. 346.
1. 478. προσπτύξομαι, conjunctive in construction with ὄφρα.
1. 488. μούσα. The Muses would be accountable for his gift of song, and Apollo for his skill on the lyre. Or perhaps the reference is to Apollo as prophet, who has revealed to him the truth of the stories he sings.
1. 491. ἄλλον, sc. παρόντος.
1. 492. μετάβηθι, 'change your ground,' i. e. pass to another story. κόσμον = 'the fashioning.'
1. 493. δουρατέον, cp. Virg. Aen. 2. 15. τὸν . . ὄν, both refer to ἵππον.
1. 494. δόλον, 'as a snare,' as sup. v. 276. Cp. Virg. Aen. 4. 264 *doli fabricator Epeus*. Another reading is δόλφ = *fraude*.
1. 499. ὥς φάθ', ὁ δέ, 'so he spake, and the other, moved by the god, set forth his strain, having taken it up at the point where they,' etc. With ὁρμηθεὶς θεοῦ, cp. Od. 22. 347 θεὸς δέ μοι ἐν φρεσὶν οἶμας παντοίας ἐνέφυσε. See Od. 1. 347. After making the Horse, the Greeks fired

their tents, and made show of sailing away in the direction of Tenedos Cp. Virg. Aen. 2. 21 foll.

1. 504-506. μιν . . ὁ . . αὐτὸν, all refer to the Horse.

1. 505. ἀκριτα, 'undecided,' as shown by τρίχα δέ σφισιν ἥνδανε βουλή.

1. 507. διαπλήξαι, (πλήσσω). Others read διατμήξαι, (τέμνω).

1. 508. κατὰ πετράων. The Pergama of Troy stood on a rock which had a steep escarpment on the side of the Scamander.

1. 509. ἢ ἑάν, 'or to leave it there as a splendid present, to be a peace-offering to the Gods.'

1. 510. The subject to ἔμελλεν is βουλή.

1. 511. ἀπολέσθαι. The subject is πόλιν, from the following πόλις.

1. 520. διὰ Ἀθήνην, 'by means of;' where in Attic syntax we should find διὰ with the gen., which is not used in this sense by Homer. Cp. sup. v. 82, Od. 11. 276, 437.

1. 523. Join πόσιν ἀμφιπεσ., as in v. 527.

1. 527. οἱ, 'the enemy smiting her back and shoulders with their spear-shafts carry her off to bondage.' So εἰσφορεῖν ὕδωρ, Od. 6. 91.

1. 529. εἶρερον from εἶρω, (cp. σειρή), 'to tie,' as Lat. *servus* from *serui*).

1. 530. Join τῆς παρειαί.

1. 537. σχεθέτω, 'let him hush.'

1. 539. ὥρορε, intrans. aor. from ὄρυνμι, used here parallel with a present tense, as in Il. 13. 78 χεῖρες ἀπτοὶ μαιμῶσι καὶ μοι μένος ὥρορε.

1. 540. ἐκ τοῦδ', 'from that time forth.'

1. 546. ἀντί='in the light of.'

1. 547. ὅς τ' ὀλίγον περ, 'who hath reached even a little way with his wits.' ἐπιψαύειν seems used without an object expressed, as ἐπαυρεῖν, Il. 11. 391 εἰ κ' ὀλίγον περ ἐπαύρη. It is contrary to usage to make *πραπίδεσσι* governed by ἐπιψαύειν, which would require a genitive.

1. 548. τῷ, 'wherefore;' sc. because there is such real intimacy between host and guest.

1. 551. οἱ is the relative *qui in urbe [sunt,] quique circa habitant*.

1. 553. ἐπὴν . . γένηται = *ex quo primum natus fuerit*.

1. 556. τιτυσκόμεναι φρεσὶ, 'purposing it in their minds.' The ships of the Phaeacians were supposed to be gifted with intelligence, like the canoe in the legend of Hiawatha.

1. 560. πόλις, a dissyllable, § 4. 3.

1. 562. οὐδέ ποτέ σφιν, 'nor ever is there any fear upon them (ἐπι = ἔπεστι) either of taking any harm or of being lost.'

1. 564. ὥς. The uncertainty about the meaning of ὥς here is increased by the fact that the ποτε throws back its accent upon it. We may render, *Hoc vero ita quondam audiui*, or, less simply, *Hoc vero [narrabo] sicut quondam audiui*.



## ODYSSEY, IX.

1. 566. ἀπήμονες resumes *πημανθῆναι* of sup. v. 536. Poseidon was jealous because this immunity from harm seemed to be too great independence of his power.

1. 567. φῆ, '[My father] said that he [Poseidon] would one day wreck a P. ship . . and would throw a huge mountain over our city.' So ἀμφικαλύπτειν ῥάκος κεφαλῇ, Od. 14. 349, and, in Latin, *circumdare vincula collo*, Ov. Met. 1. 631.

1. 571. ἔπ[ε]λετο, 'was,' i. e. at the time the threat was made.

1. 573. ὅππῃ, 'how.'

1. 574. αὐτοὺς τε πόλιός τε, a sort of apposition to χώρας.

1. 578. Ἀργείων Δαναῶν seem to mean the Danaï living in Argos, i. e. in Southern Greece.

1. 580. ἦσι, § 23. 4.

1. 581. Ἰλιόθι πρὸ, see on Od. 5. 469.

1. 583. μεθ' αἵμα = 'next to one's own blood relations.'

1. 584. κεχαρισμένα εἰδὼς = 'with foud heart.'

## BOOK IX.

11. 3, 4. ἦ τοι . . αὐδὴν = Od. 1. 370, 371.

1. 5. τέλος = 'consummation,' not 'end.' So dawn is said to bring the day to perfection, τελεῖν ἡμαρ, Od. 5. 290. Cp. τέλος θανάτοιο, γάμοιο, etc.

1. 6. ἔχῃ .. ἅπαντα, 'possesses [men] throughout all the people;' the object to ἔχῃ, sc. ἀνθρώπους, is not expressed. Others make ἔχῃ κατά = κατέχῃ governing δῆμον.

1. 9. κρειῶν, § 3. 2.

1. 10. ἐγχεῖν, *ibid.*

1. 11. The common order of words would be τοῦτο εἶδεται κάλλιστόν τι εἶναι.

1. 13. 'But thine heart did incline to ask of my sad troubles.' εἵρεσθ[αι], § 6.

1. 14. 'What shall I recount first *then*, and what last?' ἔπειτα, as in ὧς ἄρ' ἔπειτ' ἡρᾶτο, Od. 3. 62, 'So *then* he prayed.'

1. 15 = Od. 7. 242.

1. 17. εἶδετε for εἰδῆτε, § 3. 4, from εἰδῶ, Ep. conj. from οἶδα. Cp. εἰδῶσι, Od. 2. 112; conjunct. after ὅφρα as ἔω, [from εἶμι § 23. 4].

1. 18. καὶ ναίων, 'even when dwelling.'

1. 19. ὅς .. μέλω, 'who am esteemed by all men for craftiness.' μέλω used personally in H. Cp. Od. 5. 6; and 12. 70. In Attic Greek μέλει is an impers. verb.

1. 21. εὐδέεελος, for εὐδέελος, i. e. εὐδηλος = 'conspicuous,' others derive it from δείλη, 'the evening sunlight,' making the word mean 'westerling,' lying to the western sun.

1. 22. ἀμφὶ δὲ .. ἰδέσθαι, 'And round it are set many islands very



close to one another, Dulichium and Samè and wooded Zacynthus ; but [Ithaca] itself lies low in the sea, furthest of all toward the west, but the others lie away towards the east and the sun[-rise] : it is rugged, but a kindly nurse of young heroes : truly I can see nothing sweeter than one's own land.' For *ναιετάω* in the rarer sense of 'position,' cp. Soph. Aj. 596

ὦ κλεινὰ Σαλαμῖς, σὺ μὲν που  
ναίεις ἀλίπλακτος εὐδαίμων.

Samè, called later Cephallenia, is the modern Cephalonia ; Zacynthus is now Zante : Dulichium, probably one of the Echinades at the mouth of the Achelous, may have been joined afterwards to the mainland by the deposit of the river. The epithet *χθαμαλή* [cp. *χαμαί*] does not really describe the coast-line of Ithaca, nor is the relative position of the islands reconcileable with fact. Homer writes as a poet, not as a geographer. For *πανυπέρτατος*, signifying 'last in a row,' cp. Il. 23. 451

ἦστο γὰρ ἐκτὸς . . ὑπέρτατος ἐν περιωπῇ.

Odysseus says, *ἦς γαίης* (*ἦς* from *ὅς* = 'his') to make the sentiment more general than if he had used *ἐμῆς* : cp. inf. v. 33.

l. 29. *αὐτόθι*, 'on the spot,' namely, ἐν σπείσσι γλαφυροῖσι.

l. 33 = Od. 7. 258.

l. 37. *εἰ δ' ἄγε*, cp. Od. 1. 271. *ἐνίσπω* is subjunct. of aor. *ἐνισπον* : the fut. is *ἐνισπήσω*. Trans. 'Come, let me tell.'

l. 38. *ἀπὸ Τροίηθεν*. Either the prep. or the termination is superfluous. Cp. *ἀπ' οὐρανόθεν*, Od. 11. 18, *εἰς ἅλαδε*, 10. 351.

l. 40. *Ἴσμάρῳ*, the name of the Ciconian town, defines more accurately the place already implied in *Κικόνεσσι*, with which word it is in apposition.

l. 42. Trans. 'That no one, as far as I am concerned (*μοι*, ethical dative) might go off robbed of fair share.' *ἴσης*, sc. *μοίρας*.

l. 44. *ἠνώγεα*, § 21. 2.

l. 47. *γεγώνευν*, § 4. 1.

l. 48. The Cicones of Ismarus lived on the south coast of Thrace : others of the same stock dwelt inland, *ἡπειρον ναίοντες*.

l. 49. The full sentence would be *καὶ ἐπιστάμενοι πεζοὶ μάρνασθαι ὅθι χρή τινα μάρνασθαι πεζὸν ἐόντα*, 'and knowing how to fight on foot where one ought to fight on foot.' *ἀφ' ἵππων* = 'from the chariot.'

l. 51. *ὥρῃ*, 'in their season.'

l. 54. Join *στησ. μάχην*, 'having set the battle in array ;' cp. Od. 11. 314.

l. 56. *ὄφρα μὲν* = 'while.'

l. 57. *τόφρα δὲ*, [apodosis], 'so long.'

l. 58. 'But when the sun began to slope down towards eventide ;' *μετὰ* gives the change of his course after reaching the meridian. With

βουλυτόνδε, cp. Hor. Odd. 3. 6. 42 *Sol ubi .. juga demeret bobus fatigatis*.

1. 59. κλῖναν Ἀχαιοὺς, 'turned them to flight.' Cp. *inclinare in fugam*, Livy 34. 28.

1. 62. ἀκαχήμενοι διὰ τοὺς ὀλωλότας. ἄσμενοι ὅτι μὴ αὐτοὶ ἀπολώλαμεν, Eust.

1. 65. πρὶν τινα .. αὔσαι, 'ere one [=we, like French *on*, or Germ. *man*] had called thrice on each of my poor comrades.' This is like the *magna manes ter voce vocavi*, Virg. Aen. 6. 505.

1. 69 = Od. 5. 294.

1. 70. ἐπικάρσαι, according to Schol. = *obliquae*, i. e. drifting away from the wind. Cf. ἐπικαρσίας τοῦ Πόντου, 'at an angle to the Euxine,' Hdt. 7. 36. Others render it *praecipites*, of ships plunging bows under, in a heavy sea, from κάρα, 'head.'

1. 76. τέλεισ' ἦώς, see on v. 5, sup.

1. 77 = Od. 12. 402.

1. 81. παρέπλαγξεν δὲ Κ., 'drifted me past Cythera' (now Cerigo). He wished to sail between C. and Malea, but the N. wind drove him southward as far as the lotus-eaters' land.

1. 84. γαίης Λωτ., probably near the Little Syrtis on the coast of Africa. The *lotus* mentioned here is a prickly shrub with a yellow fruit like a plum, if it is to be identified with the jujube tree that still grows in that neighbourhood.

1. 88. προΐειν, § 23. 1, 'I sent them forward to go and enquire,' etc.

1. 89. The phrase σῖτον ἔδοντες distinguishes mortals from Gods and brutes; if it be anything more than a fixed epithet.

1. 90 = Od. 10. 102.

1. 96. βούλοντο, 'were fain.' βούλεσθαι implies a preference, Cp. βούλομ' ἐγὼ λαὸν σὼν ἔμμεναι ἢ ἀπολέσθαι,

II. 1. 117. θέλειν expresses a decision in the mind.

1. 98. Join ἄγον .. ἀνάγκη. With ὑπὸ ζυγὰ (acc. of motion towards) ἐρύσσας must be closely joined, 'dragging them under the thwarts, I made them fast there.'

1. 100. After κελόμην we might expect λάθοιτο instead of λάθηται, but the conjunctive really follows ἐπιβαινέμεν. The actual words spoken were ἐπιβαίνετε νηῶν μή τις λάθηται, but they are here put in a sort of *oratio obliqua*.

11. 103, 104 = Od. 4. 579, 580, etc.

1. 105. Later writers sought the home of the Cyclopes in Sicily, but the whole scene belongs only to a region of the poet's fancy.

1. 106. ὑπερφιάλων. Their 'trust in the Gods' was not devoutness, but expresses only a simple confidence in the bounties of nature.

1. 111. καὶ σφιν, 'And the rain of Zeus makes [the fruits] grow for them.'

1. 115. The plural subject to ἀλέγουσι is implied in ἕκαστος.

1. 116. ἔπειτα introduces a change of subject: trans. 'Now.' It is doubtful whether we should read ἔπειτα λάχεια = 'deep-soiled,' or 'thick-grown,' (perhaps from λαχ-αῖνω), or ἔπειτ' ἐλάχεια = 'small,' from ἐλαχύς. The gen. γαίης is dependent on λιμένος.

1. 120. εἰσοιχνεύσι, § 4. 1.

1. 122. οὐτ' ἄρα καταῖσχεται, poet. for κατίσχεται or κατέχεται, *neque gregibus occurratur neque arationibus*.

1. 125. Trans. 'For the Cyclopes have by them [πάρα for πάρεσι] no ships with red-painted bows, nor men in their country as shipwrights who might build strong-benched ships, which should do all their business, travelling to the cities of men, as oftentimes men cross the sea to visit one another.' The passage αἶ κεν τελέοιεν . . θάλασσαν gives a parenthetical description of ships and their uses. With οἳ κέ σφιν the sentence takes up again the ἄνδρες τέκτονες of v. 126, 'who might also have worked their island into a fair settlement for them.' ἐνक्तिμ. used predicatively with ἐκάμοντο.

1. 128. In such a phrase as οἶά τε πολλὰ = *veluti saepe*, οἶά τε or οἶα, was originally a cognate accusative with some verb in the sentence. We can say τόδε ἰκάνεις (Od. 10. 75) = τήνδ' ἄφιξις ἰκάνεις, so here the full phrase would be something like, 'such frequent passages as men make,' τοίους πόρους, οἷους πολλοὺς ἄνδρες περώωσι: but the phrase has passed into an adverbial formula like the later ἄτε, and καθά.

1. 134. αἰεὶ εἰς ὥρας, 'ever as the seasons come.'

1. 135. πῖαρ is most likely a noun here, as in Il. 11. 550, and ὑπὸ governs the acc. οὔδας, as ὑπ' αὐγάς, Od. 2. 182. Others write ὕπ', i. e. ὕπescι and make πῖαρ an epithet of οὔδας, 'since there is fat soil beneath.'

1. 136. πείσματος, 'moorings,' generally; subdivided into the anchor-stones, εὐναί, to which the bows were made fast in deep water, and the stern-cable, πρυμνήσιον, attached to the shore. Between the two a ship could ride with her bows pointing seawards.

1. 138. μείναι, governed by χρεῶ from v. 136, with a change of construction.

1. 143. οὐδὲ προὔφαίνετο, used impersonally, 'nor was there light enough before us to see.'

1. 149. νηυσὶ, 'for our ships when beached,' *dai. commodi*.

1. 156. αὐλὸς is the metal collar which fixed the spear-head to the shaft.

1. 157. Join τρίχα δὲ διακοσμηθέντες.

1. 159. 'To each ship nine goats fell by lot, and for me by myself they chose out ten.'

1. 163. ἐξέφθιτο (§ 20. 4) with νηῶν, *ex navibus absumptum erat*.

1. 166. ἐλεύσομεν, properly, can only go with καπνὸν and not with

φθογγήν. This usage is called *Zeugma*. αὐτῶν seems to distinguish the voice of the *men* from that of the *flocks*—‘both smoke, and voice of men, and of sheep and goats.’

ll. 168–170 = inf. vv. 558–560, Od. 10. 185, 187.

l. 171 = Od. 10. 188; 12. 319.

l. 176. ‘And whether they have a heart that fears the Gods,’ θεὸς .. εἰδώς.

l. 177. Join ἀνέβην νηὸς, and cp. Od. 2. 416.

l. 182. ἔνθα δὲ, apodosis to ὅτε δὴ of preceding line.

l. 184. μῆλα, small cattle, divided into sheep and goats.

περὶ δ’ αὐλή, ‘And round [the cave’s mouth] a high-walled yard was made with deep-bedded stones;’ i. e. the yard was walled in with huge polygonal blocks, the lower edge of which was sunk in the ground, and rows of trees planted along the walls.

l. 189. ἀθεμίστια ᾗδῃ = ‘had a lawless mind,’ like ὀλοφώια, ἀπατήλια εἰδώς.

l. 192. The reading ὅτε φαίνεται, *quod quidem apparet*, gives better sense than ὅτε φαίνεται, *quando apparet*, ‘Like a peak which stands out alone.’

ὅτε, the neut. of ὅς τε.

l. 194. ἔρυσθαι, § 20. 4, ‘to protect,’ from the notion of ‘drawing to oneself:’ unless it be a diff. verb, from stem *σερν-*, Lat. *serv-are*.

l. 198. ἀμφιβεβήκει, plqpf. from ἀμφιβέβηκα, a perfect with present signification; ‘used to guard,’ sc. before the town was destroyed. This sense of guarding comes from ‘walking around,’ ‘patrolling.’

l. 204. δωδεκα πᾶσιν, see on Od. 5. 244.

l. 206. ἡεῖδη, § 23. 8.

l. 209. ὕδατος, κ. τ. λ., ‘poured it to mix with [ἀνὰ of distribution] twenty measures of water.’

l. 212. Join τοῦ .. ἄσκόν. ἦια, two syllables, § 4. 3.

ἄσκὸν μέγαν .. οἴσατο γάρ. Odysseus took care to be well supplied with this wine, which would be strong enough for the gigantic visitor whom he expected.

l. 214. ἐπιειμένον (ἐννυμι) ἀλκὴν, ‘clothed with might.’

l. 217. ἐνομ. v. κ., ‘he was feeding his sheep at pasture.’

l. 218. ἐθλεύμεσθα, § 4. 1.

l. 219. στείνοντο, § 3. 2, ‘were crowded with sheep and kids’ (στεινὸς, στενός.)

l. 221. ἔρχατο, plqpf. εἶργω, § 17. 4. ‘By themselves were the firstlings: by themselves the later-lambs [properly, ‘intermediate,’ μετὰ, μέσος], and by themselves again the newly-yeaned.’ ἔρση = ‘dew,’ is, like δρόσος, used for tender young of animals. ναῖον, irreg. imp. from νᾶω = ‘swam’ or ‘flowed.’

l. 224. πρώτιστα, opposed to αὐτὰρ ἔπειτα, v. 225.



l. 229. 'That I might both see the man himself and [learn] whether,' cf. inf. v. 267, 'he would give me entertainment : notwithstanding, he was not going to be a joy to my comrades when he appeared.'

l. 231. ἐθύσαμεν, sc. by making such burnt-offerings as we were able, with cheese instead of flesh.

l. 234. ἵνα οἱ ποτιδόρπιον εἷη, 'that it might serve him for [light at] supper,' not for cooking; he did not roast his meat.

l. 238. 'He left the males without, (viz.) outside the deep yard,' which was in front of the cave's mouth, sup. v. 184.

l. 239. For ἔκτοθεν it is proposed to read ἐντοθεν. It is easier to imagine that the ewes were driven into the cave and the rams left outside, viz. *in* the yard.

l. 240. θυρεῶν, two syllables, § 4. 3.

l. 245. In v. 308 πάντα κατὰ μοῖραν follows μῆλα, with which it agrees in gender. In this passage it may be assimilated to μῆλα implied in οἷς and αἶγας, or it may be regarded in the light of a mere formula = 'everything in order.'

ὕφηκεν ἔμβρ. ἐκάσ., 'put a young one under each [mother],' sc. to be suckled; 'and having forthwith curdled' [sc. with fig-juice, ὀπὸς, Il. 5. 902] 'half the white milk, he set it down in wicker baskets, having collected it together.'

l. 248. οἱ εἶη πίνειν, see on Od. 1. 261.

l. 250. σπεύδειν τι, 'to do it with despatch,' Il. 13. 235.

Il. 252-255 = Od. 3. 71-74.

l. 252. πλεῖθ', i. e. πλείτε, (πλέετε), from πλέω, 'to sail.'

l. 253. ἀλάλησθε, perf. from ἀλάομαι.

l. 254. ἀλῶνται, § 18. 2.

l. 255. ψυχὰς παρθ., i. e. παραθέμενοι, 'risking their lives,' properly, 'laying as a stake.'

l. 256. ἡμῖν .. δεισάντων, see on Od. 6. 157.

l. 258. ἀλλὰ καὶ ὥς, 'but yet for all that,' lit. 'even thus.'

l. 266. Join τὰ σὰ γούνα ἰκόμεθα, as in Od. 3. 92. κιχανόμενοι, absol., 'lighting on thee.'

l. 267. εἴ τι, see on sup. v. 229.

l. 268. ἡ θέμις, see on Od. 3. 45.

l. 269. αἰδεῖο, § 3. 3, for αἰδέεο, αἰδου.

l. 273. ἡ τηλ. εἰλ., i. e. and so art a stranger to our ways.

l. 274. ἀλέασθαι, sometimes ἀλεύασθαι, first aor. from ἀλέομαι

§ 19. 3.

l. 276. = Od. 8. 281.

l. 277. πεφιδοίμην, second aor. redupl. med. of φείδομαι, § 18. 2.

l. 279. εἴφ' = εἰπέ. ἔσχες νῆα, 'moored your ship,' cp. Od. 10. 91.

l. 280. δαείω, § 22.

l. 281. 'But he did not deceive me with all my great knowledge.'



1. 283. νῆα, one syllable, § 4. 3.
1. 291. Join διαταμών μελεῖστί, which form of adverb occurs in II 24. 409.
1. 294. ἀνέσχεθμεν, from aorist form ἀνέσχεθον, lengthened from ἀνέσχον, cp. Od. 4. 284.
1. 297. ἐπὶ . . πίνων, sc. 'on the top of the meat.'
1. 298. διὰ μήλων, 'down the whole length of the flock.'
1. 301. ὅθι φ. ἦ. ἕ., 'where the midriff holds the liver.'
1. 302. χεῖρ' ἐπιμασσ., i. e. χεῖρ', 'having clutched it with my hand;' for the accent thrown back, cp. εἴφ', sup. v. 279. Cp. inf. v. 446.
1. 303. ἀπωλόμ. ὄλεθρον, as ἀπόλωλε μόρον, Od. I. 166, cognate accus.
1. 311. σὺν δ' ὃ γε, apodosis. δὴ αὐτε, two syllables, § 4. 3.
1. 319. The γάρ comes in here because the reason of the action in the main sentence is given before the action itself is described. The sentence would run logically, 'We cut off a piece of the Cyclops' club, for it lay at the side of the sheep-pen.' Cp. Od. 5. 29.
1. 320. ἔκταμεν, i. e. ἐξέταμε, second aor. of ἐκτέμνω.
1. 321. A shortened form of sentence for τὸ μὲν ἄμμες εἰσκομεν τόσσον εἶναι ὅσσος τε [cp. the phrase οἷός τε] ἐστὶν ἰσθδς νηός: the relative is attracted into the case of the unexpressed antecedent. 'We guessed it to be as big as [is] a mast,' etc. Cp. ὅσον τ' ὕργυριαν, v. 325.
1. 330. κέχυτο μεγ., 'was spread out wide;' μέγала, like μεγαλωστί: here ἦλιθα only qualifies πολλή= 'in vast abundance.'
1. 331. The readings vary between πεπαλάχθαι and πεπαλάσθαι, which may be distinct forms of perfect from παλάσσω [πάλλω]. The proparoxyton πεπάλασθαι, a reduplicated second aor. retaining α for ε, and formed directly from πάλλω, seems to be the more appropriate tense. As the lots were pebbles, ψῆφοι, which they used to shake [πάλλειν] in a helmet, the simple verb has taken the sense of 'voting by lot.'
1. 332. ἐμοὶ σὺν = *meum*.
1. 334. ἄν κε, see on Od. 5. 361.
1. 335. ἐλέγμην, Od. 4. 451, syncopated second aor., § 20. 4.
1. 347. κρέα, one syllable, cp. v. 283, sup. and § 4. 3.
1. 348. Odys. sily flatters Cyclops by assigning him divine honours, such as a libation. In οἷόν τι the addition of τι gives a sort of general meaning to the οἷος, as in ὅσσος τις, Od. 10. 45.
1. 352. πολέων, i. e. 'out of all the numbers of men that there are.'
1. 355. 'Be good enough to give me more.' For πρόφρων, cp. Od. 2. 230.
1. 362. Join περιήλυθε Κ. φρένας, 'stole round the Cyclops' senses.' φρένας epexegetical accusative, i. e. one that appends a closer description, as Τρῶας τρόμος ἔλλαβε γυνῖα, 'the Trojans, that is to say, their limbs.' See p. 17

1. 366. Οὔτις here becomes a proper name, 'No-man,' so in the accus. it appears as Οὔτιν instead of οὔτινα.

1. 369. μετὰ οἷς ἔτ., i. e. 'in the list of his comrades,' not = 'after.'

1. 372. He lies on his back, drooping (lit. sloping) his head on one shoulder.

1. 374. οἰνοβαρείων, particip. from οἰνοβαρέω, § 3. 3.

1. 377. ἀναδύη, opt. for ἀναδυίη. So Il. 16. 99 ἐκδύμεν for ἐκδυίμεν, and δύη, Od. 18. 348; trans. 'might shirk.'

1. 382. 'But I standing above [it] kept twirling it, as when a man might bore ship-timber with a drill, and the others at the lower end keep it moving with a strap, grasping the strap at either end.' The τρύπανον (v. 385) is a drill with a long shaft. The master shipwright stands on a plank leaning his weight on the wooden head in which the drill revolves. His men wind a long strap round the shaft of the drill, and by alternately pulling they make the tool spin first one way and then the other till it pierces the wood.

1. 384. τρυπῶ, described as opt. for τρυπάοι. More likely conjunct. from form τρυπόω.

1. 389. ἀμφί, 'all around,' adverbially with εὔσεν.

1. 390. οἱ ῥίζαι, i. e. 'its roots.' σφαραγέυντο, § 4. 1.

1. 392. ἰάχοντα agrees grammatically only with the masc. πέλεκυν. τὸ γὰρ, 'for this' [sc. βάπτειν] gives iron its strength.

1. 395. 'And terribly he howled aloud, and the rock echoed around.' ἔιαχε [ἰάχοντα] is lengthened by the augment.

1. 400. δι' ἄκριας, 'along the heights,' Epic accus. from ἄκρις, another form of ἄκρα or ἄκρη, so πόλιας, Od. 8. 560, § 11. 5.

1. 403. Join τίπτε τόσον ἀρημένος, i. e. *quid tibi tanti mali accidit ut tantopere vociferares*, Ernest. For ἀρημ., see on Od. 6. 2.

1. 408. Polyphemus means, "'No-man" is slaying me by craft *and not* by force.' The Cyclopes understand his words, 'No man is slaying me by craft *or* force,' and so in v. 410 οὐ τις appears as μή τις, which suggests the pun of μῆτις, inf. v. 414.

1. 415. ὠδιν. ὀδύνῃσι, 'in agony of anguish;' the ring of the two words being intentional.

1. 420. ἄριστα, Od. 3. 129; see on 2. 203.

1. 423. ὥς τε περὶ ψ., *utpote de vita*.

1. 425. οἷες. Aristarch. seems to have written here οἷες *metri grat*. But as ὄφis (Lat. *ovis*) has the digamma, the short o may be lengthened before it, on the analogy of a short vowel lengthened before a liquid.

1. 433. Join τοῦ νῶτα καταλαβὼν, 'Having grasped his back, I lay curled up under his shaggy belly; and having turned over, I held on by my hands firmly to the thick wool.'

1. 435. στρεφθεῖς seems to refer to his position of holding on back downwards; others render, 'twisting my hands in.' χερσὶν is emphatic; the ἑταῖροι were tied on.

1. 438. καὶ τότε, apodosis, cp. sup. vv. 59, 171.  
 1. 439. ἐμέμηκον, an imperfect formed from μέμηκα, perf. of μηκάομαι.  
 1. 443. ὥς οἱ. The enclit. οἱ, 'for him,' throws back its accent. 'He did not know that men had been tied, *unawares to him.*'  
 1. 445. στεινόμενος, see on sup. v. 219, 'loaded with his wool and me.'  
 1. 446. ἐπιμασσ., sup. v. 302.  
 1. 447. ἔσσυο, § 20. 4.  
 1. 448. λελειμμ. οἶων, 'left behind by.' Μενέλαος Ἀντιλόχοιο λείπετο,  
 II. 23. 523. With πάρος ἔρχεαι, cp. Od. 4. 811.  
 1. 455. πεφυγμένον, with accus. In Od. 1. 18 with genit., q. v.  
 1. 456. εἰ δὴ, 'couldst thou feel as I do.'  
 1. 458. For οἱ . . θεινομένου, see on Od. 6. 157.  
 1. 460. οὔτιδανὸς Οὔτις, 'good-for-nothing No-man.'  
 1. 462. ἐλθόντες has no plural verb with which to go. The main idea is split up into λύομην and ὑπέλυσα, 'I began to loose myself from under the sheep, and then I released,' etc.  
 1. 464. τανα-ύ-ποδα, the υ represents the digamma, § 2. The original form was ταναφόποδα, from root ταν as in τείν-ω, etc. δημῶ, notice the accent.  
 1. 465. πολλὰ περιτροπέ., 'often turning round,' sc. in fear.  
 1. 468. ἀνανεύειν = to intimate refusal by shaking the head: κατα-  
 νέειν = to assent, v. 490 inf. Join οὐκ εἶων κλαίειν.  
 1. 473. See on Od. 5. 400.  
 1. 474. κερτομ., 'with abusive [words].'  
 1. 475. The emphasis is on ἀνάλκιδος, 'no coward's comrades,' etc.  
 'Your evil deeds were sure to come home to you.'  
 1. 480. κηρόθι, § 12. 2.  
 1. 483. This line has no place here. A stone thrown προπάρ. νηὸς would not go near the rudder. See on v. 540 inf.  
 1. 486. πλημυρὶς, 'the [shoreward] wash from the sea,' explaining παλιρρ. κύμα. Not the current or tide, but the swell caused by the stone, 'made the ship come to land.' θεμόω, cp. θεῖναι, θεσμός.  
 1. 489. ἐμβαλέειν κώπης, Lat. *incumbere remis*, Virg. Aen. 5. 15.  
 1. 491. Join ἄλα πρήσσοντες, cp. κέλευθον πρήσσειν, Od. 13. 83.  
 προσηύδων, 'was going to hail,' imperf.  
 1. 497. φθεγξ., of sound generally; αὐδήσαντος, of words.  
 1. 498. Join συνάραξε, cp. Od. 12. 412.  
 1. 504. φάσθαι, dic.  
 1. 507. ἰκάνει, as κιχήσασθαι, sup. v. 477.  
 1. 510. Join μαντευ. Κυκλώπ., dative = 'for the C.' κατεγήρα,  
 § 20. 1.  
 1. 511. τάδε πάντα, 'all this,' viz. 'that I should lose my sight.'  
 1. 513. ἐδέγμην, § 20. 4.

1. 517. θέω, §§ 3. 3 and 23. 1.

1. 518. πομπήν τ' ὀτρύνω. Trans. 'And may hasten your return home .. that the Earth-shaker may grant you one.' πομπ. ὀτρ. occurs Od. 7. 151. The δόμεναι .. ἐνν. describes the *particular* form of πομπή, viz. a safe-conduct from Poseidon. Others render, 'And may urge the Earth-shaker to grant you a return home.'

1. 525. ὥς οὐκ, κ.τ.λ. The word ὥς takes up an unexpressed οὕτως that qualifies the foregoing sentence. Trans. 'Would that I, etc. .. as surely as not even Pos. will heal your eye.' Cp. Od. 17. 253, Il. 13. 827.

1. 527. χεῖρ'[ε].

1. 535. ἄλλοτρίης. Odys. came home in a Phaeacian ship, Od. 13. 95 foll. 535 = Od. 11. 115.

1. 538. ἐπέρισε δέ, 'he put into [his throw] immense strength.'

1. 539. 'And he dashed it down a little behind the ship, but it failed to reach the rudder's tip.' Others join τυτθ. ἐδ. δέ, 'but he failed by a little.' It is, however, against Homeric usage that δέ should stand in this position.

1. 540. ἐδεύησεν, from a form δεύω for δέω, the *v* representing a digamma, § 2.

1. 542. The χέρσος here is the shore of the island (sup. v. 116), not of the land of the Cyclops.

1. 545. εἶατ[ο], § 23. 7.

1. 546. νῆα μὲν, apodosis.

1. 549. μή τίς μοι, see on sup. v. 42.

## BOOK X.

1. 1. Αἰολίην νῆσον. The ancients identified this with one of the Aeolian Islands on the north coast of Sicily, the group to which belong Lipari and Stromboli. The names Αἰολος [ἀῆναι, 'to blow'] and Ἰπποτάδης [ἵππος], are chosen to describe the speed of the winds.

1. 3. πλωτή, 'floating.' So the island of Delos was said to float (*erratica Delos*, Ov. Met. 6. 333), till Zeus rooted it in the sea. Cp. Virg. Aen. 3. 76.

1. 5. καὶ = 'as well,' i. e. besides himself. γεγάασιν = εἰσιν, Od. 5. 35, γέγονα, γεγόνσασι, or without nasal γεγά[σ]ασι.

1. 6. ἡβώντες, § 18. 2.

1. 7. ἀκοίτις, i. e. ἀκοίτίας, acc. plur. from ἀκοιτῖς. So ἦνις from ἦνις, Il. 6. 94.

1. 10. κνισήεν, κ.τ.λ., 'and the steaming house echoes all around its outer court.' The *steam* comes from the roasting meats suggested in δαίνυνται and ὀνείατα. The meaning seems to be, that the palace of the



King of Winds is full of moaning sounds, which make themselves heard even in the outer yard. Others read αὐλῆ=αὐλήσει, 'flute-playing,' or αὐδῆ, or περιστεναχίζετ' αἰοδῆ.

1. 14. φίλει, 'Aeolus (included in τῶν, v. 13) entertained me.'

1. 17. ἀλλ' ὅτε δὴ καὶ ἐγὼ, 'but when I, too, [in my turn] began to ask.' The apodosis to ὅτε is οὐδέ τι. Cp. Od. 1. 16-18.

1. 19. δῶκε δέ μ', i. e. μοι. ἐννεώροιο, [ἐννέα-ῶρη], 'nine-seasons-old;' perhaps a round number to express full maturity (as ἐννήμαρ). Others suppose a noun νεώρη, i. e. νέα ῶρη, analogous to ὁπώρη. The word ἐν-νέωρος (cp. ἔν-διος, Od. 4. 450) would then mean, 'in youthful strength.' ἐννέωρος, three syllables, § 4. 3.

1. 24. παραπνεύσῃ, sc. that not a breath might get past the fastening. A better reading might be παραπνεύσει' ὀλίγον.

1. 26. αὐτοὺς .. αὐτῶν, 'ourselves,' 'our own folly.' Cp. Od. 1. 17.

1. 28. ὁμῶς [not ὅμως] = ὁμοίως, 'day and night alike.'

1. 31. κεκμηῶτα, 'tired out, because I was always handling the vessel's sheet myself.' The πούς is the rope at the lower corner of the sail, by which it was set at the proper angle to catch the wind.

1. 40. Τροίης, sc. γῆς, Od. 5. 39 = the land of Troy. Join κειμ. ληίδ., 'store from the booty,' partit. gen.

1. 42. κενεὰς σὺν χ. ἔχ. Here σὺν is adverbial, 'bringing along with us only empty hands.' Others join συνέχοντας, 'holding together [i. e. because there is nothing between them] empty hands.'

1. 45. ὄσσος τις, see on Od. 9. 348.

1. 51. ἀποφθίμην, 2 aor. med. optat.; so φθίτο, Od. 11. 330.

ll. 56-58 = Od. 9. 85-87.

1. 56. ἡπείρου, used generally for *terra firma*; here it refers only to an island.

1. 59. ὀπασσάμενος, as Schol. ὀπαδὸν ἐλόμενος, 'having taken to attend me.'

1. 66 = Od. 7. 320.

1. 68. πρὸς τοῖσί τε, 'and besides them [sc. ἐταίροις] cruel sleep.'

1. 69. σχέτλιος, cp. Lat. *improbus*, and see note on Od. 5. 118.

1. 75. τόδ' ἰκάνεις, 'thou art come *thus*;' lit. 'art come this [coming].' Cp. Od. 1. 409. ἀπεχθόμενος is, according to Buttmann, an aorist part. from pres. ἀπεχθάνομαι. Others refer it at once to a present ἀπέχθομαι. Aeolus does but express the common belief (which Job's friends held), that misfortune was a sign of a man having offended heaven.

1. 79. ἐπεὶ introduces the reason why they were obliged to row, 'since no more did any wafting wind show itself.' πομπή includes every means for the accomplishment of a journey. With φαίνετο, cp. Od. 4. 361.

1. 81. Λάμον. The later Greeks put the Laestrygonians in Sicily. Cp. Thucyd. 6. 2. The Romans made Formiae the city of Lamus, and



Horace says that Formian wine ripens in a Laestrygonian jar. Hor. Odd. 3. 16, 34; 17, 1, foll.

l. 82. Τηλέπυλος seems to be the name of the town, Λαισ. the epithet. The name can hardly signify 'far-gated' [τῆλε-πύλη], which is meaningless; but rather 'big-gated,' as suited for giants, v. 120. The root τηλ-, seen in τηλεθάω, is ΘΑΛ = 'to grow big.' See note on τηλύγετος, Od. 4. 11.

ὅθι ποιμένα ποιμῆν, κ.τ.λ. Trans. 'Where, as he drives home his flock, shepherd hails shepherd, and the other, driving forth his flock, answers him. In this place a man who could do without sleep might earn two sets of wages; one by minding cattle, and the other by pasturing white sheep, for the outgoings of night and day are close together.' As in northern latitudes, of which Homer may have heard some stories, there is no real night in the country of the Laestrygones. Day dawned almost the same instant that night fell. So we may roughly consider the twenty-four hours of day and night divided into two halves of twelve hours of uninterrupted daylight. A man who could do without sleep could spend half this time in feeding sheep, and the other half in minding cattle, and so get double wages for double work. He would drive home the first batch as twilight fell, and would be ready to take out the second batch directly the daylight reappeared, which happened so immediately that the outward-bound and homeward-bound herdsmen actually passed one another in the gateway. Strictly speaking, the words ἐγγὺς.. κέλευθοι ought equally to imply the nearness of the night to the dawn, as well as of dawn to night; but it is only of the latter that the poet is thinking.

l. 88. τετύχηκε, [τυγχάνω], scarcely stronger than ἐστί. Cf. πεδίοιο διαπρύσιον τετυχηκώς, Il. 17. 748. διαμπερές, 'right along,' of the unbroken continuity of the cliff.

l. 91. ἐνθ' οἷ γε, apodosis to ἐνθ' ἐπεὶ, sup. v. 87. ἔχον, 'steered,' Od. 3. 182; 9. 279.

l. 95. αὐτὰρ ἐγών, 'But I [opp. to αἱ μὲν] kept back my ship outside the harbour, there, at its outermost edge.'

l. 96. ἐπ' ἐσχατ., a nearer definition of αὐτοῦ, as αὐτοῦ τῷδ' ἐνὶ χώρῳ, inf. v. 271. Join ἐκ-δήσας, 'having made my hawsers fast to a rock.'

l. 97. παιπαλόεσσας, Od. 3. 170.

l. 98. βοῶν ἔργα = 'ploughed land;,' ἀνδρῶν = 'vineyards and gardens.'

l. 100. προΐειν, § 23. 1.

l. 103. ἐκβάντες, sc. νηῶν. With ἰέναι ὁδόν, cp. ἔρχεσθαι ὁδόν, Il. 1. 151.

l. 105. ξύμβληντο, § 20. 2.

l. 106. θυγατέρ[ι], § 6.

l. 110. 'Asked who was king of this people, and over whom he

reigned.' So with reading *οἷσιν*. For *ὅς* after *ὅς τις* in an indirect question, cf. Od. 17. 363

*γνοίη δ' οἳ τινὲς εἰσιν ἐναίσιμοι, οἳ τ' ἀθεμίστοι.*

The common reading *τοῖσιν*, is by some regarded as = *τέοισι*, i. e. *τίσι*, as *τεῦ* = *τίνος*.

l. 112. *ἐπέφραδεν*, § 18. 2.

l. 113. *ὄσσην . . κορυφὴν*, for the attraction, cp. Od. 9. 322. *ἔστυγον*, § 20. 1. Join *κατέστυγον* = 'they were aghast at her.'

l. 121. *ἀπὸ πετράων*, probably the throwers were standing on the *ἄκται* of v. 89.

l. 124. 'And spearing them like fishes, they carried them off for a horrid meal.' *ἄτερπ. δαῖτα*, used predicatively.

l. 126. *τόφρα δέ*, apodosis to *ῥφρα*, sup. *οἱ* = *Laestrygones*, *τοὺς* = the crews of *Odysseus*.

l. 129 = Od. 9. 489.

ll. 133, 134 = Od. 9. 62, 63.

l. 135. *Αἰαίη νῆσος*, so *Αἰαίη Κίρκη*, Od. 5. 334. Cp. Virg. Aen. 3. 385

*Et salis Ausonii lustrandum navibus aequor*

*Inferniq̄ue lacus Aeaeaeque insula Circes,*

for the Romans put *Circe's* home on the promontory of *Circeii* (*Monte Circello*) in Italy.

l. 136. *θεὸς αὐδήεσσα*, see on Od. 5. 334.

l. 137. *ὄλοόφρονος* = 'the sorcerer,' literally, a man of dangerous wisdom. Cp. Od. 1. 52.

l. 140. *κατηγ. νηῖ*, 'we put in with our ship;' opposed to *ἀνάγεσθαι*, 'to put out to sea.' *νηῖ* is an instrumental dative, as *ἵπποισι*, Od. 4. 8.

ll. 143, 144 = Od. 9. 75, 76.

l. 144. *τέλεσε*, i. e. 'brought full daylight.' Cp. Od. 9. 5.

l. 149. *ἔείσατο*, § 3. 5.

l. 152. *αἶθοπα*, 'ruddy,' because of the flames showing through it.

l. 153. *δοάσσατο*, 'seemed,' 1st aor. form from root *ΔΙΦ*. From same root comes *δέατο* or *δόατο*, Od. 6. 242.

l. 155. *προέμεν*, 2nd aor. inf. of *προτῆμι*.

l. 156 = Od. 12. 368.

l. 159. *ὁ μὲν . . πτόμενος*, 'He came down to the river from his feeding-ground in the wood, to drink.' The fut. of *πίνω* in Homer always with *ῖ*.

l. 162. Lit. 'and it,' viz. the brazen spear, 'passed,' cp. Od. 5. 68 *ἥ δὲ . . ἡμερίς*. For *μακῶν*, see under *μηκάομαι* in Lex. and cp. § 20. 1.

l. 165. *τὸ μὲν* [sc. *δόρυ*], 'The spear I laid down there on the ground and let it lie, but I pulled brushwood and withies, and having plaited a rope, a fathom-long, well twisted across and across, I tied,' etc. *ἀμφοτέρωθεν* thus applies to the method of plaiting, others make it refer to the

'whole length' of the rope from end to end. With the attraction *ὅσον τ' ὀργυιαν*, cp. Od. 9. 325.

l. 169. *καταλοφάδεια*, the older spelling, according to Eustath. Others read *κατᾱλοφάδιᾱ*, with the short syllable lengthened *metri grat.* Odysseus tied the creature's legs together and put his head through, so the deer hung down behind from his neck.

l. 171. *ἐτέρῃ*, 'one hand,' i. e. the 'other,' in reference to the hand that held the spear.

l. 172. *νεὸς*, § 11. 6. *ἐταίρους . . ἄνδρα ἕκαστον*, cf. Od. 2. 252, 258.

l. 176. *ὅφρα*, sc. *ἔστιν*, 'so long as there is.' In this address the main clause begins *ἀλλ' ἄγετε*, but the sentence that gives the reason is put first, sc. *οὐ γάρ πω*. Cp. inf. vv. 190, 192, 226.

l. 179. *ἐκκαλυψ*. They had covered their heads in their sorrow. Cf. Od. 8. 85, 92.

l. 181 = Od. 4. 47.

l. 182. Cp. Od. 2. 261.

ll. 183-187 = Od. 9. 556-560.

l. 188 = Od. 9. 171.

l. 189 = Od. 12, 271.

ll. 190-192. *ζόφος* and *ἥως*, 'west and east,' and more nearly defined by the following *οὐδ' ὅπῃ . . ἀννεῖται* (i. e. *ἀνανεῖται* from *ἀνανέομαι*).

l. 195. *πéri . . ἔστεφάνωται* = 'rings round,' 'surrounds.'

l. 196. *αὐτῇ*, in opposition to the high ground, *σκοπία*.

l. 202. *ἀλλ' οὐ γάρ* = 'but [all in vain], for no good came by their weeping.'

l. 209. *ἄμμε*, § 15. 1. 'They found in the glens Circe's house built of polished stones, on open ground,' i. e. with clear view all round: *περισκέπτω* from *σκέπτομαι*. Others render 'sheltered,' from *σκέπω*.

l. 212. *ὀρέστεροι*, 'of the mountain;' for the termination, cp. *ἀγρότερος*, *θηλύτερος*, *ἡμέτερος*.

l. 213. *ἔθελξεν*, 'charmed.'

l. 217. Their master (*ἄναξ*) always brings them 'tit-bits for their appetite;' so *ἵνα πλησαίῃτο θυμὸν*, Od. 19. 199.

l. 225. *κῆδ. κεδνότ.*, 'nearest and dearest.'

l. 231. *κάλει*, 'bade them in.'

l. 234. The proper name for this mess (here called *σῆτος*) is *κυκεῶν*, as inf. v. 290. Cp. Il. 11. 624. *χλωρὸς* = 'yellow.'

l. 238. Join *κατὰ . . ἔεργνυ*.

l. 241. *ἔέρχάτο*, cp. Od. 9. 221.

l. 242. *παρ-έβαλεν*, 'threw beside them.'

l. 247. *βεβολημένος*, as if from form *βολέω*, for the perfect pass. of *βάλλω* is *βεβλημένος*. Cp. *βεβολήατο*, Il. 9. 3.

l. 249. *ἀγασσάμεθ' ἔξερ.*, lit. 'were amazed as we questioned,' where we should say, 'questioned him in our amazement.'

1. 262. ἀμφὶ δὲ [sc. βαλόμην] τόξα, 'and across my shoulders I threw my bow and arrows.'

1. 263. ἡνώγεα, § 21. 3.

1. 264. ἀμφοτέρησι, sc. χερσὶ, Od. 5. 428.

1. 265 = Od. 2. 362.

1. 268. τοῖσδεσι, Od. 2. 47, 'with these men here;' the ἔταροι who had not gone to Circe's house. σῶν, *tuorum*.

1. 273. ἐπλετο, aor. πέλομαι, cf. Od. 2. 364, properly refers back to the moment of Eurylochus' story. Trans. 'is come upon me.'

1. 279. πρῶτον ὑπηνήτη, [ὑπήνη properly the part below the mouth; then, the hair thereon], 'just bearded.' Cp. Virg. Aen. 9. 181

*Ora puer prima signans intonsa iuventa.*

1. 280 = Od. 2. 302.

1. 281. δὴ αὖτ', one syllable, § 4. 3.

1. 282. οἶδε, 'yonder,' pointing to Circe's house.

1. 283. ἔρχεται, Od. 9. 221.

1. 288. ἀλαλκεῖν, Ep. aor. from root ἀλκ., which occurs in form ἀλέξω, 'to ward off,' generally with dat., as ἀλ. νήεσσι πῦρ, Il. 9. 347; here with genit., κρᾶτος (κάρα).

1. 290. κυκεῶ = κυκεῶνα, see sup. v. 235.

1. 295. ἐπαῖξαι, (inf. for imperat., as v. 297 ἀπανήνασθαι, v. 299 κέλεσθαι), 'rush upon her.'

1. 298. αὐτόν = αὐτόν σε, 'and may intreat you well yourself.'

1. 299. μακάρων ὄρκον, 'the oath of the blessed Gods,' i. e. the oath which the Gods take, sc. by Styx. Cp. Od. 2. 337. See the similar act of Calypso, Od. 5. 184. Others translate, 'by the Gods,' *deos obtestata*.

1. 300 = Od. 5. 179.

1. 301. ἀπογυμνωθέντα = 'disarmed,' so γυμνὸς ἄτερ κόρυθός τε καὶ ἀσπίδος, Il. 21. 50.

1. 303. φύσιν, here (like φυή) 'its appearance.'

1. 304. ἔσκε, § 17. 6.

1. 305. θεοὶ καλέουσι is a phrase that may imply that it is a poetical or an old-fashioned word. Cp. Πλαγκτὰς τὰς γε θεοὶ μάκαρες καλέουσι, Od. 12. 61. See also Il. 1. 403; 2. 814; 14. 291; 20. 74.

1. 309. ἦια, § 23. 3.

1. 316. δέπα is the reading of most editions, an older form is δέπαι, from δέπας, so γήραι, Od. 11. 136.

1. 318. οὐδέ μ' ἔθ., 'and she failed to charm me.'

1. 320. λέξο, § 20. 3, from λέγω, [root ΛΕΧ], 'lie down.'

1. 323. ὑπέδραμε, i. e. 'ran crouching under his sword-arm and so clasped his knees.'

1. 325. τίς πόθεν; *quis hominum [et] unde?*

1. 327. The force is not changed by the doubled οὐδέ. One neg. goes to the verb and one to negative the ἄλλος.



l. 328. ὅς κε πῆ καὶ ἀμειψ. The full phrase would be καὶ οὐ ἔρκοι ὁδ. πρῶτ. ἀμείψηται τὰδε φάρμ., 'and whose teeth these drugs have once passed.' Perhaps we might render ἀμείψεται, 'lets pass;' so that both verbs may have the same subject.

l. 330. πολύτροπος, see Od. i. 1.

l. 333. θέο = θοῦ, 'put up thy sword in its sheath.'

l. 334. ἐπιβείομεν, cp. Od. 6. 262.

l. 335. πεποιθόμεν = πεποιθώμεν.

l. 337. πῶς γάρ με κέλει; 'Why, how canst thou bid me?' Cp. inf. v. 383. κέλει, two syllables.

l. 339. αὐτὸν, sc. με.

ll. 343, 344 = Od. 5. 178, 179.

l. 348. τέως, 'meanwhile.'

l. 349. ἔασι, § 23. 4.

l. 351. εἰς ἅλαδε. See on Od. 11. 18.

l. 353. λῖτα, see Od. 1. 130.

l. 360. ζέσσεν, ζέω, 'boiled.'

l. 361. ἔσασα, particip. from aor. εἶσα, 'I set' (root \*ΕΩ). Trans. 'Having seated me in a bath, she washed me from [i.e. with water from] a great tripod-basin, [pouring it] down over head and shoulders, after she had mixed it to a nice warmth;' lit. θυμ-ᾶρης, 'what suits the fancy,' used predicatively with κέρασσα. λó' for ἔλοε, imperf. from λóω, another form of λούω.

l. 363. Join ἐξείλετο γυίων, 'till she had taken the heart-breaking weariness from my limbs.'

l. 364. λίπ' ἐλαίῳ, Od. 3. 466.

ll. 364, 365 = Od. 3. 466, 467.

l. 366. εἶσε δὲ begins the apodosis.

ll. 368-372 = Od. 1. 136-140.

l. 378. ἴσος ἀναύδῳ, 'like a dumb man.'

l. 383. τίς γάρ κεν ἀνὴρ; 'Why, what man who was right-minded could bear to taste meat and drink before he had rescued his comrades?'

l. 384. πρὶν . . πρὶν = ante . . quam.

l. 385. λύσασθαι (mid. voice), of Odysseus rescuing his comrades for himself: λῦσον (active, v. 387), of Circe doing it for Odysseus. So of Chryses, λυσόμενος θύγατρα, and of Agamemnon, τὴν δ' ἐγὼ οὐ λύσω, Il.

i. 13, 29.

l. 386. πρόφρ. κελεύεις, 'dost bid me with all thine heart,' see on Od. 5. 161.

l. 388. δι' ἐκ μ. βεβ., i. e., 'passed through the hall and went out of it.'

l. 393. ᾗς πρὶν, 'which the baleful drug had made to grow thereon before.'

l. 397. 'They clung to my hands . . each one of them,' cp. Od. 2. 252, 'and into the hearts of all there stole a tender sorrow.'



l. 398. ἱμερ. γόος is like 'tears of joy;' γόος implies the noise of crying, and not only the feeling in the heart.

l. 403. To draw a ship up on land implied the intention of a long stay. 'Bring all your stores to grottos and place them therein,' if we read ἐν σπ. πελαζ. The reading κτήματα δὲ σπη. = 'Bring them to the grottos, and all the ship's tackling (ᾗπλα).'

l. 405. ἰέναι, inf. for imperat.

l. 409. κατὰ . . χέοντας.

l. 410. 'And as when the calves in the homestead around the drove of cows that have come back to the fold-yard when they have had their fill of grass'—(here the verb in the conjunct. after ὅτ' ἂν should come in, but the construction changes after the parenthesis and goes on with the simple indicative)—'they all leap together before them, nor can the pens hold them, but with loud lowing they run round their mothers; so they, when they saw me, threw themselves upon me, with tears'—(with ἔχυντο we must repeat ἀμφί, cp. for accus. Od. 16. 214)—'and their feeling seemed to be just as if they were come to their home and the very city of rugged Ithaca.'

l. 425. ὀτρύνεσθε . . ἔπεσθαι, 'make haste to accompany me;' so ὠτρύνοντ' ἰέναι, Od. 17. 183.

l. 427. ἐπηετανόν, 'good store,' Od. 6. 86. 427 = Od. 7. 99.

l. 430 = Od. 4. 77.

l. 431. πόσ' ἵμεν; 'Whither are we going?' So ἵμεν, 1st plur. from εἶμι, Od. 2. 127.

l. 432. καταβήμεναι, the epexegetis of κακῶν τούτων. See p. 16, ad fin.

l. 433. ποιήσεται, i. e. ποιήσονται, § 3. 4, with κεν, 'who will make us all either swine or wolves or lions, so that perforce we should have to keep ward at Circe's house,' cf. Od. 7. 93. ὥς περ Κ. ἔρξε seems to take up only the καὶ ἀνάγκη, 'all against our own will, even as the Cyclops treated us,' (ἔρδω). But ἔρξ', or ἔρξ', might come from ἔργω, 'shut us up.'

l. 435. οἱ μέσσαυλον, 'bis inner court.'

l. 437. τούτου, sc. Ὀδυσσέως.

l. 440. τῷ οἱ ἀποτμήξας, 'having therewith smitten off his head, near kinsman though he was, to dash it to the ground.' τῷ, sc. ξίφει.

l. 442 = Od. 9. 493.

l. 444. νῆα ἔρυσθαι, 'to guard the ship.' 444 = Od. 9. 194.

l. 451 = Od. 4. 50.

l. 453. φράσσαντό τ' ἐσάντα, 'and recognised each other face to face.'

l. 457. θαλ. γόον, 'a burst of sorrow,' on the analogy of θαλ. δάκρυ.

l. 463. ἀσκελές [σκέλλω, 'to dry'] καὶ ἄθυμοι, 'withered and spiritless.'

1. 465. πέποσθε for πέπονθε, i. e. πεπόνθατε, (πάσχω), *passi estis*. Aristarchus read πέπασθε.

1. 467. τελεσφόρον, see on Od. 4. 86.

1. 469. περὶ . . ἔτραπον, 'returned on their course,' so as to begin anew. The next line seems to have been interpolated from Hes. Theog. 59.

1. 472. δαιμόνιος, properly, 'a man possessed,' a term used to describe any one whose conduct seems extraordinary. Here meaning 'demented,' as proved by his forgetfulness of home.

1. 481. γούνων, 'by her knees,' so λίσσασθαι Ζηνός, 'by Zeus.' The phrase is suggested by the ordinary γούνων ἄπτεσθαι.

1. 486. ἀμφ' ἐμέ, simply, 'around me.'

1. 491. ἐπαινή, 'dread,' an epithet only of Persephone, is rightly interpreted by Scholiast as = αἰνή. Buttmann Lexil. s. v. would write ἐπ' αἰνή, 'and dread P. besides.' Others regard the word as = ἐπαινετή, 'renowned,' like ἀγανή, Od. II. 213.

1. 493. μάντηος, from μάντις, as πόλῃος from πόλις. Others read μάντιος, which requires ἀλᾶον or ἀλάοο.

1. 494. 'To whom P. granted his wits even after death, alone [of all the dead] to have his senses, while *they* flit as phantoms.'

1. 495. οἷω attracted into case of τῷ. πεπνύσθαι, perf. from πνέω. Cf. πεπνυμένος.

11. 496-499 = Od. 4. 538-541.

1. 499. κυλινδόμενος, Od. 4. 542.

1. 502. Ἀἶδος, sc. δῶμα. The forms αἶδος gen., and αἶδι dat., necessitate a form of the nom. Ἄϊς.

1. 506. Join ἀνὰ πετάσσας, 'having spread aloft.'

1. 507. ἦσθαι, inf. for imper. κε φέρῃσι, almost = future. Cp. sup. v. 288, Od. I. 396.

1. 508. Ὠκεανός is represented as a river encircling the whole expanse of land and sea. When the earth is represented on the shield of Achilles (Il. 18), the ocean-stream forms the rim of the shield. It was perhaps separated by a bank from the sea round which it flowed, and in this bank there may have been one or two openings. At any rate, when this stream was crossed (περὰν) the traveller was beyond the confines of the world, and the ἀκτὴ λάχεια on the further side belonged to the kingdom of Hades.

1. 509. For λάχεια, (v. l. ἐλάχεια), see on Od. 9. 116.

1. 511. κέλσαι (§ 19. 2), inf. for imperat. Here begins the apodosis τοῦ ἀλλ' ὁπότ' ἂν.

1. 513. Πυριφ. τε ῥέουσι Κώκυντός τε. The grammarians call this arrangement of the plural verb with a singular subject preceding and following, the σχῆμα Ἀλκμανικόν, as if it were common in Alcman's writings. So in Il. 5. 774

ἦχι ῥοὰς Σιμόεις συμβάλλετον ἡδὲ Σκάμανδρος.

1. 515. δῶ ποταμῶν, according to Schol., the meeting of the Cocytus and Pyriphlegethon, whose united waters flow into Acheron.

1. 517. ὅσον τε πυγούσιον, for the constr., see Od. 9. 322. πυγ. adj. from πυγών, 'a cubit in length and breadth.'

1. 518. ἀμφ' αὐτῷ δέ, 'and round the edge thereof pour a drink-offering for all the dead.'

1. 521. γουνοῦσθαι, with double meaning of supplication and promise, viz. that you will perform (ῥέξειν) a sacrifice.

1. 523. ἐσθλῶν, 'treasures,' lit. 'good things.'

1. 524. ἀπάνευθεν = 'apart from the rest.' οἶφ, 'for himself alone.'

1. 526. λίσση, 1 aor. subj. λίσσομαι, *cum vero supplicaveris*.

1. 527. For the gender θῆλυν μέλαιναν, see on Od. 4. 406. 'Turning the victim towards the nether-darkness,' not with head stretched back and looking upwards, as in sacrificing to the Gods above, 'and do thou thyself turn away'—(not to pry into such mysteries)—'moving towards the stream of the river (Oceanos).' He is to look back from the ἀκτὴ λάχεια of v. 509, in the direction of the world of the living, across the ocean-stream over which he has now passed.

1. 531. ἀνῶξαι, aor. from ἀνώγω.

1. 532. κατὰκειτ[αι] = *jacent*, the ordinary reading (κατέκειτ') is unintelligible. From ἐτάροισι the construction passes into the accus. and infin. in δείραντας κατακῆαι.

1. 537. πρὶν Τ. πύθεσθαι, 'Suffer not the shades to come near to the blood [in the trench] till thou hast enquired of Teiresias.'

ll. 539, 540 = Od. 4. 389, 390.

ll. 543-545 = Od. 5. 230-232.

1. 548. ἄωτεῖτε, probably as Buttm., only as a strengthened form of ἄημι, 'to breathe;' spoken of the deep breathing of sleep. Others, from the use of ἄωτον, 'flower,' or 'prime,' interpret it by ἀπανθίζετε, 'cull the flower of sleep,' like the *molles carpere somnos*, Virg. Georg.

3. 435.

1. 551. The second οὐδὲ goes closely with ἐνθεν, *ne abbine quidem*.

1. 554. δς here seems to be the demonstr., *hic quidem*.

ἐν δώμασι. To enjoy the cool air he lay down on the flat roof. Starting up suddenly, he forgot to descend 'by going to the long ladder,' these last words forming the important clause.

1. 556. κινυμένων, from κινῶμαι, another form of κινούμαι.

1. 559. καταντικρὺ is written in some edd. as one word = 'right down from.' Others join κατὰ τέγεος, and make ἀντικρὺ the adv. qualifying πέσεν. Join ἐξεάγη, as in ἐξ αὐχένα ἄξῃ, Il. 5. 161.

1. 562. 'Ye are thinking, may be, to return.' The mid. indic. of φημί is rare. Cp. Od. 6. 200.

1. 565. This line is bracketed, as no construction is possible.

1. 567. Join κατὰ with ἐζόμενοι = καθεζόμενοι, or take it adverbially.

Others join *καταῦθι*, as *κατόπισθε, παραῦθι*. *γῶων* = *ἐγῶαον*, 3rd plur. imperf. of *γοάω*.

l. 568 = sup. v. 202.

l. 571. Join *παρὰ νηὶ κατέδησεν* with *θηλ. μέλαιν*. Cp. sup. v. 527.

*οἰχομένη*, 'having left us,' i.e. unperceived, as the following words explain, 'having easily slipped away from us.'

## BOOK XI.

l. 4. 'We took and put on ship-board those (sup. 10. 572) sheep.'

*ἔβησα*, transitive aor. from *βαίνω*.

l. 5 = Od. 10. 570.

l. 8 = Od. 10. 136.

l. 9. *πονησάμενοι ὄπλα*, 'having set in order the tackling.' Cp. Od. 9. 250.

l. 10 = Od. 9. 78.

l. 11. *πανημερίης*, used adverbially with *ποντοπορ.*, 'as she moved over the waters all day long.'

l. 13. *πέιρατα Ὠκεανοῖο*, 'the bounding-line [of the world] formed by the ocean-stream;' so *ἀνέμων κύμα*, 'the wave caused by the winds,' Od. 13. 99.

l. 14. *Κιμμερίων πόλις . . κεκαλυμμένοι*. *Constructio ad sensum*. See on inf. v. 91.

l. 15. *ἡέρι*, 'mist.' 15 = Od. 8. 562.

l. 18. *ἀπ' οὐρανόθεν*, see Od. 10. 351, *εἰς ἄλαδε*, where either termination or preposition is superfluous.

l. 19. Join *ἐπὶ . . τέταται*.

l. 20 = Od. 9. 546.

l. 21. *παρὰ ῥέον*, 'along the stream.'

l. 22. *φράσε*, sc. in Od. 10. 516.

l. 24. *ἔσχον*, 'held them' till Odysseus was ready to slay them, as in v. 35. It seems to be a word of sacrificial ritual.

ll. 25-37. See Od. 10. 517-530.

l. 35. *ἀπεδειροτ. ἐς βόθρον*, 'cut their throats [for the blood to run] into the trench.' Cp. *μῆλα ἱερεύειν ἐς πηγάς*, Il. 23. 148.

l. 37. *ἔξ Ἑρέβους*, § 4. 1.

ll. 38-43. Cp. Virg. Georg. 4. 471, foll., and Aen. 6. 306, foll. These verses have been rejected by many ancient and modern commentators, as being inconsistent with the following account of the ghosts coming up one by one.

l. 40. *οὐτάμενοι*. These participles are best described as from the syncopated aorist, § 20. 4, with a passive signification. Cp. *κτάμενος*, Od. 22. 412; *ἀλιτήμενος*, Od. 4. 807. Others regard them as perf.



pass. forms with change of accent, because they have passed in usage from verbs into adjectives.

l. 42. οἱ πολλοὶ ἐφοίτων, *qui adveniebant frequentes*.

ll. 44-50 = Od. 10. 531-537.

l. 51. Elpenor appeared first, because, his corpse [so σῶμα always in Homer] having remained unburied, he could not go down δόμον Ἀϊδος εἶσω. Cf. Virg. Aen. 6. 337-339.

l. 58. 'Thou wast quicker coming [ἴων in best MSS. instead of ἐὼν] here on foot than I with my black ship.' φθάνειν implies a comparative notion, and so is followed by ἤ, as sometimes βούλομαι. See inf. 489.

l. 60 = Od. 10. 504.

l. 61. ἄσε, ἀάω. The form ἄσα occurs Od. 10. 68. ἀθέσφατος here refers to the excessive quantity, as in the phrase κρέα ἄσπετα. See, for ἀθέσφ., Buttm. Lexil. s. v.

l. 62. καταλέγμενος, § 20. 4. See on 10. 555-560.

ll. 63-65 = Od. 10. 558-560.

l. 66. τῶν ὅπιθεν, rightly the Schol. καταλελειμμένων οἴκοι, further explained by the words οὐ παρεόντων. Trans. 'And now I beseech thee by [genit. as in Od. 2. 68] those we have left behind, not here with us.'

l. 70. σχήσεις νῆα, Od. 10. 91.

l. 72. καταλείπειν, inf. for imperat., as in vv. 74, 75.

l. 73. νοσφισθεῖς, 'turning away from me.' So νοσφίσατο, inf. v. 425.

l. 76. ἀνδρὸς δυστήνοιο does not follow the case of μοι, but depends directly upon σῆμα, 'the tomb of an unhappy man,' as a monument to all posterity; lit. 'even for posterity to hear of.' Od. 3. 204.

l. 81. στυγεροῖσι, 'sad.' So inf. v. 465.

l. 82. ἀνευθεν ἐφ' αἵματι ἴσχω, 'holding away from myself over the blood.' Odysseus sits on the side of the pit nearest to the living world, and holds out his sword at arm's length.

l. 83. ἐτέρωθεν is the side of the pit nearest to Erebus.

l. 88. προτέρην ἵμεν πρὶν πυθέσθαι = *ante accedere quam sciscitatus essem*. προτέρην . . πρὶν, like πρὶν . . πρὶν.

l. 89 = Od. 10. 537.

l. 91. χρύσεον, two syllables. ἔχων agreeing with Τειρεσίας implied in Τει. ψυχῇ: *constructio ad sensum*. See sup. v. 14.

l. 94. ἤλυθες ὄφρα ἴδῃ, subjunct. after aor. tense, because in sense it = ἐλήλυθας.

l. 97. ἀναχασ., 'having retreated.' Join ξίφος ἐγκατέπηξα, 'But he, that faultless seer, when he had drunk the dark blood, then accosted me.'

l. 100. δίζηαι for δίζησαι. For a similar dropping of σ, cp. the forms βέβληαι, μέμνηαι. 'Thou enquirest after a pleasant return, Odysseus; but, the God will make it a hard one for you.'



1. 102. λήσειν, sc. σε, 'that thou wilt go unnoticed of P.' δ, i. e. καθ' ὃ, *propterea quod*, 'because he hath stored up wrath in his heart against you, but still for all that [καὶ ὥς, even thus], though suffering troubles, you may yet come home.' For δ so used, cp. Od. 12. 295. Others make it equivalent to ὅς, which occurs in the corresponding line, Od. 13. 342.

1. 107. Θρινακίη, a legendary island, not to be confounded with Sicily, which was called Trinacria from its three promontories (τρεῖς ἄκραι). The name may have some allusion to the trident (θρίναξ) of Poseidon. See Od. 12. 127.

1. 108. εὖρητε, conjunctive after ὁππότε κε, sup. v. 106.

1. 110. 'Now if you leave them unharmed αἰσύνῃς, § 4. 3) and keep the thought of your return in mind, then you may still reach Ithaca.' εἶας for εἶης, from εἶα.

1. 113. 'And should you yourself escape, you will come there late, in wretched plight, having lost all your comrades.' νεῖται, 2 sing. pres. from νέομαι or νείομαι, which contain a future notion like εἶμι. In Od. 12. 188, we have νεῖται. The form is possibly future.

11. 114, 115 = Od. 9. 534, 535.

1. 120. κτείνης, conjunct. of aor. ἔκτεινα.

1. 121. ἔρχεσθαι, infin. for imperat., as ἀποστείχειν and ἔρδειν, inf. 1. 132. To come to the country of men unacquainted with salt seems to be a poetical way of saying, 'when you have quietly settled down inland far away from the sea,' the only source of salt known to the ancients.

1. 127. The token by which Odysseus would know that he had reached the place was that a man of the country would meet him, and show his utter ignorance of sea life by mistaking an oar for a winnowing-shovel.

1. 128. φήη, § 23. 5. ἔχειν, sc. σε. The apodosis begins with καὶ τότε δῆ.

1. 131. ἐπιβήτορα, 'the mate.'

1. 133 = Od. 4. 479.

1. 134. θάνατος ἐξ ἁλὸς, 'a death far away from the sea.' So ἐκ καπνοῦ, Od. 16. 288. Others join ἐλεύσεται ἐξ ἁλὸς, 'shall come upon you from the sea,' which agrees with the later legend that Odysseus was slain by Telegonus (his son by Circe) who, not recognising his father, shot at and mortally wounded him with a spear tipped with a fish-bone, as if the sea would be his foe to the last. But this agrees less well with ἄβληχρος = 'mild,' from root βλακ, i. e. μλακ, as in μαλακ-ός.

1. 135. For τοῖος, see on Od. 1. 209.

ὅς κέ σε, 'which shall slay thee when pressed by the burden of a fair old age.'

1. 136. λιπαρῶ, lit. 'sleek' or 'shining.' For ἄρημ., see on Od. 6. 2.

1. 141. τήνδε, 'yonder.'

1. 144. τὸν ἰόντα. τὸν predicate = τοῦτον ἰόντα, 'how she can recognise me as being the man [I really am].' Cp. οὐ πῶ φησι τὸν εἶναι, Od. 23, 116.

1. 147. ὃν τινα . . ἐνίψει, *quemcunque mortuorum sanguinem accedere siveris, is tibi vera renuntiabit* (for ὁ δὲ introducing the apodosis, cp. Od. 12. 41), *cuiuscunque vero denegaveris, is tibi rursus revertetur*.

1. 151. Join κατὰ ἔλεξεν.

1. 153. ἔγνω, sc. ἐμέ.

vv. 157-159 are suspicious, as being inconsistent with vv. 502, 508, 513.

1. 160. Join ἀλώμενος πολὺν χρόνον.

1. 161. The case of νηὶ . . ἐτάροις is the regular instrumental dat. = 'by means of.'

1. 166. Ἀχαιῖδος, (Ἀχαιῖς), sc. γῆς = Peloponnesus. ἄμῃς = ἡμέτερας.

1. 171. πανηγέος, Od. 2. 100.

1. 174. εἰπὲ πατρός, 'tell me of my father,' on analogy of πεύθεσθαι, ἀκούειν.

1. 175. γέρας, here = 'the sovereignty.'

1. 183. '*Videtur nimirum prius oppetiisse Anticlea quam Penelopen proci ambirent, Ulyssisque facultates diriperent*,' Löwe.

1. 185. τεμένεα, § 3. 4, the royal demesnes. δαῖτας, κ.τ.λ., 'banquets which it is meet that a judge should enjoy, for all invite him.' A king was, by right of his position, a judge also.

1. 186. ἀλεγύνειν, properly, 'to take trouble about,' 'be interested in.' This description of Telemachus is hardly reconcilable with the fact that he could not have been more than fourteen years of age at this time.

1. 187. πατήρ, 'Laertes.' αὐτόθι defined by ἀγρῷ, 'in the country.'

1. 188. εὐναί, used predicatively, 'nor has he by way of bedding.'

1. 190. χεῖμα, 'through the winter.'

1. 191. εἴται, perf. pass. in med. sense from ἐννυμι.

1. 193. γουνὸν ἀλωῆς, Od. 1. 193. οἱ βεβλήαται, 'are laid for him.'

1. 195. ἀέξει μέγα, 'makes his sorrow grow big, and old age besides (ἐπὶ) is come upon him.'

1. 201. 'Robs the limbs of life.' ἐξείλ., aorist of custom.

1. 202. The key-word of the sentence is πόθος, the sense of which is carried on both to μήδεα and ἀγανοφρ. Trans. 'But regret for thee, and [for] thy counsels, and [for] thy tenderness.' As if it were, 'and thy counsels [now lost to me] and thy tenderness [so much missed].'

1. 205. Cp. Virg. Aen. 2. 792 foll.

*Ter conatus ibi collo dare braccia circum:*

*Ter frustra comprehensa manus effugit imago,*

*Par levibus ventis volucrique simillima somno.*

1. 207. εἵκελον, adverbial as ἴσον, inf. v. 577.

1. 208. γενέσκετο, § 17. 6. κηρόθι, § 12. 2 (a).

1. 211. εἰν Ἀΐδαο, sc. δόμῳ. Notice dual combined with plural in φίλας χεῖρε. So Δύ' Αἴαντες μενέτην, Il. 8. 79.

1. 212. τεταρπώμεσθα = 'may weep our fill.' *Est quaedam flere voluptas*, Ov. Trist. 4. 2, 37.

1. 213. The predicate is εἶδωλον. 'Did she send this appearance a mere phantom, so that,' etc.

1. 216. κάμμορε, § 7.

1. 218. δίκη in its first sense of 'custom,' Od. 4. 691. Trans. 'But this is the way with mortals, when one is dead.'

1. 219. ἔχουσι = 'keep together.'

1. 220. τὰ μὲν, sc. σάρκας, ὀστέα, ἵνας.

1. 222. πεπότηται, 'flits about,' perfect with present force. So πεποτήται, Il. 2. 90. From ποτάομαι, Epic form of πέτομαι.

1. 223. 'But hasten back as speedily as thou mayest to the light of day, and bear in mind (lit 'know') all this [that thou hast seen].'

1. 238. ἡράσσατο, (ἐράομαι), 'fell in love with Enipeus,' a Thessalian river that rises in Othrys and falls into the Apidānus.

1. 239. ἵησι, 'sends' [his waters], used intrans. Cp. Od. 7. 130.

1. 241. τῷ δ' ἄρ' εἰσάμενος, 'now having likened himself unto him,' sc. unto the river-god Enipeus.

1. 242. ἐν προχοῇς, § 9. 6.

1. 245. The verse was rejected by the Alexandrian critics, as ζώνην λύνειν is unhomeric.

1. 250. τοὺς, 'the sons,' masc. gend. implied in τέκνα. κομ. ἀνταλλ., infin. for imperat.

1. 251. ἴσχεο = 'keep silent.'

1. 253 = Od. 4. 425.

1. 255. θεράποντε Διὸς = 'kings,' as Zeus is the representative king. Warriors are called θ. ἄρῃος, Il. 2. 110.

1. 256. Iolcos, (now Volo), the capital of the Aeolidae, lay in the district of Magnesia in Thessaly.

1. 257. ὁ δ' ἄρ' = Neleus.

1. 258. τοὺς ἑτέρους, i. e. 'the other children' whom she bare, she bare to Cretheus. Cp. οἱ ἄλλοι, Od. 1. 26.

1. 260. τὴν δὲ μετὰ = *post illam vero*. Asopus, a river in Boeotia. The founding and fortifying of Thebes by Amphion and Zethus is an older legend than the one which assigns the act to Cadmus; unless we suppose the upper city (Καδμεία) to be the work of the latter, and Thebes (ἡ κάτω πόλις) of the former.

1. 265. ναίμεν, because of the Phlegyae who dwelt around.

1. 267. θρασυ-μέμοννα, (—μέμονα—μέμ-αα) = *audacio animo*.

1. 268. ἀγκοίνησι, § 7. 6. Join ἐν ἀγ. μιγεῖσα.

1. 269. Creon, king of Thebes (not to be confounded with C. brother-in-law of Oedipus), gave his daughter Megara to Heracles for aiding him against the Minyae.

1. 270. *νῖδς*, with first syllable short; so *ἥρως*, Od. 6. 303; because the diphthong or long vowel is followed by another vowel.

1. 271. *Οἰδιπόδαο*, § 9. 4, from nom. form *Οἰδιπόδης*. *Ἐπικάστη*, called by the tragedians *Ἰοκάστη*.

1. 272. *μέγα ἔργον*, Od. 3. 261.

1. 274. *ἄφαρ δ'*, 'At once [after the union] the Gods made the matter [*ἀνάπυστα*, neut. plur. as *ἴσα*, etc.] known to men.'

1. 275. Join *ἄλγεα πάσχων διὰ ὁλοῦς βουλᾶς θεῶν*.

1. 277. *εἰς Αἶδαο*, sc. *δῶμα*. 'The mighty warder,' lit. 'gate-fitter.'

1. 278. *ἄψαμένη*. 'Having fastened a noose on high [*αἰπὺν*, predicat. with *ἄψαμ.*] from the beam, absorbed in her own sorrow.'

1. 279. *σχομένη* = 'taken up,' 'fast held,' cp. inf. v. 334. *τῷ δ'*, sc. *Oedipus*.

1. 284. The Minyan (as distinct from the Arcadian, inf. v. 459) *Orchomenos* was a city in Boeotia at the point where the Cephissus empties itself into the Copaic lake.

1. 285. *οἷ*, sc. 'to the king,' suggested in the word *ἐβασίλευε*.

1. 287. *τοῖσι δ' ἐπ'* = *ἐπὶ τοῖσι*, 'besides these.'

1. 289. *ἐδίδου*, 'Nor was Neleus minded to give her [imperf. tense] to the man who could not,' etc. The cows of the 'mighty Iphiclus' were hard to drive away; *ἀργαλ*. sc. *ἐλάσαι*. Melampus, son of Amythaon, was the 'blameless prophet' who undertook to recover these cows from Iphiclus, who had robbed Tyro (v. 235 sup.) of them. But he was caught and imprisoned by the herdsmen, and not released till he had 'uttered all the oracles;' this perhaps means till he had told Iphiclus, who was childless, how he might have an heir. The story is told again Od. 15. 230 foll.

1. 292. Join *κατὰ-πέδησε*, lit. 'fettered him down.'

1. 300. *Πολυδεύκεᾶ*, § 4. 3.

1. 301. *γαῖα κατέχει* is a common phrase for to be 'dead and buried,' inf. v. 549. In Il. 3. 243, the Tyndarids are described, in the same words, as 'dead and buried in Lacedaemon;' for in the Iliad they are merely mortal. Here, if the lines are genuine, the meaning must be, they are under the earth but not dead, as the next line shows, for though *νέρθεν γῆς* they are still alive, each one on alternate days living in Olympus or in the underworld.

1. 304. *λελόγχασιν*, see on Od. 7. 114. The indefinite periods *ἄλλοτε .. ἄλλοτε* are defined by the addition of *ἐτερήμεροι*.

1. 305. *τὴν δὲ μέτ'*, see on sup. v. 260.

1. 311. Perhaps because of their brief life (*μυνηθαδίω*) the poet specifies that at nine years old they were nine cubits high. *ἐννέωροι* (see on Od. 10. 19) and *ἐννεόργυιοι*, § 4. 3. The *γάρ* introduces an explanation of *μηκίστους*, 'biggest of men.'

1. 314. *φυλόπιδα*, generally *φύλοπιν*. With *φ. στῆσαι*, cp. *μάχην στη-*



σάμενοι Od. 9. 54. If vv. 315-316 are genuine, which is doubtful, they must mean that the gods had fled from Mount Olympus into the οὐρανὸς above, and that the Aloidae began piling mountains on Olympus to make a great staircase up to heaven.

1. 319. πρὶν . . λάχνη, 'ere the curly hair had sprouted below their (σφωιν, § 15. 1) temples, and covered their chins (γένυς for γένυας, acc. plur. from γένυς) with thick down.'

1. 321. *Phaedra*, daughter of the Cretan Minos, and wife of Theseus after the death of Hippolyte. She loved her step-son Hippolytus, who rejected her passion. The Hippolytus of Euripides is on this subject.

*Procris*, daughter of Erechtheus king of Athens, and wife to Cephalus, to whom she proved untrue, and by whose hands she was unwittingly slain.

*Ariadne*, daughter of Minos and Pasiphae. She loved Theseus, and followed him on his voyage from Crete, but was killed by Artemis on the island of Dia.

1. 324. ἦγε μὲν, 'was fain to take' (imperf.), or 'was carrying off,' but he had no joy of her. The legend is not identical with that of the desertion of Ariadne by Theseus in Dia (Naxos) and the love of Dionysus for her. The Dia here named must be the little island (*Standia*) to the north of Crete.

1. 325. μαρτυρίῃσι. Perhaps the 'information' that she had yielded to Theseus when pledged to Dionysus.

1. 326. *Maera*, a nymph of Artemis, and mother of Locrus by Zeus.

*Clymene*, mother of Iphiclus, sup. v. 290.

*Eriphyle*, wife of Amphiaras, bribed with a necklace by Polynices to send her husband on the fatal expedition against Thebes.

1. 327. ἀνδρὸς, 'for her lord['s life], gen. of price.

1. 328. μυθήσομαι = μυθήσωμαι.

1. 330. φθίτο, optat., see on Od. 10. 51.

1. 334. κληθμῶ, 'by the magic' of his story-telling. Then Arete asks, What think you of this man, his outward form and his well-balanced (είσας, al. 'in accordance' with his external beauty) mind? 'Now, it is *my* guest that he is, yet every one has his share in the honour [of entertaining such a hero]; wherefore be not in a hurry to send him off, nor give short measure of your gifts to one who needs them so sorely.'

1. 341. κέονται, Epicè for κείνται.

1. 344. οὐκ ἀπὸ σκοποῦ οὐδ', 'not away from the mark, nor at variance with our own idea.' So the Schol. Others render ἀπὸ δόξης, 'Not different from what we should expect of our queen,' which is simpler. 'But on Alcinous here (τοῦδε) depend both promise and performance.'

1. 351. ἔμπης = 'notwithstanding,' taking up the περ of the last line.



The οὖν strengthens the qualifying force of ἐμψης, as in the combinations δ' οὖν, γοῦν.

1. 353 = Od. I. 359.

1. 354 = Od. 9. 1.

1. 358. καί κε τό. Apodosis, 'I should like this better,' viz. to go back full-handed. For καί κε, see on sup. v. III.

1. 363. τὸ μὲν οὐ σε, κ.τ.λ. This indeed we don't think thee to be, viz. a knave. So εἴσκειν with accus. and infin., Il. 21. 332

ἄντα σέθεν γὰρ

Ξάνθον δινήεντα μάχῃ ἡίσκομεν εἶναι.

1. 364. οἶά τε πολλοὺς, κ.τ.λ. 'Inasmuch as the dark earth breeds many [such] men broadcast'—(others read οἶά τε πολλὰ = 'as oftentimes,' see on Od. 9. 128)—fashioning falsehoods out of things which one can never see with one's eyes.'

1. 366. ὅθεν = ἐκ τοιούτων ἃ, meaning from things which don't admit of proof; or 'pushing falsehoods [to a point (i. e. a perfection)] from which no man can so much as see (sc. that they are falsehoods).' ὅθεν in this case = ἐκέισε ὅθεν. The latter is simpler.

1. 367. ἔπι = ἔπεστι. ἐν = ἐνεισι.

1. 368. ὥς ὅτ' αἰοῖδός, cp. Od. 5. 281.

1. 369. Ἀργείων, specially of the comrades of Odys.

1. 371. ἐτάρων, perhaps of the chieftains with him at Troy. The first ἄμα must be closely joined with αὐτῶ = *tecum*; the second with ἔποντο = *comitati sunt*.

1. 373. Odys. (v. 330) thought the night far spent; Alcinous, in his eagerness to listen, says it is long yet, 'infinitely long' (ἀθέσφ.).

1. 381. Join τούτων οἰκτρότερα.

1. 383. αὐτῇ, 'cry,' i. e. battle, as φύλοπις, 'clansmen's shout.'

1. 384. γυναικὸς = Clytaemnestra.

1. 388. ἀγηγέρατο, *congregatae erant*, plqpf. with Attic reduplication from ἀγείρω, § 17. 4.

1. 392. πινὰς, from form πίτνημι an earlier form of πετάννυμι.

1. 393. ἀλλ' οὐ γὰρ, 'But [he could not do it] for,' etc.

1. 401 = Od. 10. 459.

1. 402. περιταμνόμενον, lit. 'encircling and cutting off from the herd.' A picturesque word to describe cattle-lifting.

1. 403. μαχεούμενον, a form of the present participle with the o lengthened into a diphthong *metri grat*. μαχέοιτο appears as pres. optat. Il. 1. 272.

1. 411. κατέκτανε, aorist of custom. 411 = Od. 4. 535.

1. 414. ἐν ἀφνειοῦ ἀνδρὸς, sc. δόμῳ.

1. 415. ἧ γάμψ, see on Od. 1. 226.

1. 417. μουνᾶξ = in single combat, or it may refer to any single instances of death.

1. 418. Join ὀλοφύραό κε θυμῷ μάλιστα.
1. 421. οἰκτροτάτην, predicat., 'but saddest of all that I heard was the voice,' etc.
1. 423. ἀμφ' ἐμοῖ, 'at my side,' sc. at the feast. 'But I, lifting up my hands [sc. beseeching mercy], dropped them to the ground, dying with the sword through me.' Others join χεῖρας βάλλον περιπτυχῆς, as if he made a last effort to defend himself.
1. 424. With ἀποθνήσκ. περὶ φ., cp. Il. 8. 86; 13. 441, 570; 18. 231; 21. 577; 23. 30, and Soph. Aj. 828 φασγάνῳ περιπτυχῆς, lit. 'folded round the blade;' 'but she, merciless one, turned away from me, nor would she bring herself to close my eyes, nor shut my mouth for me, though going to the realm of Hades.'
1. 426. Join καθελεῖν ὄφθ. στόμα τε συνερεῖσαι.
1. 429. οἷον δὴ, a special instance of the general principle in v. 427, 'such a deed [for example] as she did in having wrought.'
1. 432. ἰδυῖα, Od. 9. 189.
1. 433. οἱ τε κατ' = κατέχευεν ἑαυτῇ αἷσχος. The antecedent to ἡ is also in dative, καὶ ἐκείνη ἥτις ἂν εὖεργος ᾖ.
1. 437. ἤχθηρε διὰ = 'has worked out his hatred by means of a woman's devices,' cp. sup. v. 276.
1. 441. εἶναι. This infin. and the foll. with imperatival force. 'Wherefore, in this present case [νῦν] do thou never be gentle even towards thy wife.'
1. 443. τὸ δὲ κεκρυμμένον εἶναι. For εἶναι we should expect ἔστω, but it is attracted into the infin. to balance φάσθαι. Cp. Il. 6. 87 foll. ἡ δὲ . . πέπλον θείναι Ἀθηναίης ἐπὶ γούνασι = *Illā vero vestem deponat.*
1. 452. 'But that wife of mine suffered me not so much as to take my fill of joy in my son in gazing on him,' [lit. 'in my eyes'].
1. 453. Join με αὐτὸν = ἐμαυτόν.
1. 456. κατισχόμεναι, inf. for imperat. = κάτισχε, *appelle*. These lines are inconsistent with the praise of Penelope's virtue (sup. v. 445), and have been generally rejected. πιστὰ, neut. adjective as substantive, 'no trust;' so φυκτὰ, 'escape,' Od. 8. 299.
1. 458. ἀκούετε, sc. 'thou, Odysseus, and thy comrades.' For the tense, equivalent to our use of the perfect, cp. Od. 2. 118.
1. 461 = Od. 1. 196.
1. 464 = Od. 4. 837.
1. 467. Πηληιάδεω. Epic form for Πηλεΐδου, δέω, one syllable, § 4. 3.
1. 468. Πατροκλῆος, as if from nom. Πατροκλέυς. For Antilochus, see Od. 3. 110; 4. 202, 187, etc.
1. 473. 'What stranger feat wilt thou devise,' sc. than this descent to Hades, explained in next line.
1. 476. ἀφραδέες, see on Od. 10. 495.

1. 478. Scan this line  $\tilde{\omega}$  Ἀχιλ | εὐ Πηλ |  $\bar{\epsilon}\bar{o}s\ \bar{u}\bar{i}$  |  $\bar{\epsilon}$  μέγα. The  $\epsilon$  long, as frequently, before a liquid.

1. 479. Τειρ. κατὰ χρέος, (cp.  $\psi\upsilon\chi\eta$   $\chi\rho\eta\sigma\acute{o}\mu\epsilon\nu\omicron\varsigma$ ), 'on business with Teiresias;' so κατὰ πρῆξιν, Od. 3. 72.

1. 482. With σείο μακάρτ., cp. Od. 5. 105.

1. 483. προπάροιθε, 'in time past.' Man stands with his back to the future; events thus come up behind ( $\acute{o}\pi\iota\sigma\sigma\omega$ ), and so, when past, are προπάροιθε.

1. 488. μή μοι θ. γ. παραύδα. 'Comfort me not respecting death.' θάνατον, accus. of reference.

1. 490. ἀκλήρῳ, explained by the next words, 'one who hath not much substance.'

1. 493. πρόμος ἔμμεναι, 'to be a chieftain.'

1. 494. πέπυσσαι, with doubled σ, perf. from  $\pi\upsilon\nu\theta\acute{\alpha}\nu\omicron\mu\alpha\iota$ .

1. 497. Join κατ-έχει. With μιν .. χεῖρας, cp. Od. 1. 64.

1. 498. ὑπ' αὐγὰς [sc. εἰμί], ὑπὸ sometimes used in H. when no idea of motion seems implied, cp. Il. 15. 267 ἔασιν ὑπ' ἡῷ ἡέλιόν τε.

1. 499. Τροίη, 'the Troad.'

1. 502. τῷ κε, κ.τ.λ. 'In that case would I make grievous my might and invincible hands to [many an] one [of those] who outrage him and shut him out from his meed of honour.' With τεφ [τινι, § 15. 2] in this sense, cp. Od. 3. 224. Here the first aor. of  $\sigma\tau\upsilon\gamma\acute{\epsilon}\omega$  is used in a causative sense,  $\sigma\tau\upsilon\gamma\eta\tau\acute{o}\nu\ \acute{\alpha}\nu\ \pi\omicron\iota\acute{\eta}\sigma\alpha\iota\mu\iota$ .

1. 503. For οἷ = τῶν οἷ, cp. Od. 4. 177.

1. 509. Scyros, where he had lived with his grandfather Lycomedes, till Odys. brought him away to the war, because the oracle declared that Ilium could not be taken without his aid.

1. 512. νικάσκομεν, § 17. 6, 'beat him.'

1. 513. The readings vary between  $\mu\alpha\rho\nu\alpha\acute{\iota}\mu\epsilon\theta\alpha$  (the natural opt. from  $\mu\acute{\alpha}\rho\nu\alpha\mu\alpha\iota$ ), and  $\mu\alpha\rho\nu\acute{o}\iota\mu\epsilon\theta\alpha$ , which has the better MS. authority, and is supported by the analogy of  $\acute{o}\nu\omicron\iota\omicron$  ( $\acute{o}\nu\acute{\iota}\nu\eta\mu\iota$ ) and  $\kappa\rho\acute{\epsilon}\mu\omicron\iota\sigma\theta\epsilon$  ( $\kappa\rho\epsilon\mu\acute{\alpha}\nu\nu\mu\iota$ ,  $\kappa\rho\epsilon\mu\acute{\alpha}\omega$ ).

1. 515. τὸ δὲ μένος οὐδενὶ εἴκων, 'yielding to nobody in that might of his.'

1. 519. ἄλλ' οἶον, see on Od. 4. 242. Eurypylus, son of Telephus king of the Ceteans (so the Mysians are here called from the river Ceteus), was kept back from the expedition to Troy by his mother Astyoche, sister of Priam; she was afterwards persuaded to let her son go by the present of a golden vine which Priam gave her.

1. 521. γυναιῶν = 'given to a woman,' cp. sup. v. 327. The death of the Ceteans was due to these 'gifts,' because they were the cause of their leader being sent to the war.

1. 524. Join ἐπετέταλτο (ἐπιτέλλω).

l. 525. The line seems a late imitation from Il. 5. 751, where the verbs are appropriately used of the cloud-gates of heaven; but here they are unsuitable as describing the closing or opening of the 'Trojan Horse.'

l. 527. ὑπὸ, 'under them.'

l. 531. ἐξέμεναι, (ἐξίημι), 'to let him go forth.'

l. 534. μοῖραν, 'fair share' [of the spoil], so ἴσῃς, Od. 9. 42. γέρας ἐσθλόν = 'the choice prize,' viz. Andromache, cp. Virg. Aen. 2. 469.

l. 536. οἶά τε πολλὰ, see on Od. 9. 128.

l. 539. βιβᾶσα, § 21. 1, 'with grand step.' ἀσφοδελὸς, adjectival, is accented on ultima. The noun is proparoxyton.

l. 540. γηθοσύνη δ, *gaudens quod*.

l. 542. εἶροντο δὲ κ. ἔ., *sciscitabantur vero de suis quaeque curis*, i.e. about their objects of interest in the upper world. Others render εἶροντο, *narrabant*, following the Scholl.

l. 545. τὴν (νίκην) νίκησα, so φιλεῖν φιλότητα, Od. 15. 245. δικαζόμεν., 'defending my right.'

l. 546. ἔθηκε, 'put them up (as a prize).' After the death of Achilles, Thetis offered his armour (Il. 18) to the greatest hero of the Greeks. The claim lay between Odysseus and Ajax. The decision was referred to the captive Trojans (v. 547), who declared for Odysseus. (This version being posthomeric, the line 547 is generally rejected).

l. 549. γαῖα κατέσχευ, see on sup. v. 301.

l. 550. ὅς περὶ, κ.τ.λ., 'who was beyond all the other Danai both in beauty and achievements, next to,' etc., see on Od. 1. 66.

l. 553. οὐκ ἄρ', 'Didst not thou mean then, even in death, to forget thy wrath against me for those accursed arms? The Gods set them up (as a prize) to be a mischief to the Argives. So mighty a defence for themselves they lost in thee (lit. 'thou didst perish'), and for thy death we Achaeans sorrow continually, even as for the person of Achilles.'

l. 556. With ἀννύμ. σεῖο, § 15. 1, cp. Od. 14. 376 ἀχν. οἰχομένοιο ἄνακτος.

l. 558. A shorter form of sentence for ἀλλὰ Ζεὺς αἴτιος ὅς ἤχθηρε, κ.τ.λ.

l. 560. τέιν, § 15. 1.

l. 565. The whole passage from this line to v. 627 is probably the later introduction of some Rhapsodist, as the earlier commentators did not fail to observe. The main inconsistency lies in making Odysseus an eye-witness of the scenes enacted down in the underworld, whereas according to the original plan of the book, he remains sitting at the side of the trench to question the ghosts as they come up. Trans. 'There, notwithstanding, he would have addressed me in spite of his wrath, or I would (have accosted) him.' This use of ὅμως is apparently posthomeric, and the use of κατατεθνηώτων, without a noun, is at least unusual.



l. 568. *Minos*, son of Zeus and Europa, king of Crete, and a famous lawgiver. It is thus that he appears as lawgiver and arbitrator in the lower world; not because he sentences the ghosts to their punishments (a later adaptation), but because men after death are represented as still carrying on the pursuits of their life in the upper world.

l. 570. *μιν ἀμφὶ ἄνακτα*, 'round him, the king.' εἶροντο, see on sup. v. 542, 'asked concerning their rights.'

l. 572. *Orion* is the hunter still, and drives his quarry before him in a frightened herd (ὁμοῦ εἰλεῦντα).

l. 578. *μιν . . ἦπαρ*, sup. v. 497. γῦπε . . δύνοντες, dual with plur.

l. 579. δέρτρον = 'the caul.'

l. 580. The readings vary between ἤλκησε and ἔλκησε, a first aor. from ἐλκῆω, a poetical form of ἔλκω = 'maltreated.'

l. 584. στεῦτο. The ancients rendered this 'stood,' but the word in Homer always implies 'eager straining' after something. Trans. 'Thirsting, he strove to drink (supply πῖεῖν from next clause), but was not able (Od. 12. 433) to take it to drink.' The verb only occurs in third sing. pres. and imperf., and is probably connected with stem *στυ-* (ἵστημι) in the sense of 'raising one's self' in a particular direction, 'craning after something.'

l. 586. ἀπολίσκετο, iterative form from ἀπώλετο; so φάνεσκε from ἐφάνη. καταζήνασκε from κατ-αζαίνω.

l. 588. κατὰ κρήθεν, sync. from κάρηθεν, κάρη, 'down from above' Others write κατ' ἄκρηθεν = κατ' ἄκρης.

l. 590. συκέαι, two syllables, § 4. 3.

l. 591. Join τῶν ἐπιμάσασθαι χερσὶ, quae comprehendere manibus.

l. 592. τὰς δὲ, apodosis. ῥίπτασκε, § 17. 6.

l. 597. ἄκρον ὑπερβ., 'to send it over the hill top.' κραταῖς = 'the over-mastering force.' Cp. Od. 12. 124, where the name recurs actually personified. Here it is a sort of half impersonation. 'The force turned the stone back.'

l. 598. Notice the rhythm of these lines describing the slow laborious ascent of the stone and its rapid and bounding descent. With ἀναιδής, cp. the use of the Lat. *improbus*.

l. 602. αὐτὸς, the hero himself, in opp. to εἶδωλον, 'his phantom form.' The lines 602-604 are generally rejected; 604 is borrowed from Hesiod, and the former lines express an idea too refined for Homeric psychology and are inconsistent with the early conception of Hebe the virgin.

l. 605. 'And round him was raised a clamour of the dead, flying everywhere in dismay (ἀτύξεσθαι πεδίοιο, Il. 6. 24): and there was he, like dark night, holding his bow bare (from its case, and an arrow on the string, glaring about terribly, like one ever about to shoot. And the awful belt round his breast was a strap of gold, whereon were wrought marvellous devices, bears and wild boars and fierce-eyed lions,



and battles and slayings of men. May he who treasured up [the design of] that belt in his craft, having once fashioned it, never fashion any other work.' In this passage, the multiplication of participles without a finite verb is remarkable. The wish expressed may only imply that the belt was simply perfection and the craftsman had better 'let well alone,' lest he should fall short of it, or more likely, *σμερδαλ.* gives the key, and so the poet naïvely hopes that never may such a belt be made again. It was too dreadful.

1. 618. *ἡγηλάζειν* (*ἡγείσθαι*) *μόρον* = 'to endure fate,' on the analogy of the later *ἀγειν*, *διάγειν*.

1. 619. *ὑπ' αὐγάς*, cp. sup. v. 498.

1. 621. The *χείρων φῶς* is Eurystheus, to whom Heracles was enslaved through the contrivance of Hera.

1. 623. *κύνα* = Cerberus as Hesiod names him.

*ἔπεμψε*, 'conducted me.'

1. 629 = Od. 4. 268.

1. 631. This line is said to have been inserted to gratify Athenian vanity by introducing the names of their national heroes.

1. 632. *ἀλλὰ πρὶν*, 'but ere that, up thronged the countless tribes of dead.' Join *ἐπαγείρετο*.

1. 634. *Γοργεῖην κ.*, 'the Gorgon-head of some terrible monster.' This general translation seems better than referring the story to any one particular Gorgon.

1. 633 = Od. 3. 150.

1. 640. The readings vary between *εἰρεσίῃ* and *-ίῃ*, the former is easier as making a better antithesis to *κάλλιμος οὔρος*.

## BOOK XII.

1. 4. *ἀντολαὶ* = *ἀνατολαὶ*, § 7 = 'the place where the sun rises;' so the plur. *τροπαὶ* for the spot where he turns to begin his journey back, Od. 15. 404.

*χοροὶ*, 'lawns' for dancing.

1. 5. *νῆα μὲν* begins the apodosis, Od. 9. 546.

ll. 6-8 = Od. 9. 150-152.

1. 10. *οἰσέμεναι*, § 20. 3.

1. 11. *ᾧ ἀκροτ. πρόεχ'* [*προεῖχε*] *ἀκτὴ* marks the site of the burial. Join *ἀκροτ.* predicatively with *προέχε*.

1. 14. *ἐπερύσαντες*, 'having hauled up thereon.'

1. 16. *τὰ ἕκαστα*, so inf. v. 165, 'these things severally.' Cp. *ταῦτα ἕκαστα*, Il. 1. 550, Od. 14. 362.

1. 22. *ᾧτε*. In this use of *ᾧτε* with the present, and in a corresponding

use with a past tense (εἴλει . . Ἐκτωρ . . ὅτε οἱ Ζεὺς κῦδος ἔδωκεν, Il. 8. 216), we may notice a transition from the temporal to the logical force of the particle, like in the Lat. *cum* and *quando*, or in English 'while.' See on Od. 5. 357.

l. 23 = Od. 10. 460.

l. 27. ἡ ἀλὸς ἢ ἐπὶ γῆς. It is better to take ἀλὸς as a simple local gen. = 'on sea,' as Ἄργεος, Od. 3. 251, ἡπείροιο, Od. 14. 97, than to throw back the force of the ἐπὶ to govern it, which seems to be a later form of construction. ἀλγήσετε = ἀλγήσητε.

l. 28 = Od. 10. 466.

ll. 29-32 = Od. 10. 476-479.

l. 34. προσέλεκτο, § 20. 4, 'reclined at my side, and began to ask.'

l. 35 = Od. 10. 16.

l. 37. The journey to Hades 'has been accomplished,' περαίνειν. The two (v. 52, dual) Sirens are represented living in an island (v. 167) S. E. from Aëaea. Their name may mean the 'enchainers,' from σειρή. Later legend placed them off Capri or in the straits of Sicily.

l. 42. τῷ δε, apodosis. γυνή alone stands as subject to παρίσταται, but with γάννυνται must be taken also τέκνα.

l. 45. ἀμφὶ, (adverbial), 'all around.' ὅστέοφιν = ὅστέων, § 12. 1.

l. 46. περὶ, sc. περὶ τὰ ὀστέα, 'and the skin round the bones is wasting.' These words add a further explanation to πυθομένων (πύθω).

l. 47. παρὲξ ἐλάαν, inf. for imperat., so ἀλείψαι, and inf. v. 58 βουλεύειν.

l. 49. ἀτὰρ, κ.τ.λ. 'But if thou desirest to hear them thyself, let [thy comrades] tie thee hand and foot, upright in the mast-step, and to [the mast] itself let the rope-ends be fastened.'

l. 51. ἱστοπέδη is a socket in which the square end of the mast was set, when it was hauled up. Odysseus was to be set upright with his feet resting in this, and he was lashed round and round till the rope-ends passed round the mast where they were tied.' With ἀνάπτειν ἐκ, cp. Od. 10. 96. αὐτοῦ, sc. ἱστοῦ out of ἱστοπέδη.

l. 54. διδέντων, imperat. from δίδημι, older form of δέω. An imperf. δίδη is found in Il. 11. 105. Trans. 'Let them bind thee.'

l. 58. βουλεύειν, see sup. v. 47. ἀμφοτέρωθεν, 'I will tell you the way in both directions.' One route (vv. 59-72) passes the Πλαγκταί, the other lies between Scylla and Charybdis (vv. 73-110).

l. 61. Πλαγκταί, (πλήσσω), these 'striking' rocks, that dash together, appear in the Argonautic legend as Συμ-πλήγαδες at the entrance of the Pontus. The Planctae were localised by the ancients in the Straits of Messina, while the mention of the smoke (v. 218), and the fire (v. 68), has made others identify them with the Lipari Isles, to which group the volcanic Stromboli belongs.

θεοὶ καλέουσι, see Od. 10. 305.

1. 62. τῇ, 'there,' sc. where these rocks stand, 'not even do birds pass by, no! not the timorous doves, which carry ambrosia for Zeus; but even of them the sheer rock ever steals one away, and the Father sends in another to make up the number.' This story seems to have an obscure reference to the notion of a 'lost Pleiad,' (cp. Od. 5. 273), πελειάδες, a group of seven stars, one of which is generally invisible.

1. 66. φύγεν, aorist of custom, parallel to παρέρχεται (v. 62).

1. 70. μέλουσα πᾶσι, cp. Od. 9. 20.

1. 71. With βάλεν must be supplied a nom. from v. 68, sc. κύματα.

1. 73. οἱ δέ, antithesis to ἔνθεν μὲν, v. 59. Trans. 'But yonder are two rocks; one of them,' etc. The antithesis to ὁ μὲν is τὸν δ' ἕτερον in v. 101. For the form of sentence, cp. Od. 8. 361.

1. 75. τὸ μὲν, 'the cloud,' agreeing with νέφος, suggested by νεφέλη, or, more likely, taking up the notion and expressing it in a general way by the neut. adj. So in Od. 9. 359, where the οἶνος of the preceding line is referred to as τόδε and not ὅδε. ἔρωεῖ, 'never streams off from it.' See Buttmann, Lexil. s. v.

1. 77. The common reading is, as here, οὐ καταβαίη. There is good authority for οὐδ' ἐπιβαίη, ἐπιβαίνειν denoting the accomplishment of ἀναβαίνειν, sc. 'set foot on it.'

1. 81. ἣ περ ἂν ὑμεῖς, i. e. ἣ περ ὑμεῖς περιθύνητε ἂν νῆα, 'in which direction you shall steer your ship past.' Cp. ᾧ κε σὺ χαίρης, Od. 9. 356; 10. 507 τὴν δέ κέ τοι πνοὴ φέρησι, where κε with subjunctive is used almost as fut. indic.

1. 86. These three lines seem introduced to assign an etymol. to Σκύλλη, sc. σκύλαξ, 'a whelp.'

1. 89. ἄωροι, 'uplifted,' 'outstretched,' from αἶρω, cp. μετέωρος. Others render, 'ugly,' from ἄ and ὤρα, cp. ὠραίος.

1. 93. μέσση, 'as far as the waist.' κατὰ σπείους, Od. 9. 330.

1. 97. κῆτος ᾧ, cp. Od. 5. 421 κῆτος οἶα, κ.τ.λ., 'a monster [from those] which,' or 'of such a kind as.'

1. 101. τὸν δ' ἕτερον, in opp. to ὁ μὲν, v. 73. 'Now the other rock you will see [to be] lower, Odysseus. They are close to one another.' Some write πλησίον against the MSS., but πλησίον [εἰσὶ] ἀλλήλ. is quite admissible. Cp. συμφεοὺς ποίει πλησίον ἀλλήλων, Od. 14. 13.

1. 104. τῷ δ' ὑπὸ, *sub illa autem [arbore]*.

1. 108. ἀλλὰ μάλα, 'But be sure [so ἀλλὰ μάλα, Od. 4. 472] to send your ship past [inf. for imperat.] quickly nearing Scylla's rock.' πεπλημ., perf. from πελάζω.

1. 113. ὑπ-εκ-προφύγ. = secretly escape from and get forward.

1. 114. τὴν δέ = Scylla.

1. 116. δὴ αὖ, § 4. 3.

1. 121. Join δηθύνησθα [§ 17. 1] παρὰ πέτρῃ.

1. 123. Join ἐξ-έληται, sc. out of the ship.

l. 124. ἐλάαν, βωστροεῖν, inf. for imperat.

l. 127. Θριν. νῆσος. Identified by the ancients (Thuc. 2. 6) with Sicily and its three promontories (τρεις ἄκραι). But we are still in fable-land.

l. 134. θρέψασα τεκοῦσά τε. A *protbysteron*, as in Od. 4. 208.

ll. 137-141 = Od. 11. 109-113.

ll. 144-146 = Od. 11. 636-638.

ll. 148-152 = Od. 11. 6-10.

l. 157. The readings vary between φύγωμεν and φύγοιμεν. The optative would imply that escape was less probable than death. See on Od. 4. 692. Join θαν. καὶ κῆρα φύγ. The particip. ἀλευ. stands alone, as in Il. 5. 28 τὸν μὲν ἀλευάμενον τὸν δὲ κτάμενον.

l. 161. αὐτόθι, 'where I am placed,' sc. ὁρθὸν ἐν ἱστοπ.

l. 164. ὑμεῖς δὲ πείξετε, 'Then do ye make me fast!'

l. 165. τὰ ἕκαστα, sup. v. 61.

l. 175. μεγάλη ἱς, sc. στιβαρῶν χειρῶν.

l. 181 = Od. 9. 479.

l. 182. With διώκοντες may be supplied νῆα, 'urging on the ship,' as ἄρμα διώκειν, Il. 8. 439.

l. 189. ὅσα μόγησαν, the mood points to the definite circumstances of the war, γένηται is general, and includes all occurrences irrespective of time; cp. Od. 10. 38.

l. 203. The oars flew from the hands of the startled rowers. They were kept from falling overboard by the leathern loops [τροποὶ, Od. 4. 782] which served for rowlocks, but the blades dropped with a splash on the water.

l. 209. ἔπι, sc. ἔπεστι. [A Schol. reads ἔπει, as if from ἔπω, ἔπομαι, 'follows us'].

l. 210. εἴλει, imperf. from εἰλέω, Ep. form of εἴλω, 'to shut in.'

l. 212. μνήσεσθαι, sc. ἡμᾶς. Cp. Virg. Aen. 1. 103.

l. 217. κυβερνήθ' = κυβερνήτα.

l. 220. σκοπ. ἐπιμαίεο, 'Keep near to the rocks,' viz. to Scylla and Charybdis. Others read σκοπέλου = Σκύλλης. 'Lest unawares [the ship] sheer off in that direction,' viz. towards the dangerous Πλαγκταί.

l. 222 = Od. 10. 428.

l. 223. οὐκέτ' ἐμυθ., i. e. 'said no more about her' than this vague reference in the word σκοπέλων.

l. 225. ἐντὸς, sc. within the ship.

l. 229. ἱκρία νηὸς πρῶρης, 'the deck of the fore-ship.' πρῶρη, like πρύμνη, is properly an adj. For ἱκρία, see on Od. 5. 252.

l. 230. ἐδέγμην, § 20. 4.

l. 235. ἔνθεν μὲν γὰρ Σκύλλη [ἦν]. The verb ἀνεβροίβ. suits Charybdis only.

l. 238. ἀναμορμ., § 17. 6.



1. 239. ἀμφοτέρ., sc. on Scylla and Charybdis.
1. 241. φάνεσκε, § 17. 6. ἔντοσθε, in the hollow gulf of down-drawn water. 'And below the ground showed dark with sand.' The common, but less accurate reading is *κνανέη*, in agreement with ψάμμω.
1. 247. ἐς νῆα, 'at the ship.' μεθ' ἑταίρ., 'in search of my crew.'
1. 252. Join καταβάλλων εἶδατα, δόλον ἰχθύσι, 'as a bait for fishes.'
1. 253. The κέρας is generally interpreted to be a little sheath of horn slipped over the shank of the hook where it joins the line, to save the line from being bitten through.
1. 254. ἀσπαίροντα, sc. ἰχθύν, the singular number referring to each fish as caught. ἔρριψε, aorist of custom, here parallel with προίησι.
1. 256. κεκλήγοντας, as if from a pres. κεκλήγω. Others read κεκληγῶτας (κλάζω).
1. 265. μυκηθμοῦ .. βληχῆν. Gen. and acc. are both used with ἀκούειν, cp. vv. 198, 41, where gen. and acc. are used respectively; here the uses are combined. αὐλιζομ., 'housed for the night.'
1. 267. The readings vary here (as in Od. 10. 493, q. v.) between μάντης and μάντιος.
1. 279. 'A hard man thou art, beyond all measure [is] thy strength, nor dost thou weary in thy limbs.' περὶ, advbl., as in Od. 3. 95.
1. 281. καμάτω ὑπνω, 'exhausted with toil and sleepiness;' cp. Od. 6. 2. With ἄδηκ. cp. Od. 1. 134.
1. 284. αὐτως, 'just as we are.' θοῇ, 'sudden,' because in those latitudes the darkness falls without the long northern twilights. The epithet implies the idea of 'terrible,' but only from this reason. Cp. ὀρώρει δ' οὐρανόθεν νύξ, inf. v. 315. ἀλάλησθαι, irreg. Ep. perf. ἀλάλημαι from ἀλάομαι.
1. 286. The wind that rises at night-fall is represented as coming out of the night. With the plur. cp. ἀντολαί, sup. v. 4.
1. 290. θεῶν ἀέκητι, 'despite the will of the Gods.' This describes the fate of men who bring on themselves destruction which heaven never meant for them. Cp. ὑπὲρ μόρον, Od. 1. 34.
1. 291. πειθῶ. νυκτὶ, 'let us do night's bidding,' i. e. get our supper, as the next line shows.
1. 293. ἐνήσομεν, (ἴημι), sc. νῆα, 'will push out.'
1. 311. κλαιόντεσσι = κλαίουσι. νήδυμος, see on Od. 4. 793.
1. 312. 'But when it was in the third part of the night.' ἔην used impers., as κακῶς ἦν, Il. 9. 551. The night was divided into three parts, and so in the present instance was in its last third, or, as we say, was more than two-thirds gone.
- παρῴχηκεν δὲ πλέων νύξ  
τῶν δύο μοιράων, τριτάτῃ δ' ἔτι μοῖρα λέλειπται,
- Il. 10. 252. μεταβεβήκει, 'had crossed the zenith;' so μετενίσσετο, of the sun, Od. 9. 58.



1. 313. ζαῆν, a heteroclite acc. from ζαῆς, the ordinary form being ζαῆ.  
 ll. 313-315 = Od. 9. 67-69.  
 1. 317. εἰσερύσ. σπέος, 'having hauled her into a cave.'  
 1. 320. ἐν γὰρ . . τῶν δὲ βοῶν = 'since there is . . so let us,' etc.  
 1. 325. αῖη, *flabat*, imperf. from αῖημι. Another form is αῖει, but cp. δίδη, II. 11. 105.  
 1. 330. καὶ δὴ ἄγρην, (the δὴ ἄγρ. coalescing by synizesis), 'and when they were questing game.'  
 1. 332. ἔτειρε δὲ gives the reason why they condescended to such food. But the line is of doubtful authority.  
 1. 333. ἀπέστιχον, that he might be alone with the god, Od. 4. 367.  
 1. 336. ἐπὶ σκέπας ἦν. Cp. Od. 5. 443.  
 1. 344. ῥέξομεν, i. e. ῥέξωμεν. The sacrifice would imply a meal for the sacrificer.  
 1. 345. Notice the optat. ἀφικοίμεθα to express a possible, and the subjunct. ἐθέλη . . ἐφέσπωνται (ἔπομαι), a probable result.  
 1. 346. κεν τεύξομεν. For κεν with fut. indic., cp. II. 14. 267 ἐγὼ δέ κε δώσω, Od. 19. 558 οὐδέ κέ τις ἀλύξει. See p. 230.  
 1. 350. βούλομαι ἦ, cp. Od. 11. 489.  
 1. 351. στρεύεσθαι, 'to be exhausted,' properly of things squeezed out by drops, *στράγξ*, *στραγγός*.  
 1. 354. The parenthesis, from οὐ γὰρ τῇλε . . εὐρυμέτωποι, is the explanation of ἐγγύθεν. After the parenthesis, the constr. is broken, the τὰς δὲ taking up the βοῶν ἀρίστας of v. 353, and serving as an apodosis to the sentence.  
 1. 356. περίστησάν τε, [al. περιστήσαντο], 'stood round the victim.' Cp. II. 2. 410  
     βοῦν τε περίστησάν τε καὶ οὐλοχύτας ἀνέλοντο.  
 Here they had no barley, and were obliged to use oak-leaves for the οὐλοχύται.  
 1. 360. Cp. Od. 3. 458 foll. for a similar description.  
 1. 363. ἐπώπτων, sc. ἐπὶ σχίζης, Od. 3. 459.  
 1. 369. ἡδὺς αὐτμή. For the gender of adj., cp. Od. 4. 442.  
 1. 370. μετ' ἄθαν. is strange, as Odysseus was not in the presence of the gods. We may trans. 'Made my voice heard in the assembly of the gods.' Perhaps we may read μέγ[α] = 'aloud.' γεγώνευεν, § 4. 1.  
 1. 374. ὠκέα (§ 13. 3) ἄγγ. ἦλθ., 'came with the message.'  
 1. 375. ὃ [ὅτι] οἱ βόας ἔκταμεν ἡμεῖς [κτείνω], al. ἔκταν ἐταῖροι. Od. 9. 320 has ἔκταμεν for ἐξέταμε from τέμνω.  
 1. 378. τῖσαι, imperat. 1 aor. med. τίνω.  
 1. 383. φαείνω. Conjunctive in sense of future, as ἐνίσπω Od. 9. 37; *περίκλυτα δῶρ' ὀνομήνω*, II. 9. 121. Trans. 'and give light,' as inf. v. 385.  
 1. 387. Join τῶν δὲ [ἐταίρων] νῆα ἐγὼ ἂν τυτθὰ κεάσαιμι, βαλὼν ἄ. κ., 'I will split into shivers.'

1. 392. ἄλλοθεν ἄλλον ἐπισταδ., the adv. contains the idea of walking from one to another, and standing facing him, which explains ἄλλοθεν.

1. 394. τοῖσιν, 'in the sight of my comrades.'

1. 399. δὴ ἔβδομον, synizesis. ἐπέθηκε, sc. to the sixth.

1. 401. ἐνήκαμεν, cp. sup. v. 293.

1. 404. γαιάων, so γέων, (*terrarum*), Hdt. 4. 198.

1. 407. ἡ δ' ἔθει [θέω], 'and she scudded on.'

1. 409. Two forestays held up the mast and were made fast to the bows. Here both broke, so the mast at once fell aft into the hold, rigging and all.

1. 414. ἱκριόφιν, § 12. 1; see on Od. 5. 252. κάππεσε=κατέπεσε, § 7.

1. 417. πλῆτο, § 20. 4, (πίμπλημι).

1. 419. ἀποαίνυτο. Elsewhere written ἀπαίνυμαι, Il. 11. 582.

1. 420. 'But I kept pacing the length of the ship till the wave loosened (*ἀπέλυσε*) the sides from the keel, and the surge carried her along dismantled, and broke off (*ἐξάραξε*) her mast down to the keel, but the backstay was flung over it [the mast] made of ox-hide.'

1. 423. ἐπίτονος, (here with long *ε*, *metri grat.*), may be the rope which pulls up the sail-yard. But it is better to take it as the backstay of the mast. *Vide* Frontispiece.

1. 427. ἦλθε.. ὄφρα ἀναμετ., 'came.. so that I retraced my course to fell Charybdis.'

1. 433. τῷ προσφύς ἐχ., 'held on, clinging to it like a bat; but I could nowhere either plant myself firm on my feet, or mount the tree, for the roots stretched far away [*εἶχον*, neut., as *ὑψόσ' ἔχοντες*, Od. 19. 38], and the branches hung far above my head.'

1. 438. ἦλθον. sc. mast and keel.

1. 439. 'Now [at the hour] when a man rises [aor. of custom] from the assembly.' This denotes evening. The verses are suspected because Odysseus came to the place at sun-rise, and the whirlpool disgorged three times a day, v. 105; so he was kept waiting too long.

1. 442. ἦκα δ' ἐγὼ, 'And I let down my hands and feet from above to make a plunge, and I plumped down in the middle of the water, beyond the long timbers.'

1. 451. χθιζός, sc. Od. 7. 244.

1. 453. Join αὖτις μυθολ. and ἀριζή. 'εἶρημ., 'clearly told.'

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